UC-NRLF
$B 141 246

Shelf ____ Book 3469

D. L. DAVIS
SALEM, OHIO

THE LIBRARY
OF
THE UNIVERSITY
OF CALIFORNIA

PRESENTED BY
PROF. CHARLES A. KOFOID AND
MRS. PRUDENCE W. KOFOID

9-

Digitized by the Internet Archive
in 2007 with funding from
Microsoft Corporation

http://www.archive.org/details/universaltravell00goodrich

A Highland Chief. P. 233.

THE

UNIVERSAL TRAVELLER:

DESIGNED TO INTRODUCE

READERS AT HOME

TO AN ACQUAINTANCE WITH THE

ARTS, CUSTOMS, AND MANNERS

OF THE

PRINCIPAL MODERN NATIONS ON THE GLOBE.

EMBRACING A VIEW OF THEIR

PERSONS—CHARACTER—EMPLOYMENTS—AMUSEMENTS—RELIGION—DRESS—
HABITATIONS—MODE OF WARFARE—FOOD—ARTS—AGRICULTURE—
MANUFACTURES—SUPERSTITIONS—GOVERNMENT—
LITERATURE, &c. &c.

DERIVED FROM THE RESEARCHES OF

RECENT TRAVELLERS

OF

ACKNOWLEDGED ENTERPRISE, INTELLIGENCE, AND FIDELITY;

AND EMBODYING

A GREAT AMOUNT OF ENTERTAINING AND INSTRUCTIVE INFORMATION.

BY CHARLES A. GOODRICH.

HARTFORD.
PUBLISHED BY ROBINS & SMITH.
1845.

ENTERED,
According to Act of Congress, in the year 1844, by
CHARLES A. GOODRICH,
In the Clerk's Office of the District Court of Connecticut.

G121
G59
1845

PREFACE.

When the author first announced his intended expedition, it was doubtful whether his patrons would be sufficiently numerous to meet the expenses incident to the undertaking. That doubt no longer exists. On the contrary, scarcely had he rested from the labors of his *first* tour, when it was announced that the subscription list was filled, and the company even waiting to attend him on the *second*. With the best endeavors to serve them, and to render the second tour more entertaining and acceptable than the first, he has made every preparation for their pleasure and accommodation, within his power. He has looked over the whole course, and so amended his plans, as to avoid some *passes*, which, if not dangerous, were tedious and unprofitable. Not a few rough places will be found to be smoother; and in all respects even the fastidious traveller will find, it is believed, less to censure and condemn—perhaps, more to praise and admire.

But aside from figure; as in the first edition, so in the second, the author has been obliged to omit a notice altogether of a *few* countries, and to abridge somewhat more than he would wish, his account of others. In general, however, the countries of which no notice is taken, are either of minor importance, or those of which ample particulars are to be found in works, which have been widely circulated through the country. With these deductions, the author flatters himself that the patrons of the work will feel that he has redeemed his pledge, and that it may still with some propriety be styled, "*The Universal Traveller.*"

As to the *sources* from which the materials of the volume have been derived, the author will only say, that they are by far too numerous to be specified in this place. Credit has been generally given in the body of the work to authors whose labors have been used. Through the courtesy of two of the literary societies attached to Yale College, the author has had access, by means of their libraries, to many valuable works

rarely to be met with in this country. These he has used with freedom, and adopted their language when adapted to his purpose. For the articles on the United States, France, and Italy, he takes pleasure in acknowledging his obligations to a distinguished literary friend—*Rev. Royal Robbins.*

In conclusion, the author may be allowed to say, that whatever may be the excellences or defects of the work, it has cost him not a few hours of toil in the preparation of it; but if it shall contribute to the instruction and entertainment of its patrons—if it shall make them more contented with the goodly land in which their lot is cast—if it shall excite in their bosoms gratitude to that God, who has distinguished them from millions in other countries, in respect to the reforming and peace-inspiring truths of the gospel—and finally, if it shall prompt them to aid in sending that gospel to the millions who are unacquainted with it, and with the thousand blessings which spring from it—one object, and that object an important one, will have been attained.

CONTENTS.

INTRODUCTION.

Proposed mode of travelling explained; Advantages to be expected; Dangers and sufferings incidental to the common modes avoided; Greater amount of information to be obtained; The mind enlarged and enriched; The useful lesson of contentment the result.

AMERICA.

Sect. I. NORTH AMERICA.

1. United States.

Personal appearance of the inhabitants; Their character; Spirit of enterprise; Personal independence; Attachment to liberty, civil and religious; Intelligence and education; Basis of our institutions; Peculiar form of education; Refined practical humanity; Moral and religious character; Character of the people of New England; Of the Middle States; Of the Southern; Western; Early settlers of the country; Modes of dress; Dwellings in New England—In the Middle States—Southern—Western; Architecture; Celebrated buildings; Articles of diet—in New England—Middle States—Southern—Western; Intoxicating drinks; Travelling; Steam-cars; Canals; Inns; Festivals; Games and Amusements; Thanksgiving; May-day; Election-day; Fourth of July; Commencements; Husking frolics; First of January; Horse-racing; Christmas; Barbacue; Cock-fighting; Bass hunting; Language spoken; Literature; Imitative arts; Mechanical arts; Manufactures; Extent of education; Agriculture; Mechanical labor; Mercantile and commercial pursuits; Government; Congress; Executive; Judiciary; Support of religion; Principal religious denominations.

2. Indian Tribes.

Tribes; Personal appearance; Food; Dress; Habitations; Superstitions; Government; Story of an Indian warrior; Instruments of war; Customs; Funeral rites; Indians of the Rocky mountains; Oonalashka; Nootka Sound.

3. Canada.

Population; Character; Costumes; American and French settlers; Travelling; Food; Employments; Amusements; French language; Religious state; Upper Canada.

4. Esquimaux.

Localities; Persons; Dress; Ornaments; Houses; Articles of food; Drinks; Amusements; Canoes; Character; Sledges; Dogs; Religion; Marriage ceremony; Interment of the dead.

5. Greenlanders.

Stature and appearance; Character; Hunting and fishing; Winter and summer residences; Canoes; Amusements; Religious notions; Marriage; Funerals.

6. Iceland.

Personal appearance; Character; Customs; Costume; Language; Schools; Literature; Houses; Diet; Travelling; Seasons; Hay-making; Winter employments; Forms and ceremonies of the Church; Clergy; Mode of interment; Mount Hecla; Great Geyser.

7. Mexico.

Extent; Physical situation; Population; Races; Indians; Costumes; Acapulco; Food; Drinks; Travelling; Roads; Amusements; Education; Agriculture; Agricultural productions; Cochineal; Religion; Brief notice of Guatemala.

8. West Indies.

Inhabitants; Language; Peculiarities of the people of Havana. manner of living; Funeral ceremonies; Education; Coffee; Sugar; Bread fruit tree.

Sect. II. SOUTH AMERICA.

1. Colombia.

Historical and statistical account; Cumana; Caraccas; Trades people; Festivals; Amusements; Religion; Chocolate tree; Cow tree; Bogota; Manners; Houses; Productions.

2. Brazil.

Aspect of the country; Classes of inhabitants; Character; Costume; Habits and Manners; Royal etiquette; Food; Population; Arts; Amusements; Ox chase; Horses; Gold and diamonds; Diamond Washing; Indian tribes; Guaycurus; Puries; Botucudoes; Religion.

3. Peru.

Classes of inhabitants; Creoles; Ladies of Peru; Mestizoes; Cholos; Spaniards; Negroes; Mulattoes; Peruvian Indians; Dress; Houses; Agriculture; Commerce; Amusements.

4. Bolivia.

Population; Mines of Potosi; Quantity of silver; Process of separating silver from the ore.

5. Buenos Ayres.

Length and breadth of the country; Persons, disposition and manner of the Spanish inhabitants; Ceremonies; Dress; Amusements; Bull-fights; Modes of travelling; Pampas; Indians; Gauchos; Animals on the Pampas; Interment of the dead.

6. Chile.

Population and extent of the country; Inhabitants; Peasants; Spaniards; Valparaiso; Bull-fights; Manners; Chilean dinner; Chilean dance; Santiago; Climate; Towns; Mode of travelling; Passage of the Great Cordillera; Araucanians.

7. Patagonia.

Inhabitants; Dress; Stature; Captain Morrell's account of them.

EUROPE.

1. England.

Appearance of the English; Character; Generosity; Industry; Love of knowledge; Tippling; Dress; English dinner; Public buildings; Houses; Shops; Cottages; Diversions; Horse-racing; New market; Boxing; Gambling; Travelling; Roads; Agriculture; Manufactures; Religion; Government; Wales.

2. Scotland.

Personal appearance; Character; Drams; Toddy; Dress of the Lowlanders; Dress of the Highlanders; Food; Style of Buildings; Adventure of a traveller; Language; Music; Anecdotes; Gretna Green.

3. Ireland.

Character of the Irish; Poverty; Hospitality; Peasantry; Superstition; Irish bulls; Religious establishments; Literature; Arts; Manufactures; Irish wake.

4. France.

Personal appearance of the French; Language; Education; Writers; Fine Arts; Public buildings; Louvre; Exchange; Dress and taste; Cookery; Parisian dinner; Amusements; Society; Social condition of Women; Government; Religion.

5. Spain.

Classes of inhabitants; Character; Nobles and plebeians; Dress; Cookery; Roads; Language; Amusements; Bull-fights; Education; Liberal arts.

6. Portugal.

Personal appearance; Character; Costume of the lower orders; Internal appearance of the houses; Language; Peculiarities; Religion.

7. Italy.

Interesting associations; Dress of the Italians; Language; Fine arts; Public buildings; Remains of ancient monuments of art; National character; Morals; Manufactures; Religion; The Pope; College of Cardinals; Other clergy; Remarkable places.

8. Greece.

Modern Greeks; Character; Dress; Diet; Dancing; Music; Religion; Rites of the Greek Church; Superstitions; Marriage ceremony; Funerals.

9. European Turkey.

Persons of the Turks; Character; Harems; Manners and customs; Houses; Travelling; Amusements; Laws; Punishments; Language; Polygamy; Marriage; Religion; Fasts; Festivals; Pilgrims; Funeral ceremonies

10. Switzerland.

Personal appearance; National character; Dress; Food; Travelling; Education.

11. HUNGARIAN STATES.

Persons; Costumes; Peasants; Habitations; Languages; Diet; Gipsies.

12. AUSTRIA, BOHEMIA, &c.

Political divisions; Population; Austrian character; Austrian women; Vienna; Kingdom of Bohemia, &c.; Tyrol.

13. GERMANY.

Political divisions; Hanoverians; Saxons; Bavarians; German houses; Titles; Manners and customs; Amusements; Inquisitiveness; Music; Means of education Libraries; German students; Mode of travelling.

14. NETHERLANDS.

Holland; Belgium; Appearance of the Dutch; Dutch ladies; Manners and customs; Character of the Belgians; House in Holland; Diet; Diversions.

15. DENMARK.

Personal appearance; Classes of inhabitants; Houses; Food; Travelling; Diversions; Government; Religion.

16. NORWAY.

Persons; Character; Dress; Diet; Buildings; Manufactures; Travelling; Amusements; Religion; Funeral ceremonies; Marriage; Superstitious notions and traditions; Nipen; Mountain demon; Story of Peter the Woodman; A wedding party.

17. SWEDEN.

Inhabitants; National character; Costume; Food; Habitations; Roads; Travelling; Education; Diversions; Agriculture; Manufactures; Wedding ceremonies.

18. LAPLAND.

Personal appearance; Dress of the Lapps; Huts; Inland Lapps; Maritime Lapps; Diet; Superstitions; Courtship and marriage; Diseases; Sepulchral rites.

19. FINLAND.

General description; Costume; Houses; Dress; Hot baths; Peasantry; Hunting; Travelling; Matrimonial connexion.

20. RUSSIA.

Variety of races; Personal appearance; Dress; Dress of the ladies; Cossacks; Character of the Russians; Remarkable for their imitation; For their curiosity; Manners and customs; Servants; Meals; Cookery; Clergy; Merchants; Peasants; Productions; Internal navigation; Travelling; Baths; Amusements; Punishments; Weddings.

ASIA.

I. ASIATIC TRIBES.

1. CIRCASSIANS.

Personal appearance; Dress; Dress of the females; Houses; Burial of their dead.

2. GEORGIANS.

Persons; Dress; Punishments; Clergy, &c.

3. TARTARS.

Localities; Physical and moral character; Wealth; Dress; Diet; Dwellings; Horsemanship.

4. CALMUCKS.

Personal appearance; Tents; Food; Classes or ranks; War dress; Marriages.

5. KAMSCHATKA.

Appearance; Costume; Manner of living; Food, &c.

ARABIA.

Classes of Arabs; Bedouins; Physical appearance; Exterior demeanor; Hospitality; Courtesy; Spirit of revenge; Dress; Diet; Places of amusement; Habitations Form of government; Mode of travelling; Caravans.

3. PERSIA.

Persons; Costume; Houses; Food; Habits; Female education; Superstitions; Visiting; Hunting; Horse-racing; Travelling; Courtship and Weddings; Interment of the dead.

4. China.

Physical appearance; Natural dispositions; Character; Condition of females; Dress; Mode of living among the lower orders; Among the wealthy; Entertainments; Gaming laws; Punishments; Prisons; Inns; Travelling; Architecture; Manufactures; Porcelain; Silk; Printing; Marriage; Funeral rites.

5. Japan.

Situation and extent; Personal appearance; Dress; Houses; Diet; Agriculture; Arts and Sciences; Public Roads; Religious sects; Superstitions; Celebration of marriage; Funeral ceremonies.

6. Burman Empire.

Situation; Physiognomy; Costume; Houses; Furniture; Management of household affairs; Matrimonial ceremonies; Characteristics; Travelling; Funeral solemnities.

7. New Holland.

Situation and extent; Aborigines; Religious opinions; Characteristics; Canoes; Government.

8. New Zealand.

Situation and extent; First intercourse with Europeans; Personal appearance; Dress; Food; Cannibalism; Habitations; Tattooing; Religion; Priests; Sources of wealth; Funeral obsequies; Battles; Canoes; War instruments; Amusements.

AFRICA.

1. Barbary States.

Moorish Dress; Marriages; Mode of salutation; Hunting; Funeral rites.

2. Nubia.

Situation; Inhabitants; Dress; Habitations; Diet.

3. Abyssinia.

Situation; Population; Marriage; Superstitions; Funeral ceremonies; Peculiar customs.

4. Caffraria.

Boundaries; Inhabitants; Costume; Manner of life; Diet; Houses; Kraals or villages; The Amaxor tribe.

5. Southern Africa.

Situation and extent; Cape Town; Dutch boors; Hottentots; Dress; Character; The Bosjesmans; The Corannas; The Namaquas.

6. Nigritia or Central Africa.

Situation and extent; Bornou; Population of Bornou; Manner of living; Game; Chief towns; Districts of Begharmi, Mandara, and Loggun; The Fellatahs; Saccatoo; Timbuctoo.

7. Western Africa.

Situation and extent; Dahomey; Ashantee; General remarks on the social condition of the Africans.

INTRODUCTION.

It is the privilege of but few, to visit and observe distant countries and different nations. Although travelling has greatly increased of late years, and, as facilities are multiplied, is likely to increase still more, yet it is chiefly confined to certain classes, by no means numerically large. The majority are necessarily cut off from this species of amusement and information. They have neither the requisite leisure, nor sufficient wealth. Many, also, are unfitted for travelling, by reason of their habits and dispositions. New countries, and new objects, would neither please nor profit them. And not a few who do travel, are disqualified for improvement, from the want of that peculiar tact—that power of observation and discrimination, which is so essential to a just estimate of men and manners.

But for such a privation, is there no indemnity? Must they, who cannot literally visit foreign countries, and cannot view with their own eyes the varieties of human character and customs, always remain in ignorance? Happily, this is not the severe condition of their being. It is not necessary to forego the pleasure and advantages of a varied and extensive knowledge of the world. They may enjoy travelling, as well as others. They may enjoy it *at home*, and in every season of the year, even amidst the frosts and confinement of winter. They may travel, and yet never quit their firesides or porticoes.

If it be necessary to explain to our readers how this can be done, we will begin by supposing that the long evenings of our winters are arrived—the storm rages abroad—the winds howl around your dwelling; but you are quietly seated by your comfortable fire, and you wish some amusing, and yet profitable employment, in which to pass away the hours. We propose

to you, then, to make a travelling excursion—a sort of tarry-at-home journey, or voyage around the globe. We will endeavor, by giving a condensed, yet sufficiently extensive account of the world, in the manners, customs, rites, laws, governments, and other particulars respecting its inhabitants, to furnish the means of your making such an excursion. We will hold up a picture by which, in the comfort and security of your homes, you may see whatever is worthy of inspection, just as the literal traveller would see it, in the various states and kingdoms of which the globe is constituted.

To those, however, who are reluctant to attempt such a tour, we would suggest particular considerations.

1. *You will avoid the dangers and sufferings*, which attend those who go abroad among different nations. No man, who leaves his home for a distant land, knows what may befall him in his course; or rather, every such a one knows, that he exposes himself to numerous perils and difficulties. He can scarcely hope to escape casualties and disasters; and it is a chance if his life is not the forfeiture of his curiosity. What has been the fate of travellers, especially the more adventurous of them? Witness Ledyard, Park, Clapperton, Lander, and hundreds of others. But by the mode of travelling here proposed, you will run no such hazards as attended these men, and by which they lost their lives. You will escape perils by land and perils by sea. You will be exposed to no dangers from pirates who infest the seas, or from robbers or assassins, who waylay the passing land-traveller. You may visit the most savage tribes, in perfect safety—Indians, Algerines, New-Zealanders, barbarians, cannibals. You will fear neither the scorching heats of an African desert, nor the rigors of a Siberian winter. You may travel thousands of miles, with scarcely the sense of weariness. You may penetrate the most distant countries, and remain in perfect quiet. You may enjoy, in a sense, all the amusements of the voyager or traveller, and suffer none of his inconveniences.

2. *You will be able to acquire a greater amount of information*, and that of a more accurate kind, in a single month, than by travelling for years, in the common and literal mode. This will be the case, because you will have passed through more countries, and have observed more of men and manners, than if you had employed the time in personal examination. And

as to accuracy of information—minute and full acquaintance with the objects met with in travelling, this may be expected from the method here proposed, when it could not be attained in any other way. Perhaps you are not fitted to make such nice observations on men and manners, as are found in many books of travel. Perhaps you are not acquainted with the different languages that are necessary to be understood, in order to the acquisition of correct knowledge. You may not be able to philosophize, or deduce inferences, or make comparisons, as is desirable in order to learn all that might be learned by travelling. For these and other reasons, this sort of tarry-at-home excursion may furnish you not only with more, but better information, respecting different countries, than if you were actually to spend the same time in personal inspection of them.

3. *The mode of travelling here recommended, will serve to enlarge and enrich the mind.* Nothing is better calculated to produce this effect, than just delineations of human nature—of human life, and manners, and character—of man in all the varieties of his condition, as an inhabitant of the earth. It expands our views, and furnishes the mind with innumerable topics of thought and illustration. Knowledge generally is the best kind of acquisition—better than silver or gold, or any of the means of sensual enjoyment. It will be a source of happiness, as you will be able to enjoy yourselves independently of others. Knowledge cannot be taken away, as property and other worldly acquisitions may be. It is our own prerogative, and the distinction of our intellectual nature, and can be annihilated only with the mind, in which it resides. Besides, it will give you influence and reputation—extend the sphere of your exertions, and increase the power of doing good. Imparting weight to character, it will entitle you to consideration in all respectable society. The branch or kind of knowledge more especially recommended here, is equal in value to that of any other, religion excepted. Indeed, it may lead you to true religious knowledge. If there is any kind of secular information which has a direct moral use and tendency, it must be this. Through such a mode of travelling, you will become acquainted with the human character; you will see it as modified by religion or its opposite. You will of course be able to judge of the value of the Bible and Christian

institutions, as you will perceive their influence upon the state of society. You will find their influence always and uniformly propitious. Where they are not known, society will be seen to be eminently in a vicious, unhappy, and degraded state. You will be able to judge of the value of the Bible and of Christian institutions, especially in their influence on *woman*—how they raise her to her proper rank in the domestic state—expand her mind and refine her character. The false religions and superstitions on the earth, will be seen in all their polluting, degrading, and distressing influence on the sex. Thus, the comparison of the effects of Christianity, and those false religions, which knowledge in this way acquired will enable you to make, cannot but show you the genius of that religion, and its infinite superiority to every other.

4. *You will learn from our proposed mode of travelling, the useful lesson of contentment.* It will make you more satisfied than ever with your own country—its state of society—morals, religion, education, government, and privileges—most of those circumstances in which it differs from other countries, and indeed all the circumstances that contribute to national happiness. It may be hoped, too, that your gratitude to God will be excited in view of the distinguished mercies you enjoy, in common with your countrymen. It must be felt to be an occasion of the most sincere gratitude, that he has placed you in so favored and goodly a land, rather than amid the burning sands of Africa, or the frozen wilds of Northern Asia—and that he has conferred on us, as a nation, those civil and religious institutions that are the glory of our land.

Now, then, reader, as you are decided to accompany us, we will set forth. But as self-knowledge is the most important—and a knowledge of one's own country is to be preferred to that of all others, we will first take a survey of ourselves; and when we have done this, if you become weary, you may retreat, and we will endeavor to enlist some one else to accompany us. It is our purpose, however, to make the circuit so interesting, that instead of leaving us, we expect you will cling the closer, the longer we travel together. Without further preface, then, we will commence our review with AMERICA.

THE UNIVERSAL TRAVELLER.

AMERICA.

SECTION I.—NORTH AMERICA.

1. UNITED STATES.

The inhabitants of the United States having descended or emigrated from almost every nation in Europe, are not so amalgamated that they can well be brought together in one description, as to their persons, complexion, or form. In general, they resemble, in personal appearance, the inhabitants of those countries whence they originated. There is, however, that change which a different climate, and new modes of life, and other peculiar circumstances, must necessarily produce, according to the time in which the several classes of the people have been separated from the parent stock. They may, therefore, be described in this respect, and perhaps in others, according to their national descent, or, which is more convenient, according to the separate great divisions into which the union is distributed. The English blood greatly predominates. This is especially the case in New-England. The inhabitants of this part of the United States have generally fair complexions, but numbers are as dark as Spaniards or Italians, and they differ from one another not a little in the cast of their countenance. They are, for the most part, robust, and capable of enduring great hardship and fatigue. They are somewhat taller and more slender in form, both men and women, than the inhabitants of Great Britain. The obesity and broad chests and shoulders of the latter are sometimes met with here; but they are not so common a characteristic, as in the country of their early ancestors. Some one has estimated, with what seriousness we will not pretend to say, the weight of seven *John Bulls* as equal to that of ten *Yankees!*

The inhabitants of the *Middle and Western States* have a similar appearance, so far as they partake of English blood, and that generally prevails, though there is a far greater mixture of races than takes place in New England. New Englanders and their descendants are found in large numbers in these portions of the United States. People of Dutch and German descent, however, constitute no small part of the Middle States, particularly of New York and Pennsylvania,

These, in person, resemble the nations from which they are descended, and vary, of course, from the New England form and features, though not in any prominent degree. The thicker frame and sandy complexion are discernible, but amalgamation is advancing by means of intermarriages. There are also numbers of French, Irish, Swiss, and Swedes, with their characteristic differences of personal appearance.

The citizens of the *Southern portion* of the country, who generally are of English descent, show the effects of a warmer climate, in the sallow complexion by which they are distinguished. Here, as in the other parts of the country, descendants of different nations are found with the variety in their personal appearance which is to be expected from that cause. Especially is this the case with the negroes, the great mass of whom are slaves, and who constitute nearly an equal portion of the population. Their characteristic form, features, hue, &c., it is more proper to describe, when we come to speak of the natives of Africa. The intermixture of the white race and the negro has introduced the mulatto, who partakes in form, features, and complexion of both races, so as to make a medium condition in these respects between whites and blacks, and is met with frequently in the southern states. Several Indian tribes also still remain, retaining the peculiarities of that race, as to personal appearance and complexion.

In the *Western States* of the union, the population is of a singularly mixed character. Emigrants, probably from every country of Europe, and from all the other states of the republic, are found in those wide-spread regions, in some places consisting of separate settlements, in others, dwelling promiscuously together. Consequently, there is a still greater diversity of personal appearance in the western states than elsewhere in this country. As, however, they are composed mostly of the enterprising classes of other regions, they wear the aspect of vigor and activity, and their manner of life, in many instances, imparts to them a hardy and rough exterior. They show often the brown visage, and the expanded form, which are acquired by means of toil, exposure, and the exercise of hunting.

Nearly the same may be said respecting the *character* of the people of the United States, as was said respecting their personal appearance as a whole. It can scarcely be allowed, even up to this time, that we have throughout a national character. Certainly this will not be allowed in the sense in which national character is attributed to the French, Germans, Spaniards, Chinese, or, indeed, to most other nations. It is too mixed and various to be contemplated under one general aspect, or to be designated by any peculiarities, as distinct from those which mark large collections of the human race. The circumstances of the American people are new and unexampled in the history of great nations. They are constituted of portions of every European nation, although the

descendants of Englishmen are the most numerous. The country is still filling up with comers from the Old World; and it is not until the tide of emigration shall cease, and our institutions shall have had time to operate in all parts of the country, that we can have a homogeneous population, and an entire national character. There are, however, a few general traits which may be mentioned—traits that are more or less common to us as a nation; after which it will be necessary to refer to different communities; or to the great natural and civil divisions which constitute the United States. In other words, we shall state some sectional peculiarities.

A spirit of enterprise may be said to be common to our people, and is a characteristic worthy of notice. The circumstances of the nation have both produced and developed this feature of American society. The original settlers of the country were, in many instances, prompted by a spirit of adventure. They were a bold and enterprising race; and it is not strange that their descendants should inherit a portion of the same spirit. In general, also, the emigrants from foreign countries, who have since made their homes on our shores, have brought with them a similar characteristic. Indeed, it is common only for the more active and fearless spirits in any nation to be willing to break up their attachments to kindred, and country, and home, and try their fortunes in a different and distant region of the globe. Necessity rather than choice has doubtless driven many, especially of late years, to this land of abundance, and in the expectation of finding that abundance without the requisite diligence or skill to procure it; but this class is not as yet so numerous as to effect any essential change in the enterprising turn of the American population. The circumstances of a new country, like our own, almost unavoidably give a prominence to active and adventurous life. The case is very different here from what it is in the old and full-grown countries of the eastern continent. In the latter, the institutions of society are nearly at a stand, and there is little territorial room for expansion and enlargement. Consequently, the spirit of enterprise is less known in that portion of the globe. There is less occasion and less scope for it. Here, however, every thing is in a developing and forming state—changes are continually going on—the institutions of society are not fully established—there is no aristocracy, there are no primogenitures to fix the conditions of rank and of property. The consequence is, that character, fortune, and the comforts of life, eminently depend on personal effort and enterprise. The difficulties and trials which often attach to a people situated as are the citizens of the United States, have also had their influence in producing the characteristic distinction of American activity and enterprise. To say nothing in this place of their early terrible conflicts, both with the Indian and European powers, conflicts in which they were frequently engaged, and the severe perils to which they

were exposed from a variety of other causes, the fact alone that they have filled a wild and boundless country with the arts and institutions of civilized life, shows an indomitable spirit of exertion and perseverance.

We justly also attribute to the people a large share of *personal independence and resolution.* Both natural and moral causes have conspired in producing such a trait of character. Among the *natural* causes are our proximity to the dangers of the ocean—the original wildness of our domain—the size and number of bays, lakes, and rivers, the navigation of which is often an effort, or was such in former days—the extent and rugged features of our soil, and many mountainous tracts which are the native seats of independence—the purity and brightness of our skies—and the invigorating character of our climate. Among the *moral* causes producing traits of personal independence and resolution, may be mentioned the objects sought in the early settlement of this country—the hardships to which the settlers were subjected—their frequent contests with the natives—the revolutionary war, and the consequent attention which was paid to arms and military topics among the people—the predominance of the agricultural interest, which is intimately connected with competence and independence—the facility of finding employment and of acquiring property—and the various institutions, civil and religious, by which the nation is distinguished. These causes, especially the last named, have combined to produce a noble elevation of the public mind.

The people of the United States are distinguished for their *enlightened and cordial attachment to liberty both civil and religious.* That attachment in respect to *civil* liberty has been manifested in various forms, and at great expense. It is to be seen in all their struggles with despotic power, and in the blood and treasures which they poured out to obtain their emancipation from a foreign yoke. We learn it in their constitutions of government, both that of the union, and those of the individual states. It is exhibited in the settled opinions of the people, as expressed in conversation and writing, in their councils and in their courts of justice. It may be remarked respecting the American constitutions merely, that they are supreme, written laws, sanctioning and adopting, however, the law of nations, and the common law of the original confederated British empire. They place the legislative, executive, and judicial powers in a state of separation and mutual independence in a more considerable degree than has been done in any other country. The principles of civil liberty, so well defined, have been sacredly cherished through the whole period of our history. The same has been the case, even perhaps more eminently, in respect to *religious* liberty. Its principles, in general, have been perfectly understood, and most sacredly guarded. "Respect for the rights of conscience is in no country so general, so conspicuous or so well secured by civil in-

stitutions, and by the religious discipline, practice, and tenets of the various churches. We see here the Congregational and the Presbyterian Calvinists worshipping the Deity in each other's houses. So of the German Lutheran, and German Reformed Calvinists. So of the English, and Swedish, and German Lutheran congregations. Some religious houses are used by all. Marriages are performed by the ministers and magistrates of each of the various churches for the members of others. The members of these societies have officiated at the interment of deceased persons of each other's churches. Families of all religious societies intermarry. Such are common occurrences, and are the religious and charitable habits of the community. The constitution of the United States prohibits, in express and peremptory terms, the requiring of a religious test, in any case, by the statutes of the national legislature. The constitutions of a very large proportion of the several states contain similar or equivalent securities for the rights of conscience. There is here no war among the different churches or societies. None has the sword of state to raise against a sister church. The peaceful churches are therefore as free and as strong as the churches which admit defensive resistance." Attachment of the most enlightened and ardent kind to civil and religious liberty has been shown in these various ways, on the part of the American people. It is still manifested among them in all its pristine vigor.

They have, moreover, the characteristic distinction of being an *intelligent and educated people.* The intellectual character of our native citizens, compares favorably with that of the nation from which we sprung, and consequently with that of other nations. It has, indeed, the same essential traits. The strong English good sense is predominant. The capacity for mechanical inventions and improvements is, perhaps, still greater. For these efforts of genius, there is a wide field in this country, and the spirit of enterprise is highly favorable to their development. The rewards of intelligence and ingenuity are well calculated to stimulate the gifted minds of our countrymen to exertion. They who are fitted by education and knowledge for situations where these endowments are wanted, and they are wanted for every station, can find full and profitable employment. It is not here, as in the confined, overgrown countries of Europe; and, doubtless, will not soon be, considering the extent of our domain, that almost every branch of business, intellectual or mechanical, is in a state of surfeit. Here the field for enterprise, directed by intelligence, is almost unlimited.

Besides, it is felt that *intelligence and education are the basis of our institutions*—the principal pillar of the republic and the Church. It is believed that we should fall a prey to incurable evils, unless the minds of our citizens were enlightened by a sound and virtuous education. Extraordinary provision, therefore, has been made for the universal instruction of the

people, by means of common schools, in the rudiments of knowledge, while great attention has been paid to the training of many in the higher branches of learning. The general institution of common schools in the manner in which the object is effected, is, perhaps, a peculiarity of the American nation. These, in most of the states, extend the advantages of education and intelligence throughout the whole mass of the population.

The *peculiar form* which education here takes, has been the cause of misrepresentation or misunderstanding, on the part of foreigners, as to the true state of things. Sometimes we have been reproached, as not being a literary people—as having no literature, and that in the face of the immense provision which we have made for general and thorough education. But the thing is seldom understood abroad. It is the peculiarity respecting it, which is the cause of its being misunderstood that is to say, where the cause is not prejudice. The peculiarity is, that the public, the great body of the people, are enlightened. They have acquired more or less stores of information It is the vast proportional number here that possess knowledge, which renders it so difficult for foreigners in many cases to judge of the learning of the nation. Their opinion is formed by what they see among themselves, where knowledge is possessed by the few, and where, of course, it appears through the contrast considerable. Here, it is possessed by all, or nearly all, and therefore it is undistinguished. This is our want of learning—of literature! This is our intellectual inferiority! Enlightened and candid persons, who have visited us from abroad, have found how the fact is, and in some instances have made it known to their countrymen. This has been done of late, in a very satisfactory manner, by Dr. Reid, who, in connexion with Dr. Mattheson, visited the American churches in 1834, being the Deputation from the Congregational Union of England and Wales. After a detailed account of the subject of education in this country, as it was presented to his view, in our collegiate, theological, and common schools, in the academy, and female boarding-schools, the writer forcibly remarks:

"And we are told, in the face of all this evidence, with petulance and pride, that the Americans have no literature, and are not a literary people. Not literary! and yet they have done more for letters than any people ever did in similar circumstances. Not literary! and yet they have made more extensive grants in favor of universal education than any other country. Not literary! and yet not only the common school, but the academy and the college, are travelling over the breadth of the land; and are sometimes located in the desert, in anticipation of a race that shall be born. Not literary! and yet in the more settled states, a fourth part of the people are at school, and in the State of New-York alone, apart from all private seminaries, there are more than 10,000 schools, sus-

tained at a yearly expense of more than 1,300,000 dollars. Not literary! and yet there are in this new country *fifteen universities; forty-six colleges; twenty-one* medical schools; and *twenty-one* theological. Not literary! and yet they circulate *seven hundred and fifty millions of newspapers a year*,—this is *twenty-five* to our *one;* and all our best books commonly run through more and larger editions than they do at home. They have no literature indeed! The fact is they have all the literature that is possible to their age and circumstances; and as these advance, they will assuredly advance in the more abstruse and abstract sciences, till it shall be a bold thing for any to call themselves their peers. Their fidelity for the past is their security for the future. Meantime, are not Newton and Locke, Bacon and Shakspeare, as much theirs, as they are ours? Would it be wisdom on their part to repudiate them, even if they had not an equal claim to them? Would it be wisdom in us to reproach them with tastes which do them honor, and to endeavor to separate them from community in our common republic of letters, which more than any thing may make two great nations that are one in affinity, one in fact? For my own part, I know of nothing more truly sublime than to see this people, in the very infancy of their national existence, put forth such Herculean energy for the diffusion of universal knowledge and universal virtue!"

The American people are distinguished by a *refined practical humanity.* This characteristic is expressed in many of our laws and customs, especially where these differ from those of most other nations. The law of *primogeniture* is unknown here. In England, the oldest son engrosses all the real property. Sisters older than he, and brothers and sisters younger, are unnaturally deprived of every building, and of every portion of the father's land, and of every perpetual ground rent. Thus families bred with equal indulgence, and even the tender sex, are sacrificed to the pride and inhumanity of what is called primogeniture. The States of Connecticut and Pennsylvania, and probably some others, did away the English common law, before the revolution. Since that event, the law of descents has been altered in favour of natural affection, and of the tender love of female children, in all the States. The situation of the widow has also been ameliorated in this country, by means of law. Not only the feudal system, but every minute fragment of that scheme, which considered women as naughts in the creation, is abrogated in America.

We have no custom of *impressment*, as they have in England. The humanity of this country revolts against it. In England, it is often used to force landsmen away from their connexions to encounter a new element. Passengers on the way to their properties or families are exposed to this distressing operation. The young seaman who has tried the stormy ocean, to obtain bread for a widowed mother and orphan family, is cruelly torn from them at the moment of his return; and the married sailor,

on whom alone an anxious wife and rising family depend for education and subsistence, is only allowed, after a long voyage, to view at a distance their mournful abode. In the United States, such scenes are never witnessed.

The *penal code* of this country is remarkably mild, thus showing also the enlightened humanity of the nation. As the rights of conscience are maintained in all our constitutions of government, and there are no ecclesiastical tests, all that class of agonizing punishments, fines, imprisonments, privations, exile, and torture, are unknown, which have been admitted in countries, where a religious tyranny has been established. The dreadful severities, too, to which the defence of the state has given rise, have no existence in this country. We read not of the rack, the wheel, fire and fagot, decapitation, embowelling, &c. among American punishments of treason. We read not of an entail of forfeiture upon the unoffending family, and the malignant corruption of the blood. The power of doing the latter is expressly forbidden to Congress, and that body has the right to reject the punishment of the least painful kind of death, for the most high handed treason. How different this from the codes of most other nations. And then the *number* of crimes punishable by death in most nations—even in England, whence our principles of jurisprudence are derived, is enormous, considering the value of human life, and the necessity of guarding men against wickedness, by not confounding the different degrees of moral turpitude. In this country, only murder of the highest degree, and two or three other crimes, are punishable with death.

In respect to their *moral and religious character*, the people of the United States present an interesting example to the respect of mankind, as the effect of their peculiar institutions. As to political morality, we consider the law of nations as the public law of morals. Our judiciary department is bound to adjudicate by that law. Aggrieved and injured in our persons and property by violations of this law beyond example, we have never yet raised our voice for its abrogation. As soon should we think of repealing the acts of honor, of private morality, or of religion itself. They compose, in truth, one great, and good, and binding law, with a variety of solemn sanctions. They are, indeed, but different names for the same inestimable thing. For there can be no honor, or private morality, or political justice, which is not founded on religion. Yet, we may notice the fact, that religion is not supported by public enactments of law in the United States. *All religions are equally tolerated under our government.* The government does not undertake to decide what form of worship is best, and leaves every individual to follow the dictates of his conscience and sense of duty, on this subject. Of course, it has no state endowment, but all is left to the voluntary efforts of the people, in sustaining religious institutions. This peculiarity of our country has attracted much notice abroad, and deserves an

extended comment, but it can only be mentioned here that it is a great felicity. The evils of an opposite state of things are incalculable. The misery of an invaded conscience is incalculable. And almost every other nation has inflicted it on its subjects. America has learned wisdom by the past errors of the world, in this particular. Happy results, in respect to morals, order and piety, have followed the course which she has adopted. The religious corruptions of other countries have been avoided. Morality flourishes. Religion flourishes. Order is observed. The institutions of Christianity are honored and attended upon. The preaching of the Gospel, in the main, is well supported. The voluntary principle, in opposition to an Establishment, is found to be both safe and efficient. God has blessed our land with multiplied and extended reformations. Benevolent operations are sustained, and in most instances beyond expectation. This is especially the fact in regard to the temperance reform, which itself has modified and improved the character of the people, in no inconsiderable degree.

Such is the character of the people of the United States, so far as they can be grouped together for a description. These views would be, in a measure, varied and extended, by contemplating their traits, in the different large divisions of the country.

The character of the inhabitants of *New England* is not a little marked. Their intelligence is unquestionable. No people, as a body, have enjoyed so many means of mental culture and improvement, or have made so good a use of them. In no country is more money expended for the instruction of the entire population, or to greater effect. No country is so well filled up with schools, academies, and colleges, with so many persons, who have availed themselves of the privileges thus afforded. All, with scarcely any exceptions, are taught to read and write; and the accomplishment of a knowledge of arithmetic, grammar, geography, history, and politics, is frequently found in the common walks of life. Their inquisitive turn has been frequently noticed by others; but it is not generally to be understood in a light or frivolous sense. They are inquisitive for knowledge, but they seldom indulge the passion, in a manner which justifies the complaints that have been made concerning it. They repay the tax which they impose on others, by an equal amount of communications. They are remarkable for shrewdness and calculation, but this spirit is seldom alloyed by the arts of deception. Although properly speaking they are not ardent or sanguine in temperament, they are resolute and persevering.

"In energy and activity of mind," says Dr. Dwight, "we are behind no people. There is nothing which promises a benefit at all adequate to the expense of the effort, which a New Englander will not cheerfully undertake. With this active spirit, they unite a general disposition to a quiet, orderly, and oblig-

ing deportment, to treat strangers and each other with civility, to submit readily to lawful authority, and to obey even the recommendations of their rulers. They are also social; attached to conversation; accustomed from early life to take an interest in the concerns of others; and habitually to feel from childhood that they have, and ought to have, a real interest in these concerns."

The character of our *intercourse* with one another deserves notice. "We are said to be grave. Gravity is merely a comparative term. It is, therefore, impossible to know precisely what is meant by it, unless we know also the standard of comparison referred to by him who uses it. That which is grave to the eye of a Frenchman, would be levity in the view of a Spaniard. The New England people appear to discern, with as much readiness, clearness, and certainty, as any people, perhaps, in the world, what is commonly or indeed justly intended by propriety, and as regularly to estimate things according to their value. The truth unquestionably is, our social meetings are probably as cheerful, sprightly, and replenished as often with sallies of wit and good humor, as those of any other people." On grave subjects we are grave; and on such subjects we are more accustomed to dwell with pleasure, than men less disposed to admit the doctrines and duties of divine revelation. It must be acknowledged that we think, converse, and write much less concerning theatres and actors than the inhabitants of London; as they do less than the inhabitants of Paris. Amusements are not here the principal concern of life; nor among amusements do we consider plays as possessing the best character, or the happiest influence, on the interests of men."

The *morality and piety* of the people of New England have been visible throughout their history. Vice and irreligion indeed exist—the effects of the common depravity of human nature are certainly visible to a degree to be lamented; but in the comparison with other communities, we have much occasion to acknowledge with gratitude, the efficacy of the Christian principles, which are so universally inculcated among the people. It is in a degree the case, as one remarked, who had found his home in a foreign country, that "a person must never leave New England, who would preserve his morals;" that is, he must never leave it for a foreign country. The descendants of the puritans here retain much of the strictness of their fathers. They are known by their general sobriety and decorum—by their veneration for sacred things—by their regard for the Sabbath—by their estimation of the ministry—by their devout attendance on the public worship of God—and by their religious care and education of their children. We have yet in our aged people many venerable remains of the sedate spirit of older times.

In respect to the character of the *women* of New England, it has been remarked, that "their minds, often possessing a

fine share of intelligence, are remarkably distinguished by amiable dispositions. A gentle and affectionate temper, ornamented with sprightliness and gilded with serenity, may be fairly considered as being extensively their proper character. Their manners are in entire symmetry with their minds and faces. A universal sweetness and gentleness, blended with sprightly energy, is their most predominant characteristic There is nothing languid in their deportment, and rarely any thing affected. They are affable, obliging, and cheerful; while they are at the same time grave, discreet, and very rarely betrayed into any impropriety. Very many of them are distinguished for moral excellence, are unaffectedly pious, humble, benevolent, patient, and self-denying. In perfect accordance with this representation, the women of New England perform, in an exemplary manner, the various duties of life. They are almost universally industrious, economical, attentive to their families, and diligent in the education and government of their children. They are, to a great extent, excellent wives, mothers, and daughters. Few countries, it is believed, present, in proportion to the number of their inhabitants, so many instances of domestic good order, peace, and happiness."

There is not much that is peculiar in the character of the inhabitants of the *Middle States*. So far as New England has supplied them with their population, which is somewhat extensively the case, especially in the State of New York, the traits of the Yankee appear. Accordingly, the spirit of the people of New York is, like that of New Englanders, active and wakeful—alive to the important interests of life, trade, commerce, agriculture, mechanic arts, education, morals, and religion. The temper of the early settlers of the State, the Dutch, is still observable in numbers of its present inhabitants, their descendants, as exhibited in the passion for gain, in economy, diligence, neatness, and a plodding industry. The city of New York, the great commercial emporium of the State and of the Union, has the character of all commercial cities. It is distinguished for a lofty spirit of enterprise. Commerce and trade assimilate one person to another. This city, however, has not escaped the moral evils, that seem to be inseparable from the crowded marts of business. They are evils to which men submit for the sake of advantages, which they derive from being together in large communities. In Pennsylvania, the Friends exert a degree of influence on society, and especially in Philadelphia, and some other towns, as also do the Germans in the country. A much larger proportion of those in the country are unable to read and write, than is found in the New England States. Philadelphia, the metropolis of the State, and Baltimore, the chief city in Maryland, have enjoyed a comparative immunity from the evils which infest large cities—unless it may be of late, in the spirit of riot and insubordination, which has sprung up, to some extent, in the land at large. The manner of life in these cities is more domestic and quiet than in New York;

and in Philadelphia in particular, the arts and sciences are successfully cultivated. In the larger cities of the Middle States, the number is very considerable of those who live at public hotels and boarding-houses. These are establishments, whose regulations admit of spending only a short time at meals —a circumstance which comports with the convenience and wishes of persons who are engaged in active pursuits. Their inmates are called together at the sound of the bell, and after a repast of a few minutes retire to their several occupations. An Englishman lately visiting this country, found the practice so different from that of his own country, remarks upon it as follows. "The American inn, while it provides bountifully for periodical hunger, has no compassion for a disorderly appetite. There is one hour, one table, one meal, one summons; and if you are ready, you may fare very well; if you miss the opportunity, you may digest the consequences as you can. It was interesting to see how the American with his love of freedom, submitted to these restraints, while John Bull insists on naming his own dinner, at his own table, at his own time, and in his own room. He has certainly more independence in his *habits*, if not in his *opinions*, than his transatlantic brethren."

The character of the people in the *Southern States* is, in many respects, like that which runs through the Union: in other respects it is modified by various causes. The principal cause, by which character is modified in the South, is slavery. That it is unpropitious in its influence, both on the master and slave, must be acknowledged on all hands. Were the system of domestic servitude in the Southern States a matter of choice on their part, and not of inheritance, little excuse or justification could be offered, for suffering so evil an influence to operate on the owners of slaves, and on the slaves themselves. As it is, the system may perhaps, in time, be thrown off—though in the present condition of the slave, and without a particular training for the enjoyment of freedom, it would perhaps be neither right nor prudent, to commit him to his own pupilage and care.

The Southern people are *fond of society*. Though they live much less compactly than people at the North, they probably visit each other far more than the latter do. Their acquaintances are extensive, and the claims of relationship or affinity are allowed to the greatest degree. Their hospitality is every where celebrated, and the more freely their guest partakes of their bounties, the more he is welcome.

"The people of the South have more haughtiness, more courtesy, and a higher estimation of personal dignity, than those of the North. Pride is the natural consequence of superiority of station, though it is generally incompatible with meanness. A planter would be more apt to do what he would be sorry for, than what he would be ashamed of. A slight wound of pride is more strictly avenged, than a greater injury to property; and a lack of courtesy is, perhaps, as much reprobated,

Academy of Arts. Philadelphia.

Pawn Party. *P.* 38.

as a breach of morals. Duelling is a natural growth of such a state, and though it is not frequent, it is but too well established by custom."

In respect to character, the inhabitants of the *Western States* have a few peculiarities. In its general features, it resembles the traits which are found in New England and the Southern States, whence much of their population has been derived. In the northern portion, including particularly Ohio, the New England character predominates. In the southern portion, the southern character, more especially that of Virginia, prevails. Kentucky, the leading state in that section of the great Western Valley, was settled principally from Virginia; while Ohio, the leading state in the northern section, received its early population from New England. And the character of the mass of the inhabitants of the Western States, may be described as a compound in a great measure of the New England and Virginia character. It is a character modified by the peculiar circumstances in which the people of the West are found, expending their energies in the settlement of a new country, contending with the evils and dangers incident to the conversion of a wilderness into a fruitful field, and engaged in establishing the arts of civilized life, and in rearing churches and seminaries of learning, in places where none before existed. Character, under such circumstances, is marked by a hardihood, a firmness, a freedom, an independence, and probably by a generosity, unknown to people living in greater ease and under established institutions.

The modes of dress do not vary greatly in the different sections of the United States, and may therefore be spoken of as a whole. These are essentially European, more especially English and French. In the larger cities of the Union, more expensive modes of dress are adopted than elsewhere, in the country. They are richer and more fashionable, and are introduced generally from London and Paris. In the south, the materials of dress are somewhat lighter than at the north or east. The Germans of the Middle States have some peculiarities as to their clothing, and often wear broad hats and purple breeches. In Philadelphia, "there is the drab bonnet, and the drab gown, and the frill, and the neckerchief, and apron to correspond; all very good, and in a certain acceptation, very handsome; but there are no feathers, no flounces, no gaudy colors, and finery, either genteel or shabby.—You seldom see the Quaker dress in this town; but it has evidently qualified all you do see. It has a happy medium between what you would find in Quaker life, and fashionable life; it borrows taste from the one, and feminine nicety from the other."* In the west, the large body of the people, who are agriculturists, are clothed in garments of their own manufacture, which are little conformed to elegance or fashion. Some of the re-

* Visit to the American Churches.

mote trappers or hunters are dressed partly in furs, and you meet frequently with the hunting shirt or frock.

In general, the people of the United States are better clothed than the people of any other country. Almost all are comfortably clad. In most parts of the country, before the manufactures of cotton and wool, the families of farmers fabricated their own garments. The hand-card and spinning wheel were found in almost every habitation. But these have now yielded to machinery, which has greatly cheapened and multiplied almost every species of clothing worn by the inhabitants. Hats have been and still are generally worn, but caps of cloth or fur have been extensively used of late years. A few cocked hats are extant, though worn by a race of men that will soon disappear forever. In winter, fur is worn for trimmings, and sometimes for dress. The dress of the females even in remote villages is neat and showy. Straw hats are principally worn, and they are made in almost every town, and in a variety of tasteful patterns.

There is little uniformity in the dwellings of a people inhabiting so widely an extended country, and living under climates and circumstances so various, or dissimilar. The mode of building is accommodated very much to their external condition. In general, elegance, proportion, or taste, is not much consulted, especially in the less settled parts of the country. Reference is had to convenience and comfort, though not in every instance, even to these, in the absence of beauty or symmetry. In general, also, the dwellings of the people of the United States, are composed of less substantial materials, than is the case with those of some European countries. They are constructed commonly of boards or logs: stone or brick not being the common material, except in cities. But though the houses of our citizens, speaking of them in a mass, are not distinguished by beauty or elegance, yet many of them in the country, as well as city, are very neat and handsome structures. Individual habitations there are, in fine and imposing situations, that add to the charms of our natural scenery. And these residences of gentlemen, particularly merchants, professional men, head manufacturers, and wealthy farmers, are multiplying every day among us. In the vicinity of cities they are becoming very numerous, and indicate the great increase of taste, wealth, and luxury. The greater proportion of good dwellings in the country, are grouped together in villages, where, with their out-houses, and front and garden fences, they make a neat and pretty appearance. Indeed, no collection of houses in any country, are said to strike the eye with greater effect, as objects of beauty, than many American villages, particularly those in New England, and the Middle States. The bright, white color of the houses, thickly set with windows, which are adorned with green Venetian blinds, together with their painted appendages, generally of the same

color, beautifully contrast, in the summer, with the green of their broad and quiet streets, filled with shade trees, and of their gardens and fields enamelled with flowers, or rich with the plants and fruits of the season. Even in the country, the large, unfinished, uncolored, barn-like dwelling, is disappearing, and its place is supplied with the neat half-house, which is embellished, not unlike the city or village residence. In general, there is a great improvement throughout the Union, though we have by no means attained to the beauty, neatness, comfort, and durability which distinguish the habitations of the better classes of Englishmen. There is far less ground for the remark of Jefferson now, than in his own day, when he said, in reference however to a single state, "that the genius of architecture seems to have shed its malediction over the land."

That which is peculiar or striking in the dwellings in the several grand divisions of the country, may be briefly remarked upon. *In New England*, the houses are chiefly of wood, and are frequently less shaded than they should be. "The barns are large, as not only all the animals are sheltered, but the hay and grain are housed, which in many countries, are stacked in the open air. Here and there, by the side of the older houses, may be seen a well-sweep, a primitive contrivance to draw up water by a pole, which is attached to a beam, moving up and down on an axle. It is a sort of lever; the bucket and beam are so nearly balanced, that a little aid from the hand is sufficient for the machinery. The villages are generally neatly built, and some of them are the most beautiful in the world. The church is a prominent object in a New England village; it has generally a bell and a spire, with a green or a common in front." The houses of worship are generally constructed in a good style, and occasionally of durable materials, as brick or stone.

In some of the older towns in the *Middle States*, "there are many ancient houses of the Flemish model, tiled, with gables on the street, and huge iron weathercocks on the top. In the western part of New York, the villages are built in an exceedingly neat manner, and the houses are much like a citizen's box near London, though they have more freshness of appearance. They are of wood, and painted white, and they have green window blinds, and often verandas. In many parts, the log houses remain. They are rude dwellings, in which the cracks are filled with mud, and the chimneys are on the outside. In Maryland and Pennsylvania are many stone houses and barns; the latter are often of vast size. The smaller villages in these States are many of them poorly built of squared logs, or with wooden frames, filled in with brick, or stone and mortar. Many of these are such as might be met with in Ireland or Germany, the native countries of the inhabitants who occupy them. The cities and large towns in the Middle States have a good style of building. In New York, the houses are chiefly of brick, and in a neat and substantial style; in Phila-

delphia, and perhaps in Baltimore, there is more elegance, and greater simplicity."

"In the *Southern States*, the manner of building is less substantial, than in the Middle or Northern States. Few houses are of brick, and the low country is without stones. Those inhabited by the planters have much uniformity. They are of one or two stories, and have a veranda in front, and chimneys at the end, on the outside. The kitchen and other offices are in separate buildings, in the rear. The negro houses have chimneys, and two rooms, and the poorest of them are better than the cabins in Ireland, or the Highlands of Scotland. There are also in some parts, many log-houses, which are common with both whites and blacks." The residences of the wealthy are often in good taste and commodious, but seldom with any pretensions to elegance. They are generally placed at a considerable distance from the public roads, and are approached through gates, which open into a lane running more or less circuitously up to the dwelling. They are embosomed with trees, and clustering near them often are the small dwellings of the negroes. The lands around them are commonly cleared to a considerable extent, consisting of large fields devoted to the cultivation of the staples of the South. All around those open places is an unbroken wilderness.

In the *West*, we see occasionally structures like those of the East—some towns are even built of brick, but generally there is very little good architecture. Though the villages often look well, you may see in most of them, the log-houses of the first settlers. "Remote from towns, the log-house is still the most common building. It requires little skill to build one, for there are neither pillars for ornament, nor posts for support. The house is made with unhewn trunks laid upon one another, and plastered between the crevices. The chimneys are on the outside, composed of clay, and supported by wicker-work. The houses are seldom so spacious that the chamber, parlor, and kitchen, are in different apartments, and the pigs and poultry have sometimes a free range. They are, however, cheap and comfortable. They are covered with bark or long split shingles."

The *architecture* of the United States, as exhibited in the public buildings, is respectable. It is generally characterized by neatness and taste,—with simplicity and moderate ornament. There are some fine buildings, but the number is small compared with what it is in England, France, Germany, or Italy. The more magnificent public structures in those countries, find no parallel in the United States. Our recent origin, want of means, and republican simplicity, with other causes, have been unfavorable to the erection of many architectural monuments. Still, there are a few in most portions of the country, and the taste for them seems to be fast increasing. The banks, speaking of them as a class, are perhaps the best edifices in the United States. They are often built from Gre-

cian models. This is particularly the case with the United States Bank in Philadelphia, which is constructed of white marble, with a front on the model of the Parthenon. It is a beautiful structure, and one of the best in the country. The churches are also neat and pleasing edifices, and of various orders. There are several of superior elegance in Boston, New York, and Baltimore. St. Paul's chapel in New York, and the Catholic cathedral in Baltimore, are finished structures. There are individual buildings of other and different descriptions, that are handsome specimens of art. Among these is the City Hall in New York, which is an elegant structure with a front of white marble, being 216 feet long, and 105 broad. It makes a brilliant appearance, in the fine situation which it occupies. Faneuil Hall Market in Boston, is a large and beautiful building, constructed of granite, having two stories in height, and 536 feet in length. In its centre is a dome, and at each end is a portico of four columns, each of entire stone. It is the most elegant market in the United States, and probably in the world. The Capitol of Virginia, at Richmond, is a fine structure, celebrated for its beauty and imposing effect. It stands on the summit of the city, and has a noble portico.

The most *celebrated building* in the United States, is its Capitol, in the city of Washington. This is a large and magnificent structure of white freestone, 352 feet long, having the shape of a cross, with the Representatives' Hall, and the Senate Chamber in the two wings, and a spacious Rotunda in the centre. An English traveller has lately given a description of it, with a few criticisms, which, though dictated by a spirit somewhat fastidious, may be deserving of our notice. "It [the Capitol] stands on a swell of land, which is so abrupt on one side as to have the effect of being artificial. The inclination should be far less acute. The erection is of very large dimensions, approaching, though still very distant, to our St. Paul's. It is composed of two wings and a centre; and the centre is graced with steps, portico, and dome. The columns of the portico are too slender; and they are made to look more so, from the oppressive flights of steps which lead to them. The smaller domes and semicircular lights in the roof are dissights which might readily be avoided. It is however, with these and other faults, a grand building, and every where in the distance has a very striking effect. The Chamber of Representatives is always regarded as the chief object of sight. It is indeed highly imposing. It is a very large room, with its roof sustained by twenty-four fine marble columns of grand dimensions. The President, or chairman, has a raised and canopied seat in the centre of a straight line, with more glitter about it than you would find about the British throne; and the desks and seats of the members diverge from it in radiating lines. A gallery runs behind the pillars, through the course of the half circle. The general impression was not, on the whole, pleasing. Less than one third of the place was occupi-

ed; and the empty space and large proportions of the room give a diminutiveness and insignificance to the persons present. The Senate Chamber is of far less size, and of no pretensions; but it is well adapted to its uses, and therefore gives the eye satisfaction."

The abundance and variety of articles of diet in the United States, are matters of common remark. Travellers from abroad have noticed the fact, and all have pronounced this country a land of plenty. In no country is there more or better food, or such a vast proportion of people that can command its varieties. The culinary art with some nations may have attained to greater perfection than with us; yet Americans are not peculiarly deficient even here, and in many private families, as well as public houses, articles for the table are prepared and served up with every requisite attention. The employment of European cooks is not uncommon, in our large places. In most other countries, especially of the Old World, animal food is a luxury, seldom enjoyed by the poor. In this country, few are in so straitened circumstances, that they cannot afford it every day. And, then, in times of scarcity, through failure of the crops, or any single crop, or in times of stagnation of business, incredible hardships and sufferings are experienced by the needy European: starvation in many instances literally ensues. Here, such an occurrence is scarcely ever, if ever, heard of, in individual experience. The variety of soil, and climate, and situation in our country, is so great, that we are hardly to look for a failure of any single crop, throughout the country, and in any considerable part of it.

The *habits* of our country allow the eating of animal food, generally, twice, if not three times a day. Our breakfasts are much richer and more substantial than those of the English people. We make less account of dinner, ordinarily, than they, and our suppers are various: with some classes, they are a light concern—with others, especially the laboring classes, they consist of abundance of solid food.

In *New England*, in the country towns, breakfast is usually made at an early hour, and often at sunrise or before. "In a farmer's family, it consists of little less than ham, beef, sausages, pork, bread, butter, boiled potatoes, pies, coffee, and cider. The use of coffee in the morning and of tea at night, is almost universal. At hotels and boarding-houses, breakfast is of beef, mutton, ham, broiled chickens, sausages, tripe, various kinds of fish, tongue, bread, butter, coffee, and cider. The most usual bread in cities is made of wheat-flour; in the country, the common bread is made of rye, or of a mixture of rye and Indian corn." Of the flour or meal of the latter, an article of food is made, called mush, or hasty-pudding, which is a favorite dish with most of the people, and most commonly prepared on Saturday evening. It is eaten often in that form with milk, or when fried after having been cooled. The boiled

Indian pudding also, is a favorite dish in the New England country towns, especially with the more ancient class of people.

In the *Middle States*, there are articles of food used, which are rarely met with in New England, except in cities. This is the case particularly with the sweet potato, which is much used in New Jersey and in the States south of it. It is cooked variously, though it is best boiled or roasted. The buckwheat cake is a delicious article of fare, though it is not peculiar to any one section of country. *Hominy*, which is made of coarse Indian meal by boiling it to a consistency, is much used, in the southern portion of the Middle States. Shad are a common article of diet, which are caught in abundance and of an excellent quality in those States.

In the *Southern States*, the food differs considerably from what it is at the North. "In the former there are few of the garden vegetables, and the Irish potato is not generally raised. Rice is much used, chiefly boiled; it is often eaten as bread. Hominy is found at all tables. Hoe-cake, which is the johnny-cake of New England, and ashpone, which is a coarse cake baked under the ashes, are in common use as bread. Ham is a general article of food, and the traveller will often find it set before him three times a day. In Virginia, it is a standing dish, accompanied by greens. In Louisiana, *gumbo*, a compound soup, is much used, and at New Orleans, it is sold in the streets."

"The *Western States* have, with the exception of fish, the same kinds of food that are common in the Middle States, and several more. There is indeed no scarcity of fish in the rivers, but they are coarse and little esteemed. The two great articles of food are bacon and Indian corn. Hominy and the johnny-cake will never fail the traveller, either in the south or west. There is game in abundance, and it is much used as food. The sweet potato is eaten, and in many parts, rice. The rice is boiled hard, and used with gravy, as potatoes are in New England. Coffee and tea are as much consumed as they are in any part of the country. Maple, and other sugars, are common. The hotels are well furnished with substantial food, and at dinner, both whiskey and milk are placed upon the table."

Whiskey is the most common of the distilled spirits in use in the Western and Southern States, and indeed in the Middle. New England rum, a poison distilled from molasses, is or rather *has been* the bane of the Eastern States. The same is true also of cider-brandy, a spiritous liquor made by the distillation of cider. Peach-brandy is common in the Southern States. While each section has had its peculiar or favorite home-manufactured spirits, French brandy, Holland gin, and West India rums have been more or less common to them all. In the New England States, as well as several others, cider is a peverage much in use. It is kept in barrels and hogsheads in the cellars of farmers and some other classes of citizens.

It is, however, but slightly intoxicating, and seldom forms or perpetuates intemperate habits. It is nevertheless used far too liberally to consist with perfect safety to health or morals. Much beer, unhappily, is drank in the Middle States, and the time was, when there was scarcely a large town in those States, which had not one or more breweries. Cider, beer and porter, are in considerable use in the Southern and Western States. The rich at the South bestow much care and expense upon their wines, which are chiefly sherry and Madeira, except in Louisiana, where claret is more in use.

In a country where liquors are cheap, and every facility is enjoyed almost by every class to command any quantity of intoxicating drink, there would naturally be intemperance. The habits of the people were accordingly becoming extremely vitiated, in respect to the use of inebriating liquors, not many years ago. The danger to our institutions, our liberties, our morals, our health, and our happiness as a people, became so imminent, that the piety and patriotism of the nation were excited, and measures were adopted by degrees to check, if not exterminate, the evil. The disuse of all ardent spirits as a drink on the part of individuals, and the pledge to abstain through public associations for this purpose, began the work of amendment, and it has gone on ever since, in a continually increasing ratio, and including in many instances the abjuration of all inebriating drinks.

This is the era of travelling, not only in this country, but in many others. Whether for improvement, or gratification, it has increased within a few years, fifty or a hundred fold, and it is continually augmenting. The numerous facilities which have been created for intercourse, not only between one part of a country and another, but between one country and other countries, have been one cause, doubtless, of the great increase of travelling. Vast multitudes throng the public conveyances in the United States. The use of private vehicles, and particularly riding on horseback for the purpose of making extended journeys, is comparatively little known at present. Few countries have such facilities for cheap, agreeable, and expeditious travelling, as portions of the United States, and few people have a stronger disposition to avail themselves of their advantages, in this respect. Their noble bays and large rivers, indeed all their waters of sufficient depth, as well as the ocean itself, are plied with numerous steamboats, many of which are elegantly constructed, and furnished with every accommodation or luxury that can be wished. In New England, the roads are generally excellent, and are thronged with stage coaches, most of which are good. In many parts of the Middle States the roads are fine for stage coaches. In other parts, however, they are bad, and kept in a very indifferent state of repair. In the Southern States there is little travelling for pleasure. It is chiefly the necessities of

health and business that induce the people there to leave their homes. Neither the roads, vehicles, nor inns are good. The roads are often alternations of sand and swamp; frequently logs laid across serve the purpose of *terra firma;* and the motion of vehicles over these is any thing than pleasurable. In addition to all their other inconveniences, these swamp roads are often under water. The most eligible mode of travelling at the south is on horseback. In the Western States the roads are too rough for comfortable riding in carriages; the stage coaches also are less commodious than at the East; and such is the extent and unsettled nature of the country, that the communication is long and distant. But the ideas of space and distance entertained by the Western people, are on a grand scale, and convenient to themselves. They think little of a journey of two or three thousand miles. Taking, however, their water conveyances into view, the facility of communication makes some amends for the evils of distance and space. Their rivers are the great means of intercourse, and are plied by all sorts of craft and water conveyances. Hundreds of steamboats navigate the waters of the Ohio and the Mississippi. The great thoroughfares in the West are thronged with singular collections of travellers. Many are so stricken with poverty that they have scarcely any comforts; others abound in flocks and herds or slaves. On land, they often cook for themselves, and pass the night in their wagons or tents.

Taking the United States throughout, the communication by means of steamboats, though not perfectly safe, is the most expeditious and pleasant. It is generally, also, the cheapest mode of travelling. In New England and the Middle States, these boats are all that can be wished, as to comfort, neatness, and beauty. The loss of life by explosions, has sometimes taken place, but even here, this has been oftener owing to careless management, than to any other cause. In the Southern country there are many noble streams, but the boats which ply them are less convenient, inasmuch as they carry merchandise and produce, as well as passengers. To the boats that sail the Western streams, particularly the Mississippi, there are other dangers than those which arise from the bursting of boilers. The most serious danger arises from what is called *snagging*. This means the collision of the boats against large trees, that are imbedded in the mud at the bottom of the Mississippi. These are frequently falling into the stream, in consequence of the caving in of the banks, which are worn by the change and rapidity of the current. A boat striking upon these trees, is often so broken as to fill immediately with water, and sometimes the passengers have no opportunity for escape. Lately, however, boats are constructed with *a snag room*, or bulwark, ten or fifteen feet above the bows, and thus are protected against accidents of this kind.

The mode of conveyance in steam cars, on rail roads, is

coming fast into use in this country, as these roads are constructing throughout the length and breadth of the land. It is an expeditious and agreeable mode of travelling, and in general, safe.. A few fatal accidents have occurred on them, as must, in a degree, be expected where steam is employed. In the Middle States there is a mode of travelling, which is not in so frequent use elsewhere. This is the sailing in canal boats. As the great northwestern lakes are united by a canal with the Hudson river, a wide extent of country may be passed over by this mode of travelling. It is not expeditious, but is comparatively safe. The boats move not quite 100 miles in 24 hours. There are other canals also of considerable extent in these States. They are also found in the South and West, and a very few in New England. Food and lodging are furnished in canal boats, which, in many instances, are neatly fitted up. A part of an account from a recent visiter to this country, which describes in a lively manner this mode of travelling, will be subjoined. Speaking of the Erie canal, he says—

"There was much business on this water thorough-fare. The boats for the transit of goods were called 'line-boats,' and those for passengers, 'packets.' The packets were a sort of mail; they are drawn by three horses at a slow trot; and do not clear more than four miles an hour. With some twenty persons, our packet might have been tolerable; but it so happened that we had from sixty to seventy passengers on board, and there was much to bear. For all these persons, male and female, there was only one room to live, and meal, and sleep in, of about twelve feet by seventy. There were curtains indeed provided, which might separate a portion from the rest when needful; still the dimensions were the same."

"During the day, we could relieve ourselves by going on the roof of the boat; and this is a desirable place, both for air and the sight of the country. But we had difficulties here. There was no provision against a burning sun; and the bridges were so numerous, and so low, as to be exceedingly troublesome, and if you were negligent, somewhat dangerous. It was part of the duty of the helmsman to observe these, and give notice of them by the cry of 'bridge.' It was some time before we got drilled to it; and when we were, it was an amusing spectacle. Some twenty men would be standing, sitting, and looking about in all directions, and variously engaged; but at the cry of 'a bridge,' they would repeat the cry, as the papist would his prayers, and fix their eyes in one direction; and when the object came, they would prostrate themselves on the floor, as at the ringing of the bell, and the elevation of the host."

"But night came, and with it, it was needful to look to sleeping accommodation. From all appearances, it did not seem that any provision could be made for this purpose. It was soon shown how much contrivance could do, if it could not do

all that the occasion required. The curtains I named were dropped over one third of the room, and thus made a provision for the ladies and children. Our portion of the room was cleared. A set of frames, like larger shelves, were produced; and were suspended behind, by hinge and pivot, to the side of the vessel, and in front by a small cord attached to the ceiling. Three tier of these were carried round the room, which was not more than six feet high; so that it had the appearance of being filled, from top to floor, with small bins. Then all the tables were collected, and placed down the middle of the room, as far as they would go. The settees were employed to fill in any possible spaces; and after all this accommodation was disposed of, it was plainly understood that there remained just the floor."

"I took a couple of chairs, and placing them as near the door as practicable, I lounged on them in such a way as to rest the body, and possibly to forget myself for a few moments. It was now beyond midnight; and nearly all were fast asleep, and were assuring you of it, by muttering and noisy respiration. The sight was really a singular one. The room was packed all around, from top to bottom, with human beings. The tables, the settees, the floor, all covered. My chairs had scarcely a place to stand; and two persons lay at my feet, and one at my elbow. Two lines of cord had been carried down the ceiling of the room, that the spare garments might be hung on them. Here then was an exhibition of coats, trousers, waistcoats, cravats, and hats, worthy of Monmouth-street; the great evil of which was, that it cut off the little chances of ventilation. Two glimmering, unsnuffed candles, gave sepulchral lights to the whole. Occasionally, however, the scene was animated. The vessel was liable to sharp jerks on entering the locks; and when these occurred, you might see some dozen heads starting from the sides, like so many turtles from their shells; with a suitable accompaniment of wild and sleepy exclamations; and then again they were drawn in, and all was still. I fell into a short slumber, and reproached myself for doing so; when I awoke, I found my foot in the face of another sleeper; and as the night wore away, most of them getting into similar predicaments."

Many *inns* in the United States are excellent, in some respects, but there are many also that are indifferent, and numbers that are worse than indifferent. In general, they are by no means equal to those of England. "They are abundantly provided with food," as one remarks, "but this is not always well cooked. They are also deficient in cleanliness, and in those attentions to the wants of a traveller, which can alone make him feel at home, when he is in a strange place. These defects, however, arise from ignorance, rather than from a want of means, or good disposition. In England, the keeper of a hotel or inn is always bred to his business, and is therefore thoroughly acquainted with it. In this country, 'the tavern

keepers' are, many of them, those who have been unsuccessful in other pursuits, or have chosen this occupation, with the erroneous idea that anybody can 'keep a tavern.' Competition is fast removing the defects of these establishments, and as they are of great importance to the public convenience, we look upon their improvement with strong interest."

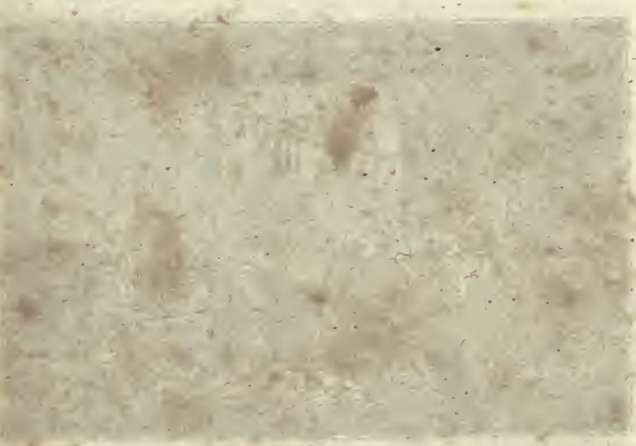
It would be difficult to name any single festival or diversion, which is a special favorite with the nation, or which is observed with equal zest throughout the Union. A few, perhaps, are common to all parts of the country, though cherished with different degrees of interest. Each section of the Union has a few pastimes or sports of its own, which we shall soon undertake to notice under this article. In general, as a people, the Americans are less given to things of this sort, than most other nations. They are engaged in more substantial pursuits, especially that of obtaining property. Still, in many parts of the country, and among certain descriptions of people, there is no want of pastimes; and festivals, both civil and religious, are observed with considerable frequency throughout the land. If we were called upon to name any national festival, it would be the Fourth of July, or the anniversary of our Independence. As a national amusement, possibly dancing might be named, or that used to be a favorite, though less practised at present, and also various forms of ball-playing.

In *New England*, we may notice first, the day of *Thanksgiving*. That day is dear to the heart of every son and daughter of that favored region. It is sweet in the anticipation, in the enjoyment, and in the remembrance. Infancy, youth, and old age—all ranks, degrees, sexes, and complexions, are rendered happy by its annual return; and all unite in the heart, if not with the voice, in shouting its welcome. It takes place late in autumn, after the fruits of the earth are gathered in, and the labors of the husbandman have been rewarded by the fruition of the harvest. The governors of the States appoint the day, and issue a proclamation to that effect—a printed copy of which is put into the hand of each clergyman. When the happy day arrives, the people assemble in their respective places of worship, dressed in their best attire. There they listen to an appropriate sermon, and join in prayer, hymns, and anthems, expressly adapted to the occasion. These services generally occupy about two hours, and then are over for the day; the remainder of which is variously spent, whether religiously or in recreation, according to the tastes of the people.

The "*Thanksgiving dinner*" forms, however, a prominent feature of the picture. Every farmer's table now literally "groans with the weight of the feast." Flesh and fowls of his own raising and fattening—fish and game from his own streams and woodlands—vegetables of his own planting—butter, milk, and cheese, the product of his own dairy—are now found in

Fourth of July. P. 37.

Husking Frolic. P. 37.



luxuriant profusion upon his hospitable table; while the delicious "pumpkin pie" leads a host of other dainties in the bountiful dessert. Apprentices in the cities, who are permitted to visit their parental and rural homes only once or twice a year, are now sure to be present; and a hoary-headed patriarch often presides at these domestic banquets, where the guests comprise two or three generations of his own descendants. In the cities and populous towns of New England, this festival is not observed with the same strictness, nor enjoyed with the same zest, that distinguishes it in country villages. This circumstance is probably owing to the modern introduction of other holydays, particularly that of *Christmas*, which is now kept, with more or less devotion, by Christians of various denominations.

Election day, as it is improperly denominated, is an anniversary of some importance, in the metropolis of New England, and at the seat of government, in each of the States. It is not the day, however, on which the elective franchise is exercised by the citizens, but on which the governor elect, and other successful candidates, are installed in office. Military parades are common on these occasions, and people flock into town from all quarters, to witness the splendid pageant. Every place of public amusement holds out unusual attractions to the excited multitude.

The Fourth of July is celebrated in all the cities and populous towns of New England, as elsewhere in the United States, by military parades, firing of cannon, display of colors, ringing of bells, patriotic orations, public dinners, &c.

Commencements at the several colleges of New England, are days of much public festivity, in the places where they are held. They are attended by numerous visiters from abroad, and generally those of the more polished and literary classes. The public exercises of the day are generally made very interesting, by the literary exhibitions of the graduating students, and by appropriate music. A holyday is often enjoyed on these occasions, by mechanics, apprentices, servants, laborers, teachers, pupils, and all subordinates, whose services can be dispensed with by their employers.

Husking frolics are known to New Englanders, both as a season of work and merriment. Probably they were more frequent formerly than at present. They are "*got up*" on the principle, that "many hands make light work," the farmers agreeing to assist one another, in what would otherwise be a slow and tedious process. When the Indian corn, or maize, has been gathered from the fields and deposited in the corn-house, or the centre-floor of the barn, where it is ranged in convenient heaps and rows, an evening is appointed for the *husking;* which is simply stripping the leaves or husks from the full ripened ears, and is performed by hand. Those who are invited, assemble at an early hour, take their seats in rows or circles, at convenient distances, and attack the pon-

derous heap before them. The ears are stripped with a dexterous hand, and thrown into a general heap, while the husks are cast behind the operators. In the mean time, the song, the jest, and the laugh go round, while the sparkling cider is freely circulated, as "the work goes bravely on." When all is finished, the company repair to the house of their hospitable host, and partake of a bounteous banquet prepared for the occasion. This is not unfrequently followed by a ball; as most of the young men are accompanied by their favorite lasses.

The games and amusements of New England, are similar to those of other sections of the United States. The young men are expert in a variety of games at ball,—such as cricket, base, cat, football, trapball, also quoits, &c. Billiards, cards, ninepins, shovelboard, domino, backgammon, bagatelle, checkers or drafts, and some other games not recollected, are practised by some classes. Gambling is a vice but little known in the Eastern States. Concerts, balls, and several well-selected museums, are favorite resorts with many of the fair sex, in cities and populous towns; while the village and country ladies enjoy their *spinning* and *quilting* bevies, singing-schools, and *pawn* parties, with at least an equal zest. In winter, sleighing, skating, and "sliding down hill," are amusements familiar to both sexes. Bear-baiting, cock-fighting, and other cruel amusements, are unknown.

A few of the festivals, &c. common to the citizens of the Middle States, may now be noticed. Among those may be mentioned the *First of January*, which has been observed, at least, for one hundred and fifty years. It is a festival of Dutch origin, and of no little importance to the people, not only as one of the Christmas holidays, but also as a landmark in the rugged journey of human life, or rather as an inn or stopping-place for refreshments. It consists in making presents, passing visits, and reviving friendships on New Year's day. In the city of New York, in particular, this custom is kept up. It is a practice hallowed by time and sanctioned by its salutary consequences. It brings long estranged friends to remember and visit each other; it gives life and gayety to a dreary, inclement season; it is, in short, a social, honest, old-fashioned custom, and as such it may well be honored. Public business of every kind is suspended; the courts, banks, custom-house, post-office, are all closed; and few shopkeepers have the hardihood to open their bow-windows, on New Year's day. Debtors are safe from arrest, can boldly meet their creditors, and wish them a happy New Year. Even that mighty, restless engine, the daily press, stands still to-day, and hungry *quidnuncs* must fast for news, or receive it verbally from the prattling tongues of the fair distributors of cakes and coffee, with whom they exchange the compliments of the season. But though the news-press be silent, some of its subordinate agents are this day in all their glory. The Carrier, who has faith-

fully served his patrons, "through summer's heat and winter's cold," now reaps his well-earned reward, in a harvest of silver. Each of his subscribers is presented with a printed poetical address, previously prepared for the occasion by some laureat bard, who is thus himself enabled to join in the festivities of the day.

Horse-racing, under certain restrictions, is tolerated by law in the State of New York. About the middle of May and October, the Union course on Long Island, exhibits an animated scene for three days, attended by immense crowds of spectators from the city and neighboring villages. There must, however, be necessarily much dissipation and a waste of time and money on such occasions.

Christmas, as kept in the Middle States, and as the closing festival of the year, eclipses all its predecessors in splendor and hilarity; and Christmas-eve in the city of New York, exhibits a spectacle, which, to a stranger, must be highly pleasing and effective. Whole rows of confectionary stores and toy shops, fancifully, and often splendidly decorated with festoons of bright silk drapery, interspersed with flowers and evergreens, are brilliantly illuminated with gas-lights, arranged in every shape and figure that imagination can devise. During the evening, until midnight, these places are crowded with visiters of both sexes and all ages; some, selecting toys and fruits for holiday presents; others, merely lounging from shop to shop, to enjoy the varied scene. But the most interesting, and in our estimation, the most delightful sight of all, is the happy and animated countenances of children, on this occasion. Their joy cannot be restrained, but bursts out in boisterous mirth, or beams from the countenance in sunny smiles, which are still more expressive. If the weather be fair, music is heard from various quarters, while changing peals from the chiming bells of old Trinity, fall at intervals on the delighted ear.

There are many other *festivals and occasions* of recreation observed in the Middle States, such as St. Patrick's day, Pasche, Krout feasts, and Target firing, but they cannot here be described. In respect to public shows and places of amusement, all their cities are amply supplied with them. Theatres, concerts, pleasure-gardens, equestrian exhibitions, museums, zoological gardens, menageries of wild beasts, jugglers, &c. &c. all of them meet with sufficient, and some of them with far too much encouragement: while reading rooms, academies of the fine arts, and other fashionable resorts, hold forth their attractions to professional artists, amateurs, literary loungers, and bookless authors.

Among the amusements of the people of the Southern States, we find the *Barbecue*, and it is generally, at the same time, an act of hospitality. This is a feast in the open air, either under the shade of trees, or in an artificial bower. This rural banquet is prepared under the direction and at the expense of such

neighboring gentlemen, as choose to unite for the purpose; each of whom usually contributes such edible dainties, as his taste or convenience may suggest. Independent of these picnics, however, there is always some savoury animal roasted whole, for this occasion, after the manner of the ancients. This is most commonly a fat, corn-fed swine; and from thence originated the phrase of "going the whole hog." In different places, and under other circumstances, the victim may be a fine fat buck, a fallow-deer, a sheep, or other animal. But to constitute a *barbecue*, it must be roasted *whole*—not a bone of it must be broken. These festivals take place during the summer and autumn months, when every luxury that the season can afford, accompanied with wine, punch, ices, and other refreshments, is provided in generous abundance. Both sexes sometimes partake of this banquet, which is then enlivened by a band of music, and succeeded by a rural dance.

To *Horse-racing*, the people of the South are more addicted, than the citizens of any other portion of the Union. The first classes in many parts of the South engage in them. Every where the accomplishment of horsemanship is highly appreciated, and the sports of the turf seem to be enjoyed with much zest. The Virginians, in particular, seem to pride themselves on their equestrian feats.

Cock-fighting is also indulged in with avidity at the South, but even more than horse-racing do we disapprove of it. It is a barbarous amusement, and with its kindred sports of bull and bear-baiting, ought to be discountenanced by every friend of humanity. Bets run high in the sports both of horse-racing and cock-fighting.

There are not many amusements peculiar to the South. The Catholics and Episcopalians, of course, observe such feast days as their respective churches require, particularly Christmas and New Year's. The negroes, every winter, enjoy a week's recreation, including Christmas and New Year's; during which they prosecute their plays and sports in a very ludicrous and extravagant manner, dressing and masking in the most grotesque style, and having in fact a complete carnival.

The Western States being peopled principally by emigrants from the Sea-board, present few novelties applicable to our present subject. Their customs and amusements are similar to those which have been already described.*

The language spoken in the United States, with a few exceptions, is one and the same. It is the genuine English of the mother country, and prevails in almost every State. The French and Spanish are spoken extensively in Louisiana; and the German in Pennsylvania, and in a few places, in one or two other States. In Pennsylvania, there are newspapers, almanacs, and an edition of the State laws, printed in the German

* Festivals, Games, and Amusements.

tongue. Even there, however, the English is gradually gaining on the German, and they have a law, that no one shall serve as a juror, who cannot read in that language. Italian is also spoken to a small extent, but chiefly in cities by foreigners. The English, of course, is the proper tongue for the people of this country.

Notwithstanding the great intermixture of men from different nations, which has taken place in our country, it is not a little remarkable, that the English is spoken here with as much purity, as in any part of the British dominions, and with a degree of uniformity, which is not found elsewhere. With very little variation, the idiom, even of the lowest classes of society, is the same in Maine, as in Georgia; no barbarous, uncouth, or unintelligible provincial jargon, or *patois*, offends or distracts the ear of the traveller; a few local expressions, or a slight difference in the pronunciation, or accentuation of a few words, is all that may be observed, and that only in some of the States, for there are many where even the backwoods farmers speak the English language with almost classical purity. We have been severely taken to task by the literati of Great Britain, for having introduced a few new words into our common idiom; such, for instance, as the word *lengthy*, which seems to have given peculiar offence to the nice ears of our transatlantic brethren. This charge, however, may be met by a single remark, viz.: that if America has adopted a few words, since the period of her separation from Great Britain, England has adopted many more. With what grace then does she condemn America, when her sins in the foregoing particular are so much more numerous?

Much has been said and written respecting the literature of this country, both in the way of disparagement, and commendation or defence. It was certainly not to have been expected, that under our peculiar circumstances, for many years from the settlement of the country, such attention could be paid to literature and science, as in the older countries of Europe. The difficulties of transforming a wilderness into a fruitful field, incessant manual occupation, and frequent wars of self-defence, have been serious obstacles to high mental cu'ture. Yet much has been done comparatively, for this important object. Besides making a more extensive and effectual provision for general education, as we have already seen, than has ever been realized by any other people; the nation has already produced its distinguished scholars, and writers, several of whom will bear no unfavorable comparison with the first scholars and writers abroad. Among the departed, we may name, as men of great reach of thought, and in several instances, of powerful writing, Edwards, Franklin, Hamilton, Ames, Dennie, Dwight, and Marshall. Although many works of taste and elegant diction, have not been formerly written, yet there have not been wanting philosophical discoveries, and researches of the most inter-

esting character, nor well composed and even the most able political pieces.

It is certain that our literature has made a very considerable progress during the last twenty or thirty years, as is also the case with every branch of learning. Poets, historians, and essayists, have arisen, of the highest respectability, most of whom are still living. Several scientific works have appeared, that would confer credit on the scholars of any country. In theology and biblical criticism we now have writers, who are probably superior to the English, and are exceeded only by the best of Germany. In the lighter effusions of taste and fiction, several names are celebrated in Europe, as well as in their native land. In lexicography, we can boast a standard work, (Webster's Dictionary,) which, it is believed, for extent of learning, and accuracy of thought, is superior to any publication of the kind in the English language. Recently, in periodical literature, America has made the most laudable efforts; and, indeed, this is a form in which the mind of all intellectual nations now chooses to exhibit much of its wealth.

"The periodical press, embracing newspapers, magazines, and reviews, devoted to religion, literature, arts, sciences, politics, intelligence, and amusements, comprises a species, or form of literature, unknown to the ancients, and constitutes a remarkable feature of the modern state of society; and it is one of the most momentous consequences of the art of printing.—Before the American revolution, various attempts were made to establish religious and literary journals, in several places in this country, particularly Boston, New York, and Philadelphia, but no one of them obtained a liberal support, or had a long duration. Since the revolution, and more especially, since the commencement of the present century, enterprises of this nature have been greatly multiplied."

In the United States there is much talent for imitative arts, and the taste is becoming more refined and elevated. The progress made in statuary and painting, especially in the latter, is gratifying to the lovers of art; but the patronage afforded to these efforts of genius, is inadequate to their full development. Several painters, destitute of the advantages enjoyed by European artists, have, nevertheless, attained to eminence, and are admired in Europe, as well as at home. A high reputation has been attained by West and Copley, by Trumbull, Stuart, and others. There are a few sculptors, who are not undistinguished. There are in Boston, and in many of the large towns, many casts from the best antique sculptures, and some original works of merit are found in various parts of the country. In connexion with the Atheneum, at Boston, is a gallery to which the proprietors of good pictures send them, for a few weeks in summer, to be exhibited. A large and excellent collection is thus made, together with original works of artists offered for premiums. In Philadelphia, there are several distin-

guished artists, and a general taste for the arts; but neither in Philadelphia, nor in New York, is there a collection of paintings equal to that at the Atheneum, in Boston. A degree of wealth, luxury, and taste, not yet attained by the nation at large, seems to be necessary to the highest cultivation of the imitative arts.

In the *mechanic arts*, few nations, for the time being, have made so rapid improvement as the people of the United States. They have signalized their ingenuity, in this department of effort, beyond that which has been displayed by many older nations. In the invention or improvement of machinery, genius and application of a high order have been exhibited. The machinery of Whitney, for the manufacturing of arms, has not, it is believed, been often equalled. His machine, the cotton gin, invented for cleansing cotton of its seeds, has indefinitely augmented the value of this staple of the South, and altered in a great measure the aspect of the civilized world. The application, too, of steam, to the purposes of navigation, has immortalized the American Fulton.

The *manufactures* of the United States, have made an astonishing progress within a few years. Cotton, woollen, iron, glass, and several other manufactures, employ a vast amount of capital, and are adding extensively to the comforts and wealth of the nation. This is particularly the case with our fabrications of cotton. The first cotton factory established in this country, was at Pawtucket, Rhode Island. From this small beginning, it has arisen to its present height, and has become an interest, connected essentially with the welfare of the community.

The manufacturing establishments of this country may be divided into two classes. One of these consists of large companies of moneyed men, who are satisfied with moderate profits, especially at the commencement of the undertaking, who have almost unlimited resources at command, for the extension of their business, and who are laying the foundation of their establishments on a broad scale, with a reference rather to their permanent prosperity, than to immediate gain. Lowell is an example of this kind, presenting a vast combination of mechanical power, arranged in one whole harmonious system, and capable of almost indefinite extension, to which the whole of Europe cannot afford a parallel. A large part of the manual labor at Lowell, is performed by females, between the ages of fifteen and thirty, who have entered into the employment, without the slightest thought of continuing it for life, like the English operatives; and so far are they from being, as abroad, a stationary population, that very few of them remain there for a onger period than three or four years. Our manufacturing population, in general, is entirely different from that of foreign countries.

The second class of establishments are formed on a narrower scale, and with a more direct aim at immediate profit.

To the first class belong such factories as those at Dover, Norwich, Nashua, Patterson, Waltham, Ware, &c.; to the last, a multitude of smaller ones scattered throughout our country, and belonging either to a single individual, or more commonly to a company, with a capital of one or two hundred thousand dollars. Young children are extensively employed in establishments of this kind, and in many cases, we doubt not, the evils resulting from manufactures in England, are experienced to a limited extent, in the neighborhood of such factories.

New England and the Middle States include by far the greatest portion of the manufactures of the Union. Among these, Pennsylvania ranks the first, and Massachusetts the next. The glass manufactures at Pittsburg, in the former State, are much celebrated. The glass is white, clear, and excellent, both in texture and polish. In Massachusetts, there are important manufactures, not only at Lowell, as already mentioned, but at Waltham, Fall River Village, Taunton, Amesbury, Southbridge, &c. But we cannot specify the places in the United States, where manufactures are carried on, or the variety of articles fabricated. Suffice it to say, it is the most important interest, next to agriculture.

The importance of universal education is more extensively felt in the United States, than in any other country. It was the opinion of the early settlers generally, and has since been of most of their descendants, that the best security for religious and civil liberty, was the diffusion of education. The success of our experiment, as a republic, is conceived to depend on this circumstance. Accordingly, attempts have been made to secure the universal education of the people. And the object has in a great measure been realized. By the establishment of common schools, the means of instruction have been generally extended to the people. In certain portions of the country, as *New England, and New York*, all literally have had opportunities to learn. In New England, generally speaking, there are none who cannot read and write. The cheapness, and number of periodicals, give almost every family access to at least one newspaper, and many take more than one. The people are generally as well informed of European events, as are the natives of European countries. The particular counties or districts often have their separate paper, and in cities, they surpass indefinitely the numbers found in Europe.

In the *Middle States*, the means of education, though not so well enjoyed as in New England, are by no means neglected. It is not common, except among the foreigners and their children, to find persons who cannot read and write. Immense numbers of books are published in New York and Philadelphia, and their newspapers are circulated through the whole country. In the *Southern section* of the Union, there are generally provisions for schools, but the population is so thin, that many have less advantages for education than at the North. Among

the whites, there are a few who cannot read: among the blacks it is generally discouraged. Some of the colleges are well endowed, and have many scholars. In the *Western States* all is done for education, that well can be, in their present scattered condition. The importance of the subject is duly appreciated by every legislature, and the number of native inhabitants who cannot read or write, is not large. Colleges and seminaries of learning, are rising with great rapidity in the West.

Dr. Reed, after having described some of our collegiate schools, and given a list of their names, remarks to his correspondent, "I think you will not be able to pass your eye over this list, and the previous statements, and connect them with the circumstances of the people, without being filled with surprise and admiration. Here are no less than twenty-one theological colleges, all of which have been instituted since the year 1808! and they contain 853 students, and have accumulated 57,000 volumes! Here are *seventy-five* colleges for general education, most of them with professional departments, and they have 8,136 students; *forty* of these have been created since the year 1814! Altogether there are *ninety-six* colleges, and no less than 9,032 students! Some of these colleges are literally springing up in the desert, and are putting themselves in readiness to bless generations that shall be born! It is impossible not to feel that the influence they exert must be amazing in extent, and in the highest degree sanitory.

The United States is essentially an agricultural country. By far the largest proportion of the people are engaged directly in agriculture. Most of this class are owners of the soil. The extent and condition of the country, of course, invite to the above pursuit. Our ample domain, with immense tracts of wilderness, and new lands, demands cultivation. The raw material for manufacture, may be raised to an unlimited extent. For many generations to come, a continually increasing amount of products may be raised, and raised with profit. Farming, including the varieties of grazing, tilling, and planting, is, properly speaking, the great employment of the country. Except the slaves in the South, there are comparatively few mere operatives, or those who live only by daily labor on farms; for almost every laborer possesses at least a small patch of land of his own.

"*Every quality of soil* may be found in the United States, from utter barrenness, to the highest degree of fertility. The Eastern States are under the best cultivation, yet here the soil is comparatively poor, and better adapted to grazing than tillage. The richest soils are in the Southern and Western States. Generally, the lands bordering on the Atlantic, are inferior in fertility to those west of the Apalachian mountains." As adapted to the quality of their soil, the chief agricultural occupations in the Eastern States, are *grazing* and the *dairy*. The Middle States are principally devoted to the cultivation of

wheat and *maize;* the Southern to that of *tobacco, cotton, sugar,* and *rice;* and the Western to *maize* and *wheat.* Vast quantities of swine are fattened in the Western States, for the Southern market, and this, in the care and transportation of the article, gives employment to many people in those States. The labor of slaves, is chiefly employed in the Southern States, and in some of the Middle and Western. Agriculture as an art is advancing among us. As a means of improvement on this subject of comparatively modern origin, few have proved more efficient, and evidently useful, than Agricultural Societies' exhibitions, or as they are commonly called, Cattle Shows.

A large number of the people of the United States are employed also in the *mechanic arts*, either wholly, or in part. Oftentimes the branches of mechanism are pursued in connexion with agriculture. Either occupation is followed, after a mechanic art or farming has been learned, as opportunity or necessity may dictate. Hence, a great amount of mechanical labor is performed in agricultural districts, and by agriculturists, or those who are such, the greatest part of the year. Foreigners who come to visit us, are surprised to see, to how many sorts of business we can turn our hands, or how readily, after we have fitted ourselves for one profession, we can take up another. That form of the mechanic arts, which is included in manufactures, occupies a considerable amount of population, and it is continually increasing. The Eastern and Middle States include the principal portion of those who are employed in manufactures.

Mercantile and commercial pursuits occupy multitudes of people in the United States, and many are employed in navigating our rivers, bays, coasts, and above all, the ocean. The class engaged in trade and commerce, are generally our richest citizens. Wealth has poured in upon them apace, of late years. It is, however, only a small proportion of the class, that succeed in business, but those who do, enjoy the opulence of princes.

The *learned professions* in this country are well filled in general. That of medicine is overflowing. The number also who are employed in the business of instruction in our universities, colleges, academies, boarding schools, select schools, and common schools, is very considerable, as these institutions in the United States have multiplied of late years, beyond all example.

In fine, there is no want of employment to the people of this country. There is some branch of business more or less lucrative, to which every one may direct his attention. Few need to be unoccupied, from deficiency of patronage, and happily fewer still who can afford to be idle.

The government of the United States is that of a confederated republic. The administration of the government is confided to three separate departments. These are the legislative,

the executive, and the judicial. The *legislative* power is vested in a Congress, which consists of a Senate and House of Representatives. This body must assemble at least once every year, on the first Monday of December, unless it is otherwise provided by law. The *Senate* is composed of two members from each state, and of course the present regular number is forty-eight. They are chosen for six years, but divided into classes, so that one third of the Senate is renewed once in two years. No person can be elected, who is not thirty years of age, and who has not been a citizen for nine years. The Senate has the sole power to try all impeachments, and the Vice-President of the United States, is President of the Senate. In this body, however, he has only a casting vote, which is given in case of an equal division of the votes of the Senators. In his absence a President *pro tempore* is chosen by the Senate. The *House of Representatives* is composed of members from the several states, chosen by the people for the term of two years. No person is qualified to be a member, who is under twenty-five years of age, and who has not been for seven years a citizen of the United States. The Representatives are apportioned among the different States, according to population. The present rate of representation, is one representative for every 47,700 persons, computed according to the rule prescribed by the Constitution. By this rule, three fifths of the slaves are included. The present regular number, is 240 representatives, and three delegates. All bills for raising a revenue, must originate in the House of Representatives. Any bill passed in Congress, may become a law without the approbation of the President, if, after he returns it, it shall be reconsidered and approved by two thirds of both Houses.

Since the 4th of March, 1807, the *compensation* of each member of Congress has been eight dollars a day, during the period of his attendance, without deduction in case of sickness; and eight dollars for every twenty miles travel in the usual road, in going to and returning from the seat of government. The compensation of the President of the Senate *pro tempore*, and of the Speaker of the House of Representatives, is sixteen dollars a day.

The Congress has power to lay and collect taxes, duties, imposts and excises, to provide for the common defence, to borrow money on the public credit, to regulate foreign and domestic commerce, to make bankrupt laws, coin money, and punish counterfeiters, establish post offices and post roads, secure copy rights and patent rights, establish tribunals inferior to the Supreme Court, punish felonies and piracies committed on the high seas, declare war, and grant letters of marque and reprisal, make rules concerning captures, raise and support armies, provide and maintain a navy, provide for the calling out of the militia to execute the laws of the Union, suppress insurrections, and repel invasions, &c. &c.

The *Executive* power is vested in a President chosen for the

term of four years. The manner of his election is the following. Each State appoints, in a way prescribed by its legislature, a number of electors equal to its whole representation in the Senate and House of Representatives; these meet in their respective States, and vote by ballot for President and Vice-President, one of whom must not be an inhabitant of the same State with themselves. The votes are then sealed and sent to the President of the Senate, who counts them before both houses of Congress. The person having the greatest number of votes is President, if such number be a majority of the whole number of electors; otherwise the House of Representatives immediately choose a President from among the three candidates who have the greatest number of votes. In this election, the votes are taken by States. If no President is thus chosen, the Vice-President performs the duties of the office. If a Vice-President be not chosen by a majority of the electors, the Senate choose one from the two highest members of the list.

No person can be President who is not a natural born citizen, or who was not a citizen at the time of the adoption of the Constitution, or who is not thirty-five years of age, or has not been a resident of the United States for fourteen years. The conditions of being a Vice-President are the same.

The President is commander-in-chief of the army and navy, and of the militia when in the actual service of the United States. With the advice and consent of the Senate, he makes treaties, appoints ambassadors, Judges of the Supreme Court, and other officers of the United States, whose appointment is not otherwise provided in the Constitution. He takes care that all the laws shall be executed, and commissions all officers. The President and Vice-President may be removed on impeachment and conviction of bribery, treason, or other high crimes and misdemeanors.

The *Judicial* power of the United States is vested in one supreme court, and in such inferior courts as Congress may, from time to time, establish. The present judicial establishment of the United States, consists of a supreme court, thirty-one district courts, and seven circuit courts, which are thus organized: the Supreme Court is composed of one chief-justice and six associate justices, who hold a court in the city of Washington, annually; besides which, each of these justices attends in a certain circuit, comprising two or more districts, appropriated to each, and, together with the judge of the district, composes a circuit court, which is held in each district of the circuit. The district courts are held respectively, by the district judges alone. Each State is one district, for the purpose of holding district and circuit courts therein, with the exception of New York, Pennsylvania, Virginia, Tennessee, Louisiana, and Alabama, each of which is divided into two districts. The judges hold their offices during good behavior, and can be removed only on impeachment.

Thanksgiving Dinner. P. 36.

Barbecue. P. 39.

Indian Lodge. P. 52.

Chippeway Lodge. P. 52.

In all the States of the Union, the support of religion, which is that of the holy scriptures, is now left entirely to the voluntary choice and good will of the people. No person is compelled to join, or be classed with, or associated to any religious communion, church, or congregation, or (without having previously given his consent) to pay for the support of ministers of religion, for the maintenance of public worship, or for the building or repairing of churches.

In some parts of the country, especially in the new settlements, and in districts in which the inhabitants are much scattered, and the state of society and education is backward, there is a great want of religious instruction. In these parts, there are few regular or settled clergymen, and the ministers who are found here, except occasional itinerant preachers, are, a great part of them at least, incompetent, or ill-qualified for their duties, and they receive but little compensation; but the cities, and also those portions of the country, in which the state of society is most advanced, are as well supplied with ministers and with the means of religion, as perhaps any part of Christendom; and the clergy of the several denominations generally receive a competent support. Considering the regenerated character of the ministry, they are better supplied than even in Great Britain. In these portions of the country, religion doubtless exerts as much influence as in any part of the world, as is indicated by the voluntary support which is given to it, the number of communicants, the general observance of the Sabbath, the habit of attending public worship, and the liberality and zeal manifested in promoting objects of religious and benevolent enterprise, as bible societies, missionary societies, Sunday schools, and the like.

The means for the support of the ministers of the several denominations are obtained by subscription, contribution, rents of pews, from the income of funds, which are possessed by many churches and congregations, and taxes or assessments upon the members of religious societies or congregations, apportioned according to property. The denominations whose ministers are supposed to be best supported, are the Congregationalists, including the Unitarians, the several divisions of the Presbyterians, and the Episcopalians. The ministers of the Baptist denomination, as well as those of some others, have a very competent support in the cities and large towns. The Methodist ministry has a support of a tolerably efficient kind, although there are some peculiarities attending the method.

The *principal religious denominations* in this country, are, 1. Congregationalists; 2. Presbyterians; 3. Reformed Dutch Church; 4. Associate Presbyterian Church; 5. Associate Reformed Church; 6. Cumberland Presbyterian; 7. German Reformed Church; 8. Baptists; 9. Methodist Episcopal Church; 10. Methodist Protestants; 11. Protestant Episcopal Church; 12. Roman Catholic Church; 13. Evangelical Lutheran

Church ; 14. Church of the United Brethren ; 15. Unitarians; 16. Universalists ; 17. New Jerusalem Church; 18. Friends ; 19. Shakers ; 20. Jews. These are not here mentioned in the order of their importance or numbers, and some few sects not mentioned above, may perhaps be found in the country.

2. INDIAN TRIBES.

In the preceding survey of the United States, we have detained our fellow travellers longer than we originally designed ; but we trust that it has been neither unpleasant, nor unprofitable. It is befitting the traveller to become somewhat minutely acquainted with his own country, before attempting to acquire a knowledge of others. With this information, he will be better able to appreciate the manners and customs, the institutions, laws, government, &c., which he may observe in other lands.

Other portions of our territory remain to be surveyed,—those on which neither civilization, science, nor religion have yet shed their light. Numerous *Aboriginal Tribes* are scattered over the immense regions of the west; and, to some of our fellow travellers, a prolonged visit among them might be considered even more desirable than the far distant voyages, which we ultimately contemplate. Information, however, respecting the Indians of the United States abounds ; and, hence, less minuteness may, with propriety, be observed in regard to them. Besides, an extended account of the several tribes would occupy the whole time, which we propose to devote to our peregrinations, and would fill the volume, which is to record the results of our travels. We shall, therefore, restrict ourselves to a few general remarks upon the Indians, as a race.

The Indians in the United States are separated into several *great families*, and these into an unascertained number of *distinct tribes*. The *Algonquin* or *Chippeway* family, is one, which is most widely diffused. To this belong the New England tribes, the Delawares, the Iroquois, or Six Nations, the Knisteneaux, or Crees, Sacs, Foxes, &c. Another great Indian race is the *Sioux*, or *Dacotah*. Among the branches of this family are the Winnebagoes, Otoes, Ioways, Missouries, Omawhaws, Kanzas, Osages, and Assinboins. These last are sometimes called Stone Indians. All these tribes speak dialects of the Dacotah language, which radically differs from the Algonquin.

In personal appearance there is some variety among the Indians. In general, however, they have a bronze, or copper color—coarse, straight, black hair, high cheek bones, sunken eyes, and erect form ; the forehead is usually short—the coun-

tenance wide, nostrils open, and lips thick. It was formerly said, that the Indians were destitute of beards; but this is not natural it having been well ascertained that they take great pains to pluck the beard by the roots, soon after it makes its appearance. In respect to stature, there is considerable difference among different tribes.

The Indians in *New England* are reduced to an inconsiderable number. New York has within her territory the remains of a celebrated confederacy, known by the name of the Six Nations. These, together with the remnants of a few other tribes, amount to about five thousand. Measures are in progress by the general government, for the removal of the several tribes which occupy territories at the South and West, to lands west of the Mississippi. Several tribes have already been removed to their new location. The Cherokees, and Creeks, however, still remain in Georgia and the adjacent parts, and the Seminoles continue to possess their lands in Florida, although some time since sold to the United States, under an agreement that they should be removed, at the expense of the government.* The principal tribes of Indians, however, are now to be found west of the Mississippi. The white population is gradually encroaching upon them, and at no distant day, these ancient possessors of the American soil will either be known no more, or be reduced to a few inconsiderable remnants.

The food of such tribes as inhabit the interior of the country, consists, in general, of the flesh of such animals as are taken in the chase. Among most tribes, this is either roasted or boiled, more generally the former; but frequently they are obliged to consume their food raw. In times of scarcity, they do not hesitate to eat even the entrails of the animals which they have killed. Resort is had also to berries and roots. Among some tribes, corn, potatoes, pumpkins, squashes, beans, &c. are extensively cultivated. This last remark applies chiefly to such tribes as have had intercourse with the whites. Corn, however, was raised in considerable quantities by the Indians when the English first settled in the country. Tribes which live in the vicinity of lakes and ponds, subsist, in part, upon fish. As savages have no vessels which will admit of exposure to fire, they make use of large upright vessels in which to boil their food, composed of birch-rind. Stones red hot are put into the water, which soon occasion it to boil, and by continuing the process, the cooking is completed. Most of the tribes being dependant upon accident for food, often suffer from

* The time fixed by treaty for the removal of the Seminoles having arrived, they have refused to go; and, rising by general concert against the white population, are at this time (1836) carrying on a most sanguinary warfare against them. The prompt and decisive interference of the government will doubtless soon give a check to their ravages; but as the Indians have decided that they prefer extermination to removal, it is highly probable that the Seminoles will soon live only in historical record.

want, and many die yearly from famine. In times of scarcity, the aged and helpless are suffered to perish.

Their articles of dress are generally composed of the skins and furs of animals taken in the chase. They consist of moccasins, leggins, trousers, &c. or of such articles as they may have obtained from the English, in exchange for their furs. They often fasten about a half a yard of broadcloth, if by any means they have obtained it, by a girdle round their waists, which reaches to the middle of the thigh; and they throw a blanket loosely over their shoulders, fastening or holding it together by the upper corners. Such as wear shirts, have the collars and wristbands always open. But all these coverings are laid aside at their dances. Those who have no intercourse with Europeans, use skins instead of cloth, generally in a sparing manner. Few have any covering for their thighs, but they wear stockings of cloth, or skins, with a loose piece, two or three inches broad, hanging down the outside of the leg, and variously ornamented. Their shoes made of the skin of the deer, elk, or buffalo, are very convenient for walking. The women wear a covering from the neck to the knees, sometimes of linen, sometimes of skin, or leather, which covers the body, but not the arms. Their short petticoats are also of the same materials; and they wear shoes and stockings, ornamented similarly with those of the men. Both sexes take much trouble in decorating their hair with plumes of feathers, porcupine quills, and other fanciful articles. The men paint their faces red or black, and have various figures described on different parts of their bodies; but these are not the same, when they go to war, as at other times. Some make long slits in their ears, and stretch the lobes, by means of weights, till they nearly touch the shoulders, which is deemed very becoming. Others pierce the cartilage of the nose, and suspend ornaments from it. The women paint their faces in patches, frequently placing one patch by each ear, and sometimes a third on their foreheads. They also adopt the ornaments of the other sex. Most tribes shave the hair from their heads, with the exception of a tuft or plat passing from the forehead to the back of the head. The Chippeways, however, wear their hair in full, and frequently clubbed.

The habitations of these people consist of a few poles stuck in the ground, fastened together at the top, and covered with skins; with an opening in the side for an entrance, and a small hole at the top for the egress of smoke. Or, when they travel, they erect a hut with a few branches of trees or shrubs, covered with skins or leaves. Skins spread on the ground constitute their beds; and when the hut is too small for the whole family to repose thus, a frame is made of a few sticks, three or four feet high, upon which the children are placed over the adults. Some of the Indian lodges or habitations are of a coni-

cal shape, and are covered chiefly with skins. Among other tribes, as the Chippeways, the lodges are of an oblong shape, and in addition to skins, are covered with mats, barks, &c.

The amusements of the Indians consist in running, leaping, wrestling, shooting, dancing, &c. This last is a favorite exercise among all the tribes, and scarcely ever do they assemble on any festive occasion, but this makes a part of their entertainment. Their dances are of various kinds, among which are the marriage dance, pipe dance, war dance, discovery dance, &c. This last kind of dance, was performed in the year 1821, opposite the house of the President of the United States, by a party of Indians, consisting of Panis, Ottas, and Kansas. The war dance is accompanied with violent gesticulations and contortions, accompanied with screams and yells, which none but exasperated savages could utter.

Like all other savages, the North American Indians are extremely superstitious, paying great attention to dreams and omens of various kinds. They have also numerous magicians and soothsayers, upon whose predictions they place the utmost reliance, in almost every thing that relates to the success of their undertakings. They believe in the existence of good and evil genii, from whom all the happiness or misery of human life proceed. They invoke the god of battle, before they go out to war; and some of the tribes worship the celestial luminaries. But religion is not their prevailing characteristic; and, except when they have some urgent occasion for the assistance of their gods, they pay them little or no attention. Various stories are related by different tribes, to account for the creation of the world. The following answer was made to Mr. M'Kenney, by a Chippeway chief, to whom, through an intrepreter, he had put the question, "who made the world?"

The chief replied, "It was made by *Nanibojou*. Nanibojou and two wolves went out hunting. After the first day's hunt, one of the wolves parted, and went to the left, and the other continued with Nanibojou, and Nanibojou adopted him as his son. Nanibojou, knowing that there were devils in the lake, he and his son went to war with them, and destroyed all the devils that lived in one lake, then pursued their way hunting, but every deer the wolf would start and give chase to, would run into another of the lakes. One day, the wolf chased a deer. It ran upon the ice in the lake; and the wolf pursued it—the ice broke in at the moment, when the wolf had caught the deer, and both fell in. The devils caught both the wolf and the deer, and devoured them. Then Nanibojou went up and down the lake shore crying; when a loon in the lake, heard Nanibojou crying, and called to him to know what he was crying about. Nanibojou answered, that he had lost his son in the lake; and the loon replied, the devils have eaten him; and if he wanted to see the devils, he might by going to a certain

place, as the devils would come out there to sun themselves. Nanibojou went accordingly, and saw devils in all manner of forms; in the form of snakes, bears, and other things; and when the two head devils got out on the bank, they saw something of uncommon appearance, and which they had not seen before, and halting, they sent a very large devil, in the form of a snake, to see what this strange sight was. Nanibojou, seeing the devil coming, assumed the appearance of a stump. The devil coming up, wrapped himself round it, and drew upon it with all his strength, and squeezed so hard, that Nanibojou was on the point of crying out, when the devil uncoiled himself a little, and then wound round him again, and drew, if possible, harder than he did before, and so severe did Nanibojou feel the pressure to be, that he was just about crying out, when the devil relaxed his hold, and returned to his companions, and told them it was nothing but a stump. But the devils were not satisfied—so they sent another in the shape of a bear, to try what he could make of it. The bear came up to Nanibojou, and hugged him, and bit him, and clawed him—and so severe was the bear on him, that he was, as before, on the point of crying out, when, as before, the bear relaxed his hold, and forebore to bite and to scratch. He, however, repeated his attacks, and it was with the greatest difficulty Nanibojou could forbear to cry out. The bear returned and told the devils it was nothing but a stump. Whereupon the devils all went to sleep in the sun as the snakes do, when Nanibojou, on being convinced that they were all asleep, shot with arrows the two great devils. When the rest of the devils awoke, and found their principal devils had been killed, they all pursued Nanibojou with a great flood of water. Nanibojou hearing it coming, fled before it, and ran from hill to hill, until he got to the top of the highest mountains, and there climbed the highest pine tree he could see. But the waters followed him to the top of this tree, when he prayed that the tree might grow. It did grow, but the waters rose still higher. He prayed again, being almost covered with water, it being now almost up to his chin. He prayed a third time, but the tree grew only a little. Then looking round him upon the waters, he saw a number of animals swimming in different directions, and amongst them a beaver, an otter, and a muskrat. He called them brothers, and said, come to me. We must have some earth, or we shall all die. They came—and the beaver went first after some earth, by diving into the waters, but drowned before he reached the bottom. Next, the otter went down—he got within sight of land, but lost his senses before he got a bite of it. Then the muskrat went down, and got to the bottom, and just as he got a bite of it, he lost his senses, and floated up to the top of the water. Nanibojou had them all brought to him, when he examined all their claws, beginning with the beaver, but found no earth in any of them, except a little in the muskrat. He took it in his hand, and rubbed it, and held it up to the sun until it dried, then he blew it all round him over the water, and dry land appeared

"I asked who made the earth the muskrat found?" He answered, he did not know. They knew nothing beyond the time Nanibojou made the earth. I asked him where Nanibojou was now? He answered, "somewhere towards the rising sun." What is he like?—is he a man in his appearance, or what does he resemble? He answered, "he is like a man." Was he ever married? "Yes—but he has had no wife of late." I then asked him who made Nanibojou? He said he was a twin, and was born of a woman who had never had a husband; and who, on giving Nanibojou and his twin brother life, vanished, and had never been seen since, *nor has Nanibojou's brother.*"*

Government among the Indians is of the most simple kind. Each tribe has its chief; but his power is rather persuasive than coercive; he is reverenced as a father, not feared as a monarch. Some of the principal men of the tribe, such as have distinguished themselves in the chase, or in war, act as his counsellors. All matters of importance, relating to peace and war, hunting or fishing, are solemnly discussed in council. When hostilities have been determined on with any neighboring tribe, the war kettle is put on the fire, as an emblem that they are going out to devour their enemies; the hatchet, the symbol of action, is sent to all their allies; the war dances begin; and the war song, or *war-whoop*, resounds in all parts. The warriors are all volunteers, the chief having no authority to compe any man to go out to battle, nor, indeed, to do otherwise than he likes; and their prime qualities are those of giving and avoiding surprise, to accomplish which, they sustain incredible fatigue and hardships. At the close of the war, the conquerors return with their captives, who are distributed among such families as have lost one or more members in the expedition. If those to whom a captive is thus presented, think well to accept him, he is adopted, and ever after considered as one of the family; but if they reject him, he is put to death, under the most excruciating tortures that savage barbarity can devise; and his mangled carcass, among some tribes, serves for a feast at the conclusion of the horrid rites. Firmness and self-possession, mark the conduct of the Indian while suffering under the insults and cruelties of his victorious enemies; not a groan, nor a distortion of countenance escapes him; he recounts his own exploits, tells them what cruelties he has inflicted upon their countrymen; and even reproaches them with ignorance in the art of tormenting. The Indians, how-

* McKenney's Tour to the Lakes. The author here recited, observes in relation to the above story, that no one can read it, "without perceiving the analogy between it, and the Noatic flood. In the account of that flood, we read, '*the tops of the highest mountains were covered*,' and, this is the substance of this tradition. Nor is the mystery of the incarnation lost sight of in the tradition of the birth of Nanibojou. He was the son of a woman, who never had a husband. And may not his *invisible*, and twin brother, refer to the Holy Spirit?"

ever, are not destitute of the kind feelings, which belong to our nature. Hospitality is ever to be found in their huts and tents. If a stranger refuses to partake of the meal which they have provided for him, they are offended. Female captives are always treated with a peculiar degree of delicacy. The men seldom express deep emotion, but the women, on the loss of friends, give vent to every expression of grief, beating their breasts, tearing their hair, &c.

Nor is the savage warrior always able to repress the gentler feelings of the soul. The author was once himself a witness to a scene, which might well employ the pencil of a West, or a Trumbull. In the year———, a deputation from some of the tribes west of the Mississippi, visited the seat of government, and several of the principal cities in the United States. During the journey, they stopped at an inn, in the city of Hartford, Connecticut. The circumstance was soon rumored abroad, and not a few of the citizens hurried to the spot, to catch a view of these sons of the West. The chiefs were dressed in the costumes of their respective tribes. They were seated in a spacious room, and for a time bore the gaze of the increasing throng with kindness and good will.

But, at length, wearied with the unsatisfied curiosity of the citizens, one of their number, distinguished for his noble form and lofty port, rose, and slowly advancing to a table, took from it an English sword, and turning towards the spectators, waved it slowly back and forth—his eyes kindling as he continued to maintain his dignified posture. He uttered not a syllable, nor were his lips seen to move; the action was sufficient, and the throng, struck with awe, without a murmur, or a pause, retired.

The author himself was only a boy, and happening to occupy a corner of the room, was allowed, with a companion or two, to remain. The sword was soon again on the table, the warrior returned to his seat, and in a few moments the countenance which had been lighted with a martial fire, assumed its usual calm expression.

Shortly after, a mother with her child, of some three or four years of age, made her appearance at the door, leading into an adjoining room. The child peeping from behind its mother's gown, eyed the savage chiefs with eager, yet distrustful curiosity, while the mother gently urged it forward, to take a better view. The action caught the attention of several of the chiefs, and among them the warrior already named. The latter extended his hand, and beckoned it to approach; but it held back, and in the folds of its lurking place hid its head.

There was magic in the act of the child, and it seemed to render the warrior still more anxious to see it. At length, taking it in her arms, the mother approached the spot where the savage was seated, and placed her child before him. He instantly, but gently, extended his brawny arm, and laid his hand

upon the child's head. At the same moment, he cast a most expressive look towards the mother, and raising his hand, pointed to the West, and *melted into tears.*

The chief was a father, as well as a warrior; and if by virtue of this latter character, he was as unbending as the oak on the mountain's brow—by virtue of the former, he was as tender and yielding as the willow by the water-course. Here was delightful proof, that within that savage tabernacle, there was a soul alive to all the tender sensibilities of our nature. The truth is, that injustice has been done to the savage character. They *are* savage and cruel, for the subduing influence of the gospel has never been exerted upon them. They are illiterate and degraded, because the light of science, the means of instruction, they have never enjoyed. With the same advantages which Newton and Galileo enjoyed, they might have proved as eminent in astronomical discovery; or as distinguished in philosophy as were Bacon and Locke. With all their disadvantages, what nation boast of nobler warriors, or of more eloquent orators? For courage or address in war, Philip and Tecumseh would compare with Napoleon or Wellington; Corn Planter and Red Jacket, would appear little inferior in true eloquence to Cicero or Demosthenes. Over their rude burial places, we might exclaim, in the beautiful language of the poet, and with as much propriety as when standing by the graves of civilized men:—

> Perhaps in this neglected spot is laid
> Some heart once pregnant with celestial fire;
> Hands that the rod of empire might have swayed,
> Or wak'd to ecstasy the living lyre.

The native instruments of war are the bow and arrows, the tomahawk, and the scalping knife. Since the introduction of muskets among them, many tribes have laid aside the bows and arrows; the tomahawk is a kind of battle-axe, the handle of which, having a hollow tube down its whole length, and a bowl at the end, serves as a tobacco pipe; for these savages are fond of smoking. With the scalping knife, which the warriors always wear suspended about their necks, they cut a circular gash round the crown of the head of their prisoners of war, and then tear off the skin and hair, which they bear away as lawful prize. By these scalps they reckon the number of their prisoners.

As the Indians are unacquainted with letters, their history is principally preserved by tradition. They have no division of time into weeks, but reckon days by *sleeps;* half days, by pointing at the sun at noon; and quarters by his rising and setting. Many in the north, reckon their years by *snows;* others, in more southern districts, by moons, of which they estimate twelve to the year, but add one, called the *lost moon,* to every thirty. Their politeness in conversation is carried to excess;

since they never contradict nor seem to discredit what is said in their presence. They thus avoid disputes; but it becomes difficult to know what impression has been made on their minds. The missionaries, who have endeavored to convert them to Christianity, complain of this habit, as one of the greatest difficulties in their way. The Indians hear with patience the truths of the gospel explained to them, and give their usual tokens of assent and approbation; but this does not imply conviction, it is only civility. They generally manifest a great indifference for the productions of art; and, if they seem to derive pleasure from looking at them, they are seldom inquisitive about their construction, or anxious to know their use.

Funeral rites, as well as marriage ceremonies, among most Indian tribes, are few. Choctaw widows express their mourning, by not combing their hair, usually for the space of a year. The Chippeway men mourn by painting their faces black. The Sioux cover their dead bodies with only a few inches of earth. The Chippeways bury them to the depth of eight feet. Among this latter nation, for several nights after an interment, fire is placed in the grave. On losing her child, a Chippeway mother prepares an image of it, which she dresses as she did her living child, and goes through the ceremonies of nursing it, as if it was alive, by dropping little particles of food in the direction of its mouth. This nation frequently places the coffin, or box containing a deceased friend, on two cross pieces tied to four poles, which are about ten feet high. Near these posts they plant the wild hop, or some other running vine, which spreads over and covers the coffin. It may be added, in this connexion, that mothers usually carry their young children, when travelling, on their backs, in a kind of cradle, the only fastening to which is a piece of deer skin, which goes round the forehead of the mother.

The Indians of the Rocky Mountains and the country beyond, are considerably numerous, and differ somewhat in their *appearance*, and *customs*, from those tribes which live between the foregoing mountains and the Alleganies. Some of the principal tribes are the Sheshonees, or Snake Indians, the Chopunnish family, the Maltnomack tribes, the Sokulk, Chinam pum, Wallahwollah, Pishquitpah, Wahowpum, Eneshure, Eskeloot, &c. Some of these tribes are represented as gentle and hospitable. In general, the females are treated better than among more eastern tribes; yet a difference, in this respect, has been noticed by travellers. As a race, they are not as well formed as the Indians whom we have described. Deformity seems to be considered among them an embellishment, and filth a virtue. The general practice prevails among them in infancy, of flattening the head. This is done by a flat piece of bark, tied to the infant's forehead, and the pressure is continued, until the forehead is so flattened, that it is in a straight

line with the nose, and the skull comes to a point only an inch or two through. During the operation, "the eyes stand out of the head like those of a mouse squeezed to death in a trap."

The hair of both sexes is parted at the top of the head, and thence falls loosely behind the ears. The men are dressed in a small robe of skin, reaching to the middle of the thigh, tied by a string across the breast, while its corners hang loosely over the arms. A blanket, woven with the fringes from the wool of their native sheep, sometimes supplies the place of this skin; and occasionally they throw a mat over them, to keep off the rain. They are very fond of the dress of white men, whom they call *pashishcooks*, or *cloth-men;* and, whenever they can procure any of their clothes, they wear them in the European fashion, except that they never put on shoes. The robe of the women reaches only to the waist, and below that they have a kind of petticoat, reaching to the knees. The latter is made with stripes of skin of the sea-otter, the beaver, or the racoon, twisted and interwoven with silk-grass, or bark of white cedar, so that the fur appears equally on both sides, and forms a soft and warm garment. The covering for the head is composed of bear-grass and cedar bark, interwoven in a conic form, with a knob of the same shape at top. It has no brim, but is kept on by a string, which passing under the chin, is fastened to a small rim within the hat. The colors are generally black and white, formed into various figures. In very cold weather, the women put on an additional vest of skins, which, being tied behind, covers the body from the arm-pits to the waist. They sometimes tattoo their arms and legs; and both sexes are very profuse in the use of ornaments, consisting of large blue and white beads, bears' claws, and tusks of elks; with bracelets of iron, copper, and brass, in various forms. Yet, with all their finery, they are filthy and disgusting.

The dwellings of these people consist of pits hollowed in the earth, sometimes to the depth of four or five feet, and covered with framed timber huts. The largest are divided by partitions into rooms; three or four families residing in each. An aperture is left in the roof for the smoke to pass through, and the entrance is by a small hole, just large enough for a man to squeeze his body through. In the centre of each room is a space, six or eight feet square, sunk to the depth of twelve inches below the rest of the floor; and here the fire is made, for which pine bark is preferred to any other kind of fuel. Around the fire-place mats are spread, which serve for seats by day, and frequently, for beds at night; though certain shelves fixed against the walls may be considered as their proper bedsteads.

Before leaving this part of the continent, we would propose to our fellow travellers a short visit to Oonalashka, the largest of the Aleutian, or Fox Islands, which are separated from

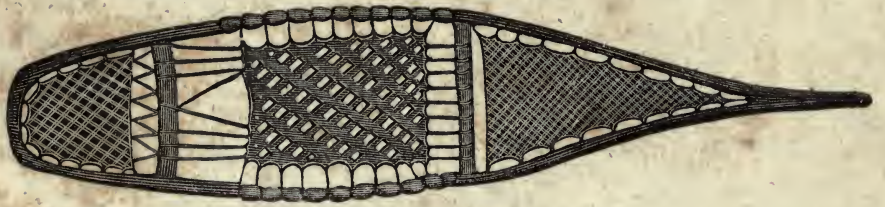
the continent of America by a channel of no great width. Our account of them shall be brief.

The inhabitants of this island, and, indeed, of the Aleutians generally, are of the middle size, with strongly marked features, and benevolent countenances. Their dark skin is rendered worse by want of cleanliness. They have full round faces, flat noses, black eyes and hair, but no beard; for this they pluck out by the roots as soon as it begins to grow. The costume is nearly the same for both sexes; and consists of a kind of shirt, made of the sea-dog's skin, or of the skins of various sea birds: this is fastened round the neck with a broad stiff collar, and sometimes ingeniously ornamented with glass beads, sea-parrots' beaks, stripes of sea-otters' skins, goats' hair, feathers, or dyed leather. They have also garments of feathers, in the fabrication of which a person will be employed a whole year, and great art is displayed in the workmanship. In dry and cold weather, the feathers are worn inwards; but in rainy weather, they are turned outwards, to throw off the wet. But the proper rain dress is made of the entrails of the sea-dog, which are so effectually sewed together as to be water-proof. A hood is attached, which covers the head, and is tied under the chin. A wooden hat, which overshadows the eyes like an umbrella, but is rounded off behind, is the most expensive part of the head-dress worn by these people, from the difficulty of procuring a piece of wood suitable for the purpose, and bringing it to the proper shape. It is adorned with beads, and small ivory figures, cut from the teeth of the sea-cow, and with the bristles of the sea-lion's beard. The last are highly esteemed; for as each animal has only four of these bristles, the wearing of a considerable number is the token of a good hunter. The women wear numerous rings upon their fingers; and are fond of decorating their wrists and ankles with circles of glass beads; but they are generally barefooted. They also cut their hair just above the eyes, and tie it behind in a large bunch. The men suffer their locks to hang disorderly about their shoulders. On particular occasions, as festivals, strings of glass beads are suspended from small splinters of wood thrust through the nostrils, ears, and under lips. Tattooing was formerly much practised by the females; but since the residence of the Russians among them, it is nearly discontinued.

The habitations of the Oonalashkans are holes dug in the ground, and covered with a roof, over which earth is thrown, and grass grows upon it: hence a village has the appearance of a European burial ground, full of turfed graves. A hole in the top serves for door-way, window, and chimney. Fish and sea-dogs, with the fat and some other parts of the whale, serve these islanders for food. The sea-dog supplies them with most of the necessaries of life: their clothes, carpets, shoes, and several household utensils, are made of its skin, with which also their canoes are covered; the gullet is converted into trousers

Discovery Dance.

Indian Snow-Shoe. *P.* 65.



and boots; liquors are preserved in its paunch; rain garments and windows are made of its entrails; its bristles serve as ornaments for the head; its flesh is eaten; and the oil produced from its fat is not only an article of food, but also furnishes light and warmth in the subterraneous abodes of the islanders.

The canoes of the islanders, which are very ingeniously constructed with wooden frames, and a covering of sea-dog's skins, are well calculated for short voyages. The men display much ingenuity in carving figures of men, beasts, and birds, from the teeth of the sea-cow, which are harder than ivory; and the women are no less dexterous in the fabrication of fine mats, small baskets, and pocket-books of straw, very prettily woven together. They also dye straw, leather, and other ornamental articles, with very gay colors. Both sexes are extremely fond of snuff and brandy; but the latter is very scarce. Dancing is a favorite amusement with them, and is performed in the open air, to the sound of a small drum, sometimes accompanied by shaking a bladder with pebbles in it. The dances consist of two or three persons hopping simultaneously without shifting their places.

On our return from Oonalashka to the American continent, we shall find it convenient to enter a remarkable Bay, called Nootka Sound. In this sound are several islands, the principal of which is called *Quadra* and *Vancouver's* Island, in compliment to Signor Quadra, the Spanish commander at Nootka Sound, and Captain Vancouver.

The inhabitants of Nootka are in general robust and well proportioned, but with less symmetry than most other Indians of North America; their faces are large and full, their cheeks high and prominent, their eyes small and black, noses broad and flat, lips thick, and teeth of the most brilliant whiteness. A custom prevails among them of compressing the foreheads of infants with strong fillets, so as to make the upper part of the head grow of a conical or sugar-loaf shape. This practice causes the eyebrows to be drawn up, flattens the nose, distends the nostrils, and sometimes produces squinting; yet they are by no means an ill-looking race. In common with many other American Indians, they extirpate their beards, by plucking them out by the roots; yet the hair of their heads is an object of their vanity, and they take great pains with it. Their skin is white, and some of the women exhibit fair complexions, and delicate, if not beautiful features.

The houses of these people are made of very long and broad planks, resting upon the edges of each other, and tied together with withes of the pine bark. The only doors and windows they have, consist of the holes resulting from the unequal length of the planks. Some slender upright posts on the outside, and

some larger poles, set aslant within, are the only support of these fragile "wooden walls."

Having now finished our western excursion, we will turn to the abodes of civilized society—a proposal, which will doubtless be hailed with pleasure by the more timid of our fellow travellers, who may, at least in the visions of the night, fancy themselves tomahawked, or scalped, or perhaps devoured by cannibals, among whom we have roved. A wide distance stretches before us—mountains, lakes, forests, intervene, and not a few as inhospitable tribes as any we have yet seen; but, like the uplifted æronaut, we sail fearlessly over dangers, which thicken upon more sublunary travellers. Our voyage compassed, we introduce our fellow travellers to the inhabitants of *Canada*.

3. CANADA.

The population of Canada, Upper and Lower, is computed at the present time at 920,000.* They are composed of *Americans, French, English, Scotch, Irish, Germans, and Dutch.* The French, however, greatly exceed all other classes; and in their manners and customs have experienced little change, since the conquest of the country by the British. They are described as honest, hospitable, and inoffensive; but uninformed and indolent; attached to ancient prejudices, and limiting their exertions to the acquisition of necessaries, rather than the conveniences of life. Their propensity to inaction retains many in a state of poverty; but, as their wants are circumscribed, they appear happy. Contentment of mind and mildness of disposition, seem to be the leading features in their character. They have little desire for novelty or improvement, and exhibit no great portion of genius.

At an early period of life, the Canadian is healthy and robust, and can with patience and resolution encounter great fatigue in case of necessity. But his strength is not of long duration, and he soon looks old. His natural love of indolence and spirit of independence make him a bad servant; though, as a master, he is kind and indulgent. Accustomed to concern himself only in his own affairs, he is not remarkable for constancy in friendship; and is rarely liable to be overreached in traffic.

Both men and women live to an advanced age; many of the latter are handsome, when young; but exposure to the weather, and the laborious toils of the field, in which they are obliged to take their full proportion, soon render them of a sallow hue and masculine form. Each family supplies its wants from its own resources: they manufacture their own linen and wool

* This is the estimate of Drs. Reed and Matheson.

len stuffs; tan the hides of their cattle; make shoes and stockings; and are their own tailors, carpenters, masons and wheelers. The furniture of their habitations, also, is generally of their own workmanship, and consequently is seldom very ornamental. Their principal article of *food* consists of pease-soup, with a small quantity of pork boiled in it, and a dish of sour milk. Tea and coffee are used to some extent. Women and children seldom use any other drink than milk and water; but the men are passionately fond of *rum;* and but few of them, when they go to market with their commodities, return home perfectly sober.

"*In the costume of the French gentry* in Canada," observes Professor Silliman in his 'Journal,' "there is nothing peculiar. The *peasantry* frequently wear a blue or red woollen cap, falling back in a pendant cone, and many of them wear a red or party colored woollen sash around their waists. They are fond of tobacco, and are frequently observed smoking with a short pipe, while they are walking or driving their carts." "We were sufficiently amused," observes the professor, "at seeing a common Frenchman driving a cart of dry straw in the streets of Montreal, while he was sitting immediately before it, smoking his pipe quite unconcerned, although a strong wind was blowing the sparks directly towards the straw. A day or two after, we met another, also smoking, and with the utmost *sang froid*, sitting *in the midst* of his load of straw.

"We visited a number of villages, and went into several houses of the peasantry, besides looking into many others, particularly around Quebec, the delightful weather causing them to throw their windows wide open. Most of the *cottages are constructed of logs*, nicely squared and laid up; the angles are framed or halved together, the seams are made tight by plaister, good windows and doors are fitted in, the roofs are generally of shingles, the whole is tight against the weather, and neatly white-washed, roof and all; at least, this is commonly the fact on the St. Lawrence. I have already mentioned that the better sort of cottages are built of stone, sometimes covered with cement and sometimes not. Inside, the houses appear very comfortable; they are plaistered or wainscoated, and each mansion is furnished with an ample stove, usually standing in the middle of a large room, or in the partition of two, or in the common angle of several. There are large out-houses, barns, &c., built in much the same manner as the houses.

"We had occasion several times to call at the houses of the peasantry for milk, or something else that we wanted. The milk was very rich, and for a trifle was bountifully furnished. The manners of the French in Canada, are extremely courteous and kind; those of the gentry are of course polished, but the common people, also, have a winning gentleness and suavity, and a zealous forwardness to serve you, which, particu-

larly in the villages, delighted us very much. Even the common *oui Monsieur*, is uttered in a manner so different from the blunt coldness of our common people, who frequently forget the Monsieur, that we were much struck with the difference.

"The women, of course, excel the men, in all that is bland in manner and obliging in conduct; there is also a lady-like self-possession about them; they do not appear at all embarrassed by the questions of a stranger, but answer them with the ease and politeness of higher life, without relinquishing the simplicity of manners appropriate to their own condition. After our visit to the Chaudiere, being late and in haste, we asked for some milk at a peasant's door, without meaning to go in; the milk was instantly produced, but, we must not drink it at the door; '*entrez Monsieur*,' '*entrez Monsieur*,' was kindly repeated by the woman of the house, and we went in; she seated us around a table, and furnished us with a bowl of fine milk, and with tumblers to drink it out of."

Besides the French population, Canada contains some Americans, and still more settlers of English or German descent. Between the former and latter there is a marked distinction. The following exhibition of the difference which exists between these two classes will doubtless interest our fellow travellers:

The American settler, slow and silent, does not rise very early; but when he has once risen, he spends the whole of the day in an uninterrupted series of useful labors. At breakfast, he coldly gives orders to his wife, who receives them with coldness and timidity, and obeys them without contradiction. If the weather be fair, he goes out, ploughs, fells trees, makes fences, or the like: if it be wet, he takes an inventory of the contents of his house, barn, and stables; repairs the doors, windows, or locks; drives nails, makes chairs or tables; and is constantly employed in rendering his habitation secure, convenient, and neat. With these dispositions, he will sell his farm if an opportunity offer, and retire into the woods thirty or forty miles, to form a new settlement. There he will spend years in felling trees, making for himself first a hut, then a stable, then a barn; clearing the ground, and then sowing it, &c. His wife, patient and serious as himself, will second his endeavors on her part, and they will remain sometimes six months without seeing the face of a stranger. But at the expiration of four or five years, they will have acquired an estate, that ensures subsistence to their family. The French settler, on the contrary, rises early in the morning, if it only be to talk of it. He consults his wife on what he shall do, and listens to her advice. It would be a miracle, if they were always of the same opinion; the wife argues, opposes, disputes; the husband insists upon or yields the point, is irritated or disheartened. Sometimes his house is irksome to him, and

he takes his gun, goes a shooting or a journey, or to chat with his neighbors. At other times, he stays at home, and spends the time in talking with good humor, or in quarrelling and scolding.

This is one of the most distinguishing and characteristic features of the two nations. And to this difference may be traced, in no inconsiderable degree, the difference in the industry and thrift that is observable between them The American settler has time, or takes time to think and plan. His calculations are made with greater accuracy, and executed with more expedition and certainty. On the other hand, the Frenchman, with his perpetual domestic chattering, evaporates his ideas, submits them to contradiction, excites around him the tattling of women, backbiting and quarrelling with his neighbors, and finds, at length, that he has squandered away his time, without benefit to his family.

Any *peculiarities* in the modes of life among the inhabitants of Canada are most observable during the season of *winter*, which in this country presents a view of nature perfectly new to the natives of Great Britain. In this season, the appearance and dress of the Canadians are completely changed, and instead of the hat and red bonnet, nothing is seen but fur caps, fur cloaks, fur gloves, and worsted stockings, both over and under the boots. Unless protected in this manner, they could not venture with impunity, into the severity of the frosty atmosphere; but even under such a load of clothing, they are able to walk with the greatest agility, and take abundant exercise, without being fatigued.

When travelling, in the cold of winter, they are still more completely covered with a double cloak, muff and tippet, all of fur; and when they intend to deviate from the ordinary track, and go into the woods, they make use of snow shoes, which are made of a kind of net work, fixed upon a frame, above two feet in length, eighteen inches broad, and shaped like a paper kite.* The simple instrument of walking takes in so much surface of snow, that the feet sink but a few inches, and the progress is hence rendered comparatively easy. On account of the depth of the snow, it would be impossible to travel with wheel carriages; and a kind of sledge, which passes over the surface without sinking deep, and which is called a *cariole*, is substituted in their place. The body of this conveyance is shaped like a phaeton, a vis-a-vis, a family coach, or a market cart, according to the fancy of the owner, and the particular use to which it is applied. It is fixed upon *runners*, as they

* The snow shoe is sometimes still longer. Usually a net work of twisted deer skins cut in strips is fastened to the frame. The foot is confined to it by means of strings of the same material. The snow shoe used in the mountains is turned up at the end, and is pointed. These shoes are ornamented with paint or porcupine quills, according to the owner's fancy. To walk well on these broad and long bottoms requires practice.

are called, which resemble in form the irons of a skate, rising up in front after a similar manner; and it is generally nine or twelve, though sometimes eighteen inches above the snow. Those vehicles are, for the most part, light, open carriages, drawn by one horse; but, though the snow under their tracks soon becomes firm and smooth, yet, from the improper construction of the carioles in common use, it is so full of inequalities, called *cahots*, that their motion is described by travellers as resembling the rowing of a boat against a head sea, and as requiring long custom to reconcile a stranger to bear it easily. The small rivers, ditches, and fences, are so filled with snow, as to be on a level with the fields on every side; and the country people, when they first form their tracks, direct their carioles, by the nearest course, or where the snow is most level, without regarding the summer roads. These winter tracks, by fixing in the snow small fir trees at short and regular distances, which retain their verdure till the spring, appear like walks crossing the country in various directions, and have a very curious and striking effect.

The severity of winter in this country is attended with various *advantages*, especially to the inhabitants of the towns. As the lakes and rivers are then frozen, the conveyance of many articles is thus greatly facilitated; and as the people in the country have no other occupation, to which they can apply, they employ themselves in carrying to town all kinds of provisions. The markets are thus supplied from a great extent of country; fish, for instance, is brought from the United States, from a distance of several hundred miles; and every article of subsistence is both more plentiful, and also much cheaper, than during the summer. By the aid of winter, also, all kinds of animal food are preserved for the use of the inhabitants, without much trouble or expense. As soon as the frost has become sufficiently intense, the cattle, sheep, poultry, &c. before they have lost any of the flesh and fat which they have acquired by summer feeding, are killed, and exposed for a short time to the frost, upon which they become as hard as ice, and, after being packed in casks with snow, will continue, without any other preparation, perfectly sound and good, for the space of four or five months. When meat, in this state, is about to be used, it is thawed in cold water; and would be rendered putrid in a short time by any warm application. In this way, considerable quantities of fresh fish, especially of what the Canadians call *petite morue*, and the English *tommy cod*, are preserved for the market. They are caught by the country people, during the stagnation of their usual work, by nets or lines, let down through openings made in the ice. Sometimes huts of boards, or even of ice, are constructed over these openings, with a stove within to keep the fishers warm; a strong light is then placed near the mouth of the opening, by which the fish are attracted to the surface, and are taken as

fast as they can be pulled out of the water. They are quickly frozen by a few minutes' exposure to the air; are thus sufficiently preserved without any salting or drying; and, upon being thawed in cold water, are found to be thoroughly fresh and wholesome.

A great proportion of the people, especially those in towns, are destitute of *employment* during the six months of winter; but their wages during summer are seldom less than four, five, or even six shillings a day. Hence they dress as well, and live as comfortably, as the lower classes in any other country: but their long idleness during the winter season seems to generate an indolent habit; and they do not perform so much work, even when they are employed, as those who are regularly engaged in labor throughout the whole year. In the country, they sometimes employ themselves in cutting and carrying home fire-wood, or in any kind of work that may help keep them warm; and, occasionally, in making a journey to the nearest towns for the purpose of selling their surplus provisions, or of purchasing some little comforts for themselves, such as snuff, tobacco, spirits, &c. In towns, the whole six months of winter may be said to be devoted to *amusement*, of which the most prevalent is dancing; and besides the regular assemblies for this purpose, they have occasional country parties, which may be considered as a kind of *pic-nic* feasts. The company ride out in the forenoon in their carioles, to some proper place, at a little distance from town, every one carrying a dish ready dressed; and after having dined, danced, and supped, they return home at midnight amidst the wind and snow; or should the storm be unusually boisterous, contentedly remain where they are, and continue the dance till daylight appears, to guide them through the drifting blast.

The French language is altogether the prevailing tongue of the towns, and the invariable language of the villages. In the streets, both in town and country; in the steamboats; in the markets; and in short, every where, you hardly ever hear any thing but French. All people of business, of education, of fashion and influence, speak both English and French; and the proceedings of all courts, and all pleading and arguments in them, are carried on in both. The common people in the towns generally speak both; many of those who come to market also; but in the villages, the inhabitants speak French only. The French gentry in Canada, it is said, speak and write the language with purity, and the French spoken by the common people is even more pure than that used by the country people of France, and is as good as the English spoken by the common classes in the United States.

The *religious state* of Canada is in several respects far from being prosperous. In the Lower Province, out of a population

estimated at 600,000 souls, 460,000 are considered Roman Catholics. The remaining 140,000 are Protestants of different religious denominations. The Catholics have 150 priests, and the Protestants 68 ministers, twenty-eight of which belong to the Episcopal establishment. From this estimate, it is easy to perceive how inadequate must be the means of instruction even among the Protestants. But far more inadequate is the instruction enjoyed by the Roman Catholics. "The great object of their priests," observes Dr. Matheson, in his late "Report respecting Canada," "is to retain them in the errors and superstitions of Popery. The peasantry are in general a quiet and contented race; but grossly ignorant, not only of the great doctrines of Christianity, but even of the first rudiments of knowledge, very few of them being able to read. They are entirely under the spiritual domination of man, blindly attached to the worst corruptions of Christianity. No ray of scripture light has yet penetrated the thick darkness that surrounds that part of the population. The scriptures are excluded, and protestant teachers are not allowed to instruct the ignorant, if the priests can prevent it; and their power over the minds of the people is almost omnipotent."

Upper Canada is estimated to contain at this time about 320,000 inhabitants. Of this number very few are Roman Catholics. The number of Protestant ministers is 160, forty of which are Episcopal; fifty-one of the Methodist denomination; thirty-four Presbyterian; and thirty Baptist. In consequence of the religious destitution of the inhabitants of Canada, the education of children is seriously neglected. In the Upper Province, the colonial legislature engages to give twenty pounds a year to assist in the support of a schoolmaster, if the settlers collect twenty children, and procure a teacher. But as many of the parents do not much value education; and the labor of their children, especially if they are sons, is so much needed on their farms, applications for the government grant are comparatively few. And in cases where aid is sought and given, the children only attend school a few months in the year. Much, plainly, therefore, remains to be done, before the system of common school education will compare to the exalted privileges, which are enjoyed by the children of the United States. The longer we travel—the more countries we survey, with this truth shall we be more deeply impressed, that in respect to the means of religious knowledge, and useful learning, no people on the globe take precedence of the people of republican America.

With this brief view of Canada, we must content ourselves, and again roam, for a time, among inhabitants as rude and uncultivated, as their climate is cold and inhospitable. In this proposed more northern excursion, we will stop for a few days among the *Esquimaux*.

4. ESQUIMAUX.

The Esquimaux are spread over the whole of the northern coast of America. Those to the northeast of Hudson's Bay, are of larger size than those of Labrador; yet they are inferior to Europeans. M'Keevor in his voyage to Hudson's Bay, saw but a single one whose height exceeded five feet. Parry, during his second voyage, measured one who was five feet ten inches. Of twenty individuals of each sex, measured by this latter navigator at Igloolik, the average height of the men was five feet five inches and one third, and that of the women, five feet and half an inch. A difference may be noticed in the account of the Esquimaux, which different writers have given of this singular people, doubtless owing to a real difference existing among the different clans or tribes. We shall direct the attention of our readers to the Esquimaux of Melville peninsula, and the adjoining islands, following the account given us in the "Journal" of Capt. Parry, during his second voyage.

In their figure, the Esquimaux, observes Capt. Parry, are rather well formed than others. Their faces are generally round and full, eyes small and black, nose also small, and sunk far in the cheek bones, but not much flattened. Their teeth are short, thick, and close, generally regular, and, in young persons, almost always white. In the young of both sexes, the complexion is clear and transparent, and the skin smooth. The color of the latter, when divested of oil and dirt, is scarcely a shade darker than that of a deep brunette, so that the blood is plainly perceptible when it mounts into the cheeks.

The hair, both of the males and females, is black, glossy, and straight. The men usually wear it very long, and allow it to hang about their heads in a loose and slovenly manner. The women pride themselves on the length and thickness of their hair, and when inclined to be neat, they separate their locks into two equal parts, one of which hangs on each side of their heads, and in front of their shoulders. In this condition it is bound round with a strap of leather, and hangs down like a whip or tail. This mode of dressing is considered neat and ornamental. In both sexes it is full of vermin, which they are in the constant habit of picking out and eating. A man and his wife will sit for an hour together, performing for each other that friendly office. When a woman's husband is ill, she wears her hair loose, and cuts it off as a sign of mourning when he dies; a custom agreeing with that of the Greenlanders. The men wear the hair on the upper lip and chin, from an inch to an inch and a half in length, and some were distinguished by a little tuft between the chin and lower lip.

ESQUIMAUX.

The dresses of both male and female, as observed among the Esquimaux by Capt. Parry, were composed almost entirely of deer skin. Those seen by M'Keevor were made of the skins of rein deer, seal, and birds. The outer garment consists of a jacket, close, but not tight, coming down as low as the hips, and having sleeves reaching to the wrists. In that of the women, the tail or flap behind is very broad, and so long as almost to touch the ground; while a shorter and narrower one before reaches half way down the thigh. The men have also a tail in the hind part of their jacket, but of smaller dimensions; but before, it is generally straight, or ornamented by a single scollop. The hood of the jacket, which forms the only covering for their head, is much the largest in that of the women, for the purpose of holding a child. The back of the jacket also bulges out in the middle to give the child a footing, and a strap or girdle below this, and secured round the waist by two large wooden buttons in front, prevents the infant from falling through, when, the hood being in use, it is necessary thus to deposite it. The sleeves of the women's jackets are made more square and loose about the shoulders than those of the men, for the convenience of more readily depositing a child in the hood; and they have a habit of slipping their arms out of them, and keeping them in contact with their bodies, for the sake of warmth, just as we do with our fingers in our gloves in very cold weather.

In *winter*, every individual, when in the open air, wears two jackets, of which the outer one has the hair outside, and the inner one next to the body. On entering the hut, the outer garment is removed. Their legs and feet are so well clothed that no degree of cold can well affect them. When a man goes on a sealing excursion, he first puts on a pair of deer skin boots with the hair inside and reaching to the knee, where they tie. Over these come a pair of shoes of the same material; next, a pair of dressed seal skin boots perfectly water tight; and over all a corresponding pair of shoes, tying round the instep. The Esquimaux, when thus equipped, may at all times bid defiance to the rigor of this inhospitable climate; and nothing can exceed the comfortable appearance which they exhibit even in the most inclement weather.

The most common ornament consists in strings of teeth, sometimes many hundred in number, which are either attached to the lower part of the jacket like fringe, or fastened as a belt round the waist. Most of the teeth are of the fox and wolf. Tattooing, or marking the body, is common among them, and considered highly ornamental. No woman is without them. The parts of the body thus marked are their faces, arms, hands, thighs, and in some few women the breasts, but never the feet, as in Greenland. The operation is expeditiously managed by passing a needle and thread, the latter covered with lampblack and oil, under the epidermis, according to a pattern, previously

marked out upon the skin. Several stitches being thus taken at once, the thumb is pressed upon the part, while the thread is drawn through, by which means the coloring matter is retained, and a permanent dye of a blue tinge imparted to the skin. A woman expert at this business will perform it very quickly and with great regularity, but seldom without drawing blood in many places, and occasioning some inflammation.

The houses of the Esquimaux vary in the different tribes; on the shores that have drift wood, the dwellings are of that material. Generally, the summer dwellings are tents of skins, supported by a single pole in the middle. The entrance is made by two flaps that overlap each other. But in winter, the very monuments of the severity of the climate serve as a defence from its rigor; and for many months in the year, the natives lie under edifices of snow and ice, which are the warmest and firmest, when most required to be warm and firm. Towards spring only, they become subject to dripping, and the inhabitants remove to their tents, before their houses become insecure. The snow huts are of a regular circular form, and are in fact domes, as completely arched as those of the Pantheon, or St. Peter. They are erected in a short time; slabs about six inches in thickness, and two feet in length are cut from the hard compact snow, and laid in a circle of from eight to fifteen feet in diameter. Upon these is laid another tier inclining a little inward, and other layers are successively placed, until nothing remains but the key-stone, which is artfully adapted. The inner edges of the blocks are smoothed off with a knife. The height of the dome is often ten feet. In constructing it, one man stands within to place the materials, which are supplied by another from without. A little water for cement is sometimes poured upon the joints, and it instantly becomes solid ice. The door is cut through the southern side, and the entrance is by a covered way twenty or thirty feet long. When there are more families than one living together, several snow huts are built around a common dome, and communicate with it by doors. The light is admitted through a window of clear ice four inches in thickness, and two feet in diameter; this light is very soft and agreeable, like that which passes through ground glass.

A bank of ice or snow is raised nearly around the whole apartment, and this is the foundation of the beds and fireplaces. For the beds, this bank is covered with stones, paddles, blades of whalebone, and twigs; over these are spread so many skins that the beds are both warm and dry. The only fire used in this severe climate, is that of a lamp to each family. The lamp is a shallow stone vessel with a wick of dry moss disposed round the edge. The length of this is eighteen inches, and when it is all lighted, produces a brilliant light, without smoke or scent. It is fed by the drippings of a piece of blubber suspended over it. Around the lamp is suspended a frame,

which is covered with garments to be dried; for whenever an Esquimaux comes in, he takes off his outward jacket and mittens, brushes off the snow, and hangs them by the lamp. The only vessel for cooking is a stone pot, which is suspended over the lamp; and the principal dishes for food, are a wooden tray, a cup of the horn of the musk ox, and a vessel made of skins laced tightly over a frame.*

In enumerating the articles of their food, we might perhaps give a list of every animal inhabiting these regions, as they certainly will at times eat any one of them. Their principal dependance, however, is on the rein deer, musk ox, in the parts where this animal is found; whale, walrus, the large and small seal, and two sorts of salmon. The latter is taken by hooks in fresh water lakes, and the former by spearing in the shoal water of certain inlets of the sea. Of all these animals, they can only procure in the winter the walrus and small seal upon this part of the coast; and these, at times, in scarcely sufficient quantity for their subsistence.

In general, they prefer eating their meat cooked, and while they have fuel, they usually boil it; but this is a luxury, and not a necessary to them. Oily as the nature of their principal food is, yet they commonly take an equal proportion of lean to their fat, and unless very hungry, do not eat it otherwise. Oil they seldom or never use in any way, as a part of their general diet; and even our butter, of which they were fond, they would not eat, without a due quantity of bread. They do not like salt meat as well as fresh, and never use salt themselves; but ship's pork, or even red herring, did not come amiss to them. Of pea-soup they would eat as much as the sailors could afford to give them; and that word was the only one, with the exception of our names, which many of them ever learned in English. Among their own luxuries, must be mentioned a rich soup called *kayo*, made of blood, gravy, and water, and eaten quite hot.

Their only *drink* is water; and of this, when they can procure it, they swallow an inconceivable quantity; so that one of the principal occupations of the women, during the winter, is the thawing of snow in the *ootkooseeks*, or stone pots, for this purpose. They cut it into thin slices, and are careful to have it clean, on which account they will bring it from a distance of fifty yards from the huts. They have an extreme dislike to drinking water much above the temperature of 32°. In eating their meals, the mistress of the family, having previously cooked the meat, takes a large lump out of the pot with her fingers, and hands it to her husband, who placing a part of it between his teeth, cuts it off with a large knife in that position, and then passes the knife and meat together to his next neighbor. In cutting off a mouthful of meat, the knife passes so

* Goodrich's Universal Geography.

Icelanders. *P.* 85.

close to their lips, that nothing but constant habit could ensure them from the danger of the most terrible gashes; and it would make an English mother shudder to see the manner in which children, five or six years old, are at all times freely trusted with a knife to be used in this way.

The most common amusement which Capt. Parry noticed, he describes as follows: The females, being collected to the number of ten or twelve, stood in as large a circle as the hut would admit, with Okotook in the centre. He began by a sort of half-howling, half-singing noise, which appeared as if designed to call the attention of the women; the latter soon commenced a song called the *Anna Aya.* This they continued without variety, remaining quite still while Okotook walked round within the circle; his body was rather bent forward, his eyes sometimes closed, his arms constantly moving up and down, and now and then hoarsely vociferating a word or two, as if to increase the animation of the singers, who, whenever he did this, quitted the chorus and rose into the words of the song. At the end of ten minutes, they all left off at once, and after one minute's interval, commenced a second act, precisely similar and of equal duration, Okotook continuing to invoke their muse as before. A third act, which followed this, varied only in his frequently, towards the close, throwing his feet up before and clapping his hands together, by which exertion he was thrown into a violent perspiration. He then retired, desiring a young man (who as we were informed was the only individual of several then present thus qualified) to take his place in the centre, as master of the ceremonies, when the same antics as before were again gone through. After this description, it will scarcely be necessary to remark, that nothing can be poorer in its way than this tedious singing recreation, which, as well as every thing in which dancing is concerned, they express by the word *momek-poke.* They seem, however, to take great delight in it; and even a number of the men, as well as all the children, crept into the hut by degrees, to peep at the performance.

Their canoes, observes M'Keevor, whose description follows, are deserving of particular attention, as well from the peculiarity of their form, as for the neatness, and even elegance, with which they are constructed. They are in general about twenty feet long, two feet broad at the widest part, and of an oblong shape. The frame-work is made of pieces of wood or whalebone, fastened together by means of the sinews of animals; they are covered with seal-skin parchment all over, with the exception of a central aperture, which is left large enough to admit the body of a man; into this the Esquimaux thrusts himself up to the waist, his feet being stretched forward. To the central opening a fi t hoop is fitted, rising about a couple of inches; to this a skin s attached, which he

fastens so tight about him as to exclude all wet; the rim also serves the purpose of preventing any water, which may have lodged on the deck, from getting into the canoe. The paddle of the Esquimaux is about ten feet long; narrow in the centre; broad and flat at either extremity: when seated in his canoe, he takes hold of it by the centre, dips either end in the water alternately, and thus he moves with incredible celerity; so great, indeed, that an English boat, with twelve oars, is not able to keep up with him. The broad flat part is generally inlaid, in a very tasty and fanciful manner, with portions of sea-horse teeth, cut into a variety of forms.

The dexterity with which they manage these canoes is really astonishing. No weather can prevent them from going out to sea; they venture out in the midst of tempestuous whirlwinds, and driving snows, with as much composure as if it were a perfect calm. Even though the sea should break over them, in an instant they are again seen flying along the ridge of the wave.

In estimating the character of the Esquimaux whom Capt. Parry saw, he observes, that in their transactions among themselves, with few exceptions, the strictest honesty prevails, and in the early part of his intercourse with them, the impression derived from their conduct was a favorable one. Many instances occurred, where they appeared even scrupulous in returning articles that did not belong to them; and this, too, when detection of a theft, or at least of the offender, would have been next to impossible. As they grew more familiar, and the temptations became stronger, they gradually relaxed in their honesty, and petty thefts were from time to time committed by several individuals, both male and female. Due allowance, however, he adds, should be made for the temptation to which they were daily exposed, amidst the boundless stores of wealth which our ships appeared to them to furnish.

Among the *unfavorable traits* of their character must be reckoned an extreme disposition to *envy*. If we had made any presents in one hut, observes the same writer, the inmates of the next would not fail to tell us of it, accompanying their remarks with some satirical observations, too unequivocally expressed to be mistaken, and generally by some stroke of irony directed against the favored person. And it was not uncommon to see a group of women sitting in a hut for hours together, making some absent person the subject of their joke and ridicule; now and then mimicking the person of whom they spoke to their great satisfaction and amusement.

Another equally unfavorable trait is their *ingratitude*. Even children appear to indulge few sentiments of kindness towards their parents, and in no case scarcely, on receiving a present from us, would they condescend to thank us. Selfishness is in fact almost without exception their universal characteristic,

and the main spring of all their actions, and that, too, of a kind the most direct and unamiable that can be imagined.

In the few opportunities we had to put their *hospitality* to the test, we had every reason to be pleased with them. Both as to food and accommodation, the best they had were always at our service; and their attention, both in kind and degree, was every thing that hospitality and even good breeding could dictate. The kindly offices of drying and mending our clothes, cooking our provision, and thawing snow for our drink, were performed by the women with an obliging cheerfulness, which we shall not easily forget, and which commanded its due share of admiration and esteem.

The estimation in which *women are held* among these people is, I think, somewhat greater than is usual in savage life. In their general employments, they are by no means the drudges that the wives of the Greenlanders are said to be; being occupied only in those cares which may properly be called domestic, and such as are considered the peculiar business of the women among the lower classes in civilized society. The wife of one of these people, for instance, makes and attends the fire, cooks the victuals, looks after the children, and is sempstress to her whole family; while her husband is laboring abroad for their subsistence.

The most laborious of their tasks occurs perhaps in making their various journeys, when all their goods and chattels are to be removed at once, and when each individual must undoubtedly perform a full share of the general labor. The women, however, are good walkers, and not easily fatigued; for we have several times known a young woman of two and twenty, with a child in her hood, walk twelve miles to the ships, and back again the same day, for the sake of a little bread dust, and a tin canister. When stationary in the winter, they have really almost a sinecure of it, sitting quietly in their huts, and having little or no employment for the greater part of the day. In short, there are few, if any people, in this state of society, among whom the women are so well off. They always sit upon the beds with their legs doubled under them, and are uneasy in the posture usual with us. The men sometimes sit as we do, but more generally with their legs crossed before them.

The *parental affection* of this people merits distinguished praise. Nothing indeed can well exceed the kindness with which they treat their children. Corporeal punishment is unknown, and, indeed, there seldom appears any occasion for it—the gentleness and docility of children rendering severity towards them quite unnecessary. Even from their earliest infancy, they possess that quiet disposition, gentleness of demeanor, and uncommon evenness of temper, for which in more mature age they are for the most part distinguished. Disobedience is scarcely ever known, a word or even a look from a parent is enough; and I never saw a single instance of

that frowardness and disposition to mischief, which, with our youth, so often requires the whole attention of a parent to watch over and to correct. They never cry from trifling accidents, and sometimes not even from very severe hurts, at which an English child would sob for an hour. It is indeed astonishing to see the indifference with which even tender infants bear the numerous blows they accidentally receive, when carried at their mother's backs.

When not more than eight years old, the boys are taken by their fathers on their sealing excursions, where they begin to learn their future business; and even at that early age, they are occasionally intrusted to bring home a sledge and dogs from a distance of several miles over the ice. At the age of eleven, we see a boy with his water-tight boots and moccasins, a spear in his hand, and a small coil of line at his back, accompanying the men to the fishery, under every circumstance; and from this time his services daily increase in value to the whole tribe.

The Sledges which are designed for expeditious travelling, are about two feet wide, and five feet long. Those, however, which are designed for carrying burdens, are from six to eleven feet in length. The runners are sometimes made of the right and left jaw bones of a whale, but generally of several pieces of wood or bone lashed together, with the interstices stuffed with moss, and the whole secured by a coating of ice held together by the severity of the climate.

Dogs are employed in drawing these sledges, which they do often at the rate of twelve miles an hour. Ten dogs make a full team. Three dogs once drew Captain Lyon on a sledge weighing one hundred pounds, a mile in six minutes. On a good surface, six or seven dogs draw nearly a thousand weight sixty miles in a day. When there is no snow, the dogs are made to carry burdens of about twenty-five pounds each in a kind of panniers.

These dogs, in the form of their bodies, have short pricked ears, thick furry coats, and bushy tails, so nearly resembling the wolf of these regions, that when of a light or brindle color, they may easily at a little distance be mistaken for that animal. The color of the dogs varies from a white, though brindled, to black and white, or almost entirely black. Some are also of a reddish or ferruginous color, and others have a brownish red tinge on their legs, the rest of their bodies being of a darker color, and these last were observed to be generally the best dogs. Their hair in the winter is from three to four inches long; but besides this, nature furnishes them during this rigorous season, with a thick under-coating of close soft wool, which they begin to cast in the spring. While thus provided, they are able to withstand the most inclement weather without suffering from the cold, and at whatever temperature the atmosphere may be, they require nothing but a shelter from the

wind to make them comfortable, and even this they do not always obtain.

The Esquimaux appear to have no idea of the existence of one Supreme Being, nor can they be said to entertain any notions on this subject, which may be dignified with the name of *religion.* Their superstitions are numerous, but all of them have reference to the supernatural agency of a number of spirits, with whom, on certain occasions, their sorcerers pretend to hold mysterious intercourse, and who in various and distinct ways are supposed to preside over the destinies of the Esquimaux. On particular occasions of sickness or want of food, the sorcerers contrive by means of a darkened hut, a peculiar modulation of voice, and the uttering of a variety of unintelligible sounds, to persuade their countrymen that they are descending to the lower regions, for this purpose, where they force the spirits to communicate the desired information. The superstitious reverence in which these wizards are held, and a considerable degree of ingenuity with which they perform their mummery, prevent the detection of the imposture, and secure implicit confidence in these absurd oracles.

The marriage ceremony among the Esquimaux appears to be very simple, consisting only in the husband coming, when desired, to the hut or tent of the bride's father, and taking her to his own by force. The reluctance of the bride, which in most cases is of course feigned, is expected to be strongly manifested, and serves as an occasion of no small sport and amusement.

In this connexion, it may be added, that the custom of betrothing children in their infancy is commonly practised here. The men seldom take more than two wives; but there is generally a difference of five or six years in their ages. The senior wife takes her station next to the principal fire, which comes directly under her management. In some respects, she is considered superior to the other, though they usually live together in the utmost harmony.

In the interment of their dead, the Esquimaux take very little care, especially in the winter season. This appears to arise from some superstitious notions, and particularly from the belief, that any weight upon the corpse would have an injurious effect upon the deceased, in a future state of existence; for even in summer, when it would be an easy matter to secure a body from the depredations of wild animals, the mode of burial is not essentially different. The corpse of a child observed by Lieutenant Palmer, he describes as being laid in a regular, but shallow grave, with his head to the northeast. It was decently dressed in a good deer-skin jacket, and a seal skin prepared without the hair was carefully placed as a cover to the whole figure; and tucked in on all sides. The body was covered

with flat pieces of lime stone, which however were so light that a fox might easily have removed them. Near the grave, were four little separate piles of stones, not more than a foot in height, in one of which we noticed a piece of red cloth, and a black silk handkerchief, in the second a pair of child's boots and mittens, and in each of the others a whalebone pot. The face of the child looked unusually clean and fresh, and a few days only could have elapsed since its decease.

Captain Parry informs us, that he once witnessed the manner in which an Esquimaux proceeded on the occasion of his wife's death. First, he prepared to dress the dead body, by stopping his nose with deer's hair. Having done which, he put on his gloves, from an evident wish not to touch the corpse with his naked hand. Every part of the dress was carefully adjusted as when she was living. The grave prepared was about one foot in depth, and when the body was placed in it, the husband cut all the stitches of the hammock or wrapper, in which the body had been enclosed by the English. The death of a child soon followed that of the mother. This was buried at some distance from the mother, the husband assigning as a reason, that the mother would cry in her grave if pressed by her infant. Toys and presents were buried with it. The three following days, the father and the rest of the family neither walked abroad nor performed any kind of work. Even the necessary ablutions of their hands and faces were neglected. At the expiration of three days, he visited the grave of his wife, whom he addressed in conversation, telling her how the wind blew, looking at the same time in the direction from which it came. He next broke forth in a low monotonous chant, and keeping his eyes fixed on the grave, walked slowly round in the direction of the sun four or five times, and at each circuit stopped a few moments at the head. At the expiration of about eight minutes, he stopped, and turning suddenly round to me, exclaimed "*Tugwa*," (that's enough,) and began walking back to the ship.

5 GREENLAND.

In stature, the Greenlanders seldom exceed five feet, and from their manner of living are inclined to be fat. Their face is large and broad, the nose not very flat, but small and short; the nostrils somewhat wide, the cheek bones high, the cheeks round and plump. The face frequently appears fallen in, quite across between the temples. The forehead is low, the eyes small, black, dull, and drooping, but having the power to distinguish accurately at a great distance. The eyelids are drawn towards the temples; the mouth is generally small, and round; the teeth regular, and beautifully white; the lips thick, and turned outwards; the under lip somewhat thicker than

the upper. Their beards and eyebrows are thin, but they have abundance of hair on the head, which is black, long, coarse, and straight. Their necks are short, their legs thin, but their feet and hands are small and well formed; their heads are uncommonly large. The shape of the women is similar to that of the men, and they resemble them so nearly, that one cannot at first distinguish the sexes, the dresses being nearly the same. The appearance of the women is by no means feminine; they have high breasts and broad shoulders, being accustomed when young to labor hard, and carry great burdens. The Greenlanders are of a yellowish gray color, which approaches somewhat to olive green; but this may be attributed not only to the climate, but to their dirty habits, and to the great quantity of smoke and soot which their houses contain; for their children are born as white as any European child.

The Greenlanders are very sociable; although they do not live in towns or villages, they like to visit and to be visited. A man or woman never pays a visit to a person residing at a distance, without making some present, either a skin or fowl or some sinew. They are fond of making bargains, and often part with their most useful utensils in exchange for trifles, particularly to satisfy the caprice of their wives. No one desires to usurp any authority over another, to make regulations for him, or to call him to account for his actions; for as they have no riches, one individual supports another, the helpless finds refuge in the house of the more fortunate, without being related to him, and each Greenlander has his landed property where he resides. They may therefore change their residences as often as they like. Whatever the sea drives on shore, particularly floating timber, is the property of him who has taken it up and brought it on shore. Notwithstanding, however, their honesty towards each other, they are not scrupulous in stealing from Europeans.

The Greenlanders are very dexterous in hunting and fishing, and upon this dexterity they are often dependant for their food, which consists for the most part of *fish*, *seals*, and *sea-fowls*. In their manner of preparing and eating this food, they are truly disgusting. Train oil is their sauce, and though water is their ordinary beverage, they prefer the blood of the seal to any other liquid. A vessel is seldom washed by them. The color and the odor of the last dish removes that of the former one. They lay their boiled meat in wooden dishes, of fir wood, made by themselves, which are never cleansed; and first drink the soup, or eat it with spoons made of bones or wood. Their undressed meat lies on the bare ground, or an old seal skin. They have no determined time for dinner, or supper; but when the men of the house return with the game, which generally happens in the evening, part of the day's spoil is imme-

diately boiled, and all the people who live in the neighborhood are invited.

The *men* get their meal first, sitting upon the ground round a large wooden dish, and taking the meat with their fingers. When this is over, the women begin in the same style, but at the opposite end of the house. If there be an European guest, or any other stranger present, the woman of the house takes a piece from the kettle, licks it clean from blood and scum, and presents it to him with her own hands. It would be considered a high degree of impoliteness to decline it.

In winter they live in houses, and in summer in tents. When the summer is over, which is generally at the end of August, the women belonging to the family or to the house employ themselves in repairing an old, or in building a new house. This is done in a few days; and the labor resembles the liveliness of an ant-hill. Some carry stones, some bring sod; several others convey turf, timber, shrubs, or earth. The walls are made of water-worn stones, put together with turf or sod, instead of mortar; and the roof is formed of a species of floating timber. It is flat, and is covered with shrubs, turf or sod, with earth. The stones are taken from the shores, as they never build a house at a greater distance from the sea than twenty or thirty paces; the timbers are picked up from the sea during the summer. Their houses are sometimes regular, sometimes oblong squares; being from twelve to eighteen feet in length, and from ten to twelve feet in breadth. The neight is generally six feet. The walls are at their base two feet, and on the top one foot thick. The entrance is usually under the earth, two feet high, two feet broad, and from twelve to fifteen feet long. It is in the centre of the house, and generally faces the south. The house has no door, and one must always creep in on hands and feet. Above the entrance is one, and sometimes two windows, which are made of the intestines of whales, dolphins, or seals, sewed together. The house consists of only one room, at the back of which there is a kind of stage, raised from one foot to one and a half from the ground, and extending the whole length of the house. It is covered with seal skin, and is used as a bench, chair, table, and bedstead.

The time of removing from their houses to their tents is not exactly fixed. It takes place generally at the end of April, or in the middle of May, as the snow melts sooner or later; and it frequently happens that part of the badly supported roof of the house gives way and falls down, an accident which forces them to remove to their summer place. The tents are larger and smaller, in proportion to the size of the family and its fortune; but rarely exceeding the length of twelve feet, and the breadth of ten feet. A wall one foot high is first made of stones and sods, on which they rest the poles, which form an acute angled triangle with the ground. The poles are then

covered with seal skin; and a curtain is placed before the entrance, made from the intestines of the whale, dolphin, or seal. The bed places are similar to those in their houses. The tents are, like the houses, near the shore, as the sea supplies them with all their wants, and the seal provides them with all the necessaries of life.

Their canoes are of two different sorts; the one large and open, the other small and covered. The framing of both consists of slender pieces of wood, covered on the outside with skins of seal sewed together. The wooden framing is joined by thongs, cut from seal skins, or by thinly shaved whalebone. This manner of putting them together, gives to the canoes so great a degree of flexibility, or rather elasticity, that they very seldom can go to pieces even in the most boisterous sea. The large canoe called *umiak*, or the canoe for women, is generally twenty-four or thirty feet long, four or five feet wide, and two or three feet deep, terminating acutely at both ends. The bottom is flat. It is used in summer to transport the whole family, and its utensils and tent, from one place to another; and is in the evening always taken up on land, in order to be dried, repaired, and varnished on the outside with old thick rancid oil, called *Minnek*, to prevent the water from penetrating the seams.

The other small canoe is called *kajak*, and is only used by the men; it is sharp at both ends, and its entire shape and appearance is not unlike a weaver's shuttle. It is from four to five yards in length from one extremity to the other, about a foot and a half wide in the middle, and scarcely one foot in depth. In its centre is a round hole, with a prominent ring of bone or wood, in which the man seats himself, and fastens the under part of his frock round that ring, forming thus one body with his canoe. Under his kajak, he has his instruments, striking the sea alternately on both sides with a paddle called *pautik*, four fingers broad at each end. He can row in a very boisterous sea, and if overturned by the billows, he is able to raise himself again. All their sea game is procured in these small boats. The boy is employed by his father, in his earliest age, that is in his sixth or seventh year, to prepare himself to perform the business of a man. The first sea fowl caught by a boy, gives occasion to a great festival and dinner of the family, for the purpose of doing homage to the rising master of the house. In the north of Greenland, from the 70th degree to the highest northern latitude, the inhabitants, during the winter season, make use of sledges which are drawn by six to twelve dogs. These they often drive over the frozen sea, a distance of fifty, and sometimes more miles from the land, to the rifts and clifts of the ice, where they catch dolphins, sea-unicorns, and seals, which come there in great numbers to take air. The spoil is carried home by the assistance of the sledges.

The velocity of the dogs is astonishing; they may be driven one hundred miles in nine or ten hours.

Two games of ball are practised by the Greenlanders—one resembling our foot ball, and the other a contest between two parties for the possession of the ball. They have also some feats of strength, particularly of grappling, or hooking the fingers together and pulling in that way. They also strike each other with the hand alternately on the back, and this is continued with much severity, till one party yields. The women sometimes dance in a circle to the sound of a drum, and to singing. The dances of the men are rather matches for grinning and grimaces, in which the one tries to outdo the other in making hideous faces and assuming grotesque attitudes. The great season for rejoicing is on the return of the sun, and the sun feasts are held by all; at these the viands of the country are furnished in great profusion.

An amusement of a more pastoral kind is a singing match, to which one Greenlander invites or challenges another. The friends on both sides assemble, and the challenger and his antagonist endeavor to render each other ridiculous; while the friends of each applaud their favorite. This struggle is continued till one party is exhausted, and the victory is supposed to belong to him who has the last word. They are familiar with the use of irony, which they are obliged to use from the poverty of the language in reproachful words. These singing matches are said to be managed with much ability, and to abound in satire.*

It is very singular, that the heathens inhabiting this country, have no worship. It was believed by some navigators, who saw the Greenlanders observing the rising sun in the morning, that they worshipped the sun. They were confirmed in their opinion by the squares of stones, which they saw erected for the purpose of their tents, and supposed they were places of worship; but they have no religion at all, although they are not without some notion of a Divine Being, and of a future state.

They frequently speak of a Supreme Being, called by them *Tornarsuk*, a compound of bad and good, probably a remnant of the religion of the old Norwegians. He is the oracle of the *Angekut*, or Greenlandish sorcerers, who are alone admitted to have intercourse with that great spirit. Besides Tornarsuk, they speak of many inferior beings or spirits residing in every corner of their country. Each Greenlander may become an angekut or sorcerer* if he will submit to certain trials and ceremonies; but the angekut never enjoys any peculiar veneration from the Greenlanders. He profits by the superstitious credulity of his countrymen, pretending to cure the sick with

* Goodrich's Geography.

magic art, and presenting amulets of seals, reindeers, &c., as a preservative to those in health. The angekut have their peculiar kind of language, a jargon, understood only by themselves.

The men seldom marry before the twentieth year of their age; and the women in their seventeenth or eighteenth year. The bridegroom never concerns himself about marriage dowry; he is well satisfied, if his bride understands housewifery; that is, all the business which we have already mentioned as belonging to the female. The parents never interfere, but they always wish that their son-in-law should be a good hunter; and on the other hand, that the wife should understand housewifery. The girl always makes great difficulties, runs to the mountains, or cries *pro forma*, and the bridegroom generally takes her by force from the house of her parents, and puts her, supported by some old women, in his *umiak*, which is lying on shore. He brings her to his house, and they are considered as married. They never marry their relations. Polygamy is not very common among the unconverted, and is strongly prohibited among the baptized. It occurs, however, though very rarely, that a heathen has three or four wives. The most respected of them is she who is so fortunate as to have boys. If a wife has no children, she herself often requests the man to take a second wife, it being thought ignominious among them not to have a family. The second and third wife are always inferior in rank to the first. Their marriages are not indissoluble; the man sometimes puts his wife away, and the wife also occasionally elopes, and generally retires to her parents, if she is not satisfied with the man, or his conduct.

They bury their dead generally on a small hill, in a sitting posture, dressed in their best clothes, and covered with sealskin. The land being a mass of rocks, the inhabitants are obliged to build graves of stone, which are covered with plates of mica slate, or clay slate, to prevent carnivorous animals from destroying the bodies. The *kajaks*, (canoes,) instruments, and utensils, are placed by the side of the grave. They return from the burial place to the house of the deceased, to continue the lamentation, which consists of a dreadful monotonous howling, supported by all the attendants, who sit with their faces turned to the ground. When this is over, some refreshment is taken, and each returns to his own house.

---

6. ICELAND.

In personal appearance, the Icelanders are rather above the middle size, with a frank open countenance, florid complexion, and yellow or flaxen hair. The women are shorter in proportion than the men, more inclined to corpulency, and generally live to a greater age. In the early part of life, both sexes

are weakly, perhaps for want of proper food and exercise; but when arrived at mature age, they are capable of enduring great hardships. From their want of personal cleanliness, both men and women make a disagreeable appearance; and from this circumstance, added to their being frequently obliged to remain long in their wet woollen clothes, they are subject to cutaneous diseases and pulmonary complaints.

Their predominant character is that of unsuspecting frankness, pious contentment, and a steady liveliness of temperament, combined with a strength of intellect and acuteness of mind seldom to be met with in other parts of the world. They have also been noted for the almost unconquerable attachment which they feel to their native island. With all their privations, and exposed as they are to numerous dangers from the operation of physical causes, they live under the practical influence of one of their common proverbs: "*Iceland is the best land on which the sun shines.*"

Among the *customs* which serve to illustrate the Icelandic character, the following are related by Dr. Henderson: Both at meeting and parting, an affectionate kiss on the mouth, without distinction of rank, age, or sex, is the only mode of salutation known in Iceland, except sometimes in the immediate vicinity of the factories, where the common Icelander salutes a foreigner whom he regards as his superior, by placing his right hand on his mouth or left breast, and then making a low bow.

When you visit a family in Iceland, you must salute them according to their age and rank, beginning with the highest, and descending, according to your best judgment, to the lowest, not even excepting the servants; but on taking leave, this order is completely reversed; the salutation is first tendered to the servants, then to the children, and last of all, to the mistress and master of the family.

On another occasion, while on a visit at the house of a Mr. Johnson, he writes: "When the hour of rest approached, I was conducted by my kind host and hostess into a back apartment, where was an ancient but excellent bed, on which I had every reason to conclude, more than one of the Holum Bishops had reposed. A ceremony now took place, which exhibits, in the strongest light, the hospitality and innocent simplicity of the Icelandic character. Having wished me a good night's rest, they retired, and left their eldest daughter to assist me in pulling off my pantaloons and stockings, a piece of kindness, however, which I would a thousand times rather have dispensed with, as it was so repugnant to those feelings of delicacy to which I had been accustomed. In vain I remonstrated against it as unnecessary. The young woman maintained it was the custom of the country, and their duty to help the weary traveller. When I had got into bed, she brought a long board, which she placed before me to prevent my falling out; and deposited

a basin of new milk on a table close to my head, bade me good night, and retired. Such I afterwards found to be universally the custom in Icelandic houses. Where there are no daughters in the family, the service is performed by the landlady herself, who considers it a great honor to have it in her power to show this attention to a stranger.

The dress of the men resembles that of the Norwegian and Swedish peasants; consisting of a sheet of *wadmel*, (a coarse kind of woollen cloth,) with a blue waistcoat, jacket, and trousers, of the same kind of stuff. The edges of all are bordered with a red stripe. On their feet they have worsted stockings, and Icelandic shoes. When they travel, they put on a long cloak, called *hempa*, and a very broad-brimmed hat; at home, their heads are covered with caps, very similar to those worn by the women. In the south, dark blue or black cloths are worn; but in the north, the color is white. The men, in general, do not wear beards; but a few families in the north pride themselves so much upon this appendage to the chin, that, about half a century ago, an Icelander gave his brother four rix dollars (a large sum in this country) for the exclusive privilege of wearing a beard; which right in their family, had been the sole prerogative of their deceased father.

The *dress of the women* is singular. The under garment is of *wadmel*, and fastened round the neck by a button, or sometimes by a silver clasp; over this they wear a bodice, and two or three blue petticoats, called *fat;* and in front an apron, bordered with black velvet, and ornamented with silver clasps, or sometimes with lace, and embroidery. The petticoats are fastened, immediately beneath the bodice, by a broad girdle of black velvet, richly embroidered, and studded with various ornaments. The bodice is also ornamented, and fastened in front with a number of large silver clasps, generally gilt, and rendered more conspicuous by being fixed upon a broad border of black velvet, which is itself frequently bound round with red. Over the bodice is a jacket, called *treja*, fitting close to the shape, and made of black *wadmel*, or, sometimes, of black velvet. It has long narrow sleeves, reaching down to the wrists. The openings on each side of the sleeves, are ornamented with chased gilt buttons, frequently with a plate upon each, containing the initials of the husband and wife: the latter is a present of the bridegroom to his bride just before marriage. At the top of the jacket is a small black collar, of velvet or silk, sometimes trimmed with gold cord. Over the whole is thrown the *hempa*, or cloak, of black cloth, the edges of which are bordered with a kind of black velvet, manufactured by the Icelandic women; and it is fastened in front with a number of silver clasps. The stockings are of dark blue or red worsted; and the shoes, which are of seal or sheep skin, are made tight to the foot, and fastened about the ankle and instep with leather thongs. Females of the higher class wear elegant silver

chains about their necks, on which they suspend medals, or large pieces of silver, bearing figures or inscriptions of a religious nature. On their fingers the women generally have many rings of gold, silver or brass, according to their ability to purchase them. But the most singular part of the female costume, is the head-dress, called a *faldur*, which is made of white linen stiffened with an immense number of pins, and from fifteen to twenty inches in height. In summer, which in this island is very short, the common working-dress of the females consists only of the under garment, with petticoats of white *wadmel*, and a blue cap, the top of which hangs down on one side, and is terminated with a tassel. This cap, with blue petticoats and a blue jacket, constitute the domestic dress of the first females on the island.

The *Icelandic* is justly regarded as the standard of the grand northern dialect of the Gothic language. The remoteness of the island, and the little intercourse which its inhabitants have maintained with the rest of the world, have effectually secured the purity and originality of this ancient language; and it is a curious fact, that while our ablest antiquaries are often puzzled, in endeavoring to decipher certain words and phrases in writings, which date their origin only a few centuries back, there is not a peasant, nor indeed scarcely a servant girl in Iceland, who is not capable of reading with ease the most ancient documents extant on the island.

The most important Icelandic *poems* are comprised in the *Edda*, which consists of two parts; the former, known by the name of *Sæmund's Edda*, contains a collection of thirty-eight ethic, mythological, and historical poems; and the latter, commonly called *Snorro's Edda*, treats of the art of poetry, and exhibits, by way of illustration, fragments of ancient poetical compositions.

The *historical* compositions of the Icelanders, known by the name of *Sagas*, are exceedingly numerous, and not less worthy of regard than their poems. Like the latter, they originated in the peculiar circumstances of the people, at an early period of their history. Aged men who had treasured up in memory a rich fund of traditionary relations, were regarded as under a kind of obligation to repeat them on special occasions, that they might be learned by the young, and thus transmitted to future generations. To these traditions the Icelanders gave the name of *Sagas*. They sometimes blended fiction and truth; but many of them are worthy of the fullest credit.

Iceland has but one school, and that is designed for such as are afterward to fill offices in church and state: yet the education of children is not neglected. You can scarcely enter a hut, where may not be found some individual capable of sustaining a conversation on topics which would be reckoned altogether above the understanding of people of the same rank in other countries. This general diffusion of knowledge is greatly

promoted by the manner in which the Icelanders pass their long winter evenings. Between three and four o'clock, the lamp is hung up in the principal apartment, which answers for both sitting-room and bed-room, and the members of the family take their stations, with their work in their hands, on their respective beds, which face each other. The master and mistress, with the children, or other relations, occupy the beds at the inner end of the room, and the rest are filled by the servants. As soon as the work is begun, one of the family takes a seat near the lamp, and commences the evening reading, which generally consists of some old *saga*, or such other histories as can be procured in the island. The lecture is often interrupted, either by the head, or some other intelligent member of the family, who makes remarks on various parts of the story, and proposes questions, with a view to exercise the ingenuity of the children and servants. By such means, the Icelanders acquire an early habit of thinking. And as they are badly supplied with printed books, they are under the necessity of copying such as they can obtain the loan of; and thus most of them write a hand, equal in beauty to that of the ablest writing-masters in *Europe*. In some houses, the *sagas* are repeated by such as have got them by rote; and it is not uncommon for itinerant historians to gain a livelihood during the winter, by sojourning at different farms till they have exhausted their stock of literary knowledge. Poetry has always flourished in Iceland, and there are still several *scalds*, or poets, who cultivate it with success. The natives are very acute observers of the grammatical construction of their language; and the least mistake made by a foreigner, is immediately detected by the lowest peasant.

In general, the Icelandic houses are all constructed in the same manner. The walls, which may be about four feet in height by six in thickness, are composed of alternate layers of earth and stone, and incline a little inwards, when they are met by a sloping roof or turf, supported by a few beams, which are crossed by twigs and boughs of birch. The roof always furnishes good grass, which is cut with the scythe at the usual season. In front, three doors generally present themselves, the tops of which form triangles, and are almost always ornamented with vanes. The middle door opens into a dark passage, about thirty feet in length, by five in breadth, from which entrances branch off on either side, and lead to different apartments, such as, the stranger's room, which is always the best in the house, the kitchen, weaving-room, &c., and at the inner end of the passage lies the *badstofa*, or sleeping apartment, which also forms the sitting and common working-room of the family. In many houses, this room is in the garret, to which the passage communicates by a dark and dangerous staircase. The light is admitted through small windows in the roof, which generally consist of the amnion of sheep, though of late years,

glass has got more into use. Such of the houses as have windows in the walls, bear the most striking resemblance to the exterior of a bastion. The smoke makes its escape through a hole in the roof; but this, it is to be observed, is only from the kitchen, as the Icelanders never have any fire in their sitting-room, even during the severest cold in winter. Their beds are arranged on each side of the room, and consist of open bedsteads raised about three feet above the ground. They are filled with sea-weed, feathers, or down, according to the circumstances of the peasant; over which is thrown a fold or two of wadmel, and a coverlet of divers colors. Though the beds are extremely narrow, the Icelanders contrive to sleep in them by couples, by lying head to foot. Sometimes the inside of the rooms are panelled with boards, but generally the walls are bare, and collect much dust, so that it is scarcely possible to keep any thing clean. It is seldom the floor is laid with boards, but consists of damp earth, which necessarily proves very unhealthy.

The ordinary diet of the Icelanders is extremely simple. In the morning, they breakfast on *skyr*, a dish of coagulated milk, resembling curd, only it is sour; to which they add plenty of sweet milk or cream, and sometimes give it a peculiar flavor, by mixing with it blue and juniper-berry juice. Their dinner consists of dried fish and butter; the latter of which is generally sour, it being a common practice to allow it to acquire a strong degree of rancidity, after which it will keep for almost any length of time. For supper, they have either *skyr*, a little bread and cheese, or porridge made of the Icelandic moss. To a foreigner, this is not only the most healthy, but the most palatable of all the articles of Icelandic diet. On particular occasions, such as Sundays, and other holydays, they eat boiled mutton, rye-porridge, and milk. At Christmas, the first day of summer, and harvest-home, extra feasts are given to the servants, consisting of fresh mutton, milk-porridge, and bread—an article which this class of the inhabitants seldom taste throughout the year. Their common beverage is *blanda;* a kind of whey mixed with water; the whey itself, which they call *syra;* and milk, which they generally drink warm.

Travelling in Iceland is attended with much more trouble and difficulty than in any part of Europe. Here there is neither coach nor curricle, cart nor wagon, for the conveyance of one's person and luggage. Every thing is carried on horseback. The first thing, therefore, that a traveller has to think of, is the procuring of horses, which he may either hire or purchase; but the latter mode is preferable, as in that case he has them more at his command; and it is also attended with less expense, especially if the journey be of any length. The common horses are, in general, from thirteen to fourteen hands

high, strongly made, lively, persevering, and carry from 225 to 300 pounds weight, the distance of twenty-five miles a day. In breaking such as they design for the saddle, the natives make it their grand object to inure them to a short, easy amble, at which many of them advance with almost incredible swiftness. As there are no inns on the island, the traveller must also provide himself with a tent, which is the more necessary on account of the deserts he has sometimes to traverse; and even at the farms he will prefer it to the best accommodations that may be offered him. A good experienced guide is the next requisite, and, if the cavalcade be large, a servant to take care of the horses and baggage is equally necessary. Travelling chests must also be procured, together with provisions, and small money, with which to reward any trivial services that may be shown by the peasants. For those who penetrate into the interior, a compass is indispensable, as they are apt to get bewildered in snowy or foggy weather; and if they do not keep in the proper direction, may easily wander into deserts, where both themselves and their horses must perish with hunger.

Strictly speaking, *there are only two seasons* in Iceland,—summer and winter; the former of which, short and precarious as it is, the natives must employ with assiduity, in order to make provision for the latter. From the third of February to the twelfth of May, is what the Icelanders call the fishing season; at which period vast numbers of the inhabitants flock to the southern and western shores from the districts in the north and east, where the fishing is generally impracticable at this time, owing to the bays and necks being filled with polar ice. They provide themselves with a complete skin-dress, consisting of the *brok*, in the shape of small-clothes and stockings, all in one piece; the *stack* or large jacket, which falls down, and is tied close over the *brok*, so as to prevent the water from getting in between them; and tight setting shoes of the same material, below which are worn coarse woollen stockings for greater warmth. The most of them live almost entirely, during this period, on butter and fish. They breakfast about two hours before sunrise, and taste nothing till they return from sea in the evening, excepting sometimes a little whey, which they take with them for the purpose of quenching their thirst. The boats are generally manned with six or eight hands besides the steersman, and row sometimes to a great distance out to sea.

When they return from fishing, and land on the beach, the boat is hauled up, and the fish are thrown out and heaped together in separate parcels, according to the number of men in the boat, with two additional shares, which belong to the boat, and are claimed by the owner for the use of it, and the fishing lines and hooks, which are provided at his expense. The fishermen, being fatigued, repair immediately to their huts, and

the splitting and carrying home of the fish is commonly left to the women and children.

The principal fish they catch in this way, is the cod. They cut off the heads, which they also dry, and sell to the poorer part of the population; the bones are sometimes used for feeding their cattle; and in some parts of the island, they use them for fuel. The fish are laid out on the cliffs, or a large surface of flat stones on the beach, and there dried in the sun, while the utmost care is taken that they are not exposed to rain or damp. They dry in the course of three weeks, and afterwards are stacked upon the beach, and take no damage whatever from the rain.

When the snow leaves the ground, the females spread the manure which has lain on the *tun* in heaps all winter, and collect any stones that may have gathered on it. The men are employed in cutting turf, both for fuel and a covering for their houses, and making charcoal for the use of the smithy. When the young cattle have been turned out on the mountains, the care of the cows and sheep is left to the female part of the family, who milk them twice a day, make curds, butter, cheese, &c., and they repair in companies, about the middle of summer, to collect the *Lichens Islandicus*, or Iceland moss, in the uninhabited parts of the country. They have, generally, a man or two with them: and the few weeks they spend in this employment in the desert, are regarded as the happiest of the whole year. They live in tents, which they remove from place to place, according to the greater or less abundance of the moss. At this time the men are either out at the fresh-water fishing, or proceeding in cavalcades to the factories, where they barter their home productions against articles of necessary use for the winter.

The most important branch of rural labor in Iceland, is the *hay-making*. About the middle of July, the peasant begins to cut down the grass of the *tun*, which is immediately gathered to a convenient place, in order to dry; and after having been turned once or twice, is conveyed home on horseback to the yard, where it is made up into stacks. At the poorer farms, both men and women handle the scythe; but, in general, the women only assist in making the hay, after it is cut. In many parts of the island, where there is much hay, the peasants hire men from the fishing places, who are paid for their labor at the rate of thirty pounds of butter per week. They cut by measurement; the daily task being about thirty square fathoms.

Hay harvest being over, the sheep and cattle that have been out all summer on the mountains are collected; the houses are put in a state of repair for the winter; the wood needed for domestic purposes is brought home to each farm; the turf is also taken in; and the labors of the season conclude with the removal of manure to different parts of the *tun*.

During the *winter*, the care of the cattle and sheep devolves

entirely on the men; and consists chiefly in feeding and watering the former, which are kept in the house, while the latter are turned out in the daytime to seek their food through the snow. When the snow happens to be so deep that they cannot scrape it away themselves, the boys do it for them; and as the sustenance thus procured is exceedingly scanty, they generally get a little of the meadow hay, at this time. The farm hay is given to the cows only. All the horses, excepting perhaps a favorite riding horse, are left to provide for themselves the whole winter, during which they never lie down, but rest themselves by standing in some place of shelter.

The form and ceremonies of the Icelandic church are strictly Lutheran. The total number of parishes in Iceland amounts to 184. The clergy are all natives of the island, and are maintained partly by cultivating small glebes attached to the churches, and partly from certain tithes raised among the peasants. The provision made for their support is exceedingly scanty. The richest living on the island does not produce 200 rix-dollars; twenty and thirty rix-dollars are the whole of the stipend annexed to many of the parishes; and there are some in which it is even as low as five.

Small as the pittance is which is thus afforded to the Icelandic clergy, and much as their attention must be directed to the management of their farms, they are, nevertheless, in general, very assiduous in the discharge of their public functions, and particularly attentive to the education of the young. Every clergyman in Iceland keeps what is called a register of souls, which contains an accurate statement of the age, situation, conduct, abilities, and proficiency of each individual in his parish. The books in the possession of the family are also entered on the list; and, as this record is made annually, to be presented to the dean at his visitation, a regular view is thus obtained of the moral and religious state of the parish.*

In regard to sentiment and style of preaching, the Icelandic clergy may be divided into two classes; those of the old, and such as are of the new school. The former profess to receive the Bible as an authoritative and obligatory revelation of the will of God, and bow with reverence to its decisions. They are men who are dead to the world, and devoted in heart and life

* The sabbath scene at an Icelandic church is one of a most singular and interesting kind. A little edifice, constructed of wood and turf, is situated, perhaps amid the rugged ruins of a stream of lava, or beneath mountains covered with unmelting snow. Here the Icelanders assemble to perform the duties of their religion. A group of male and female peasants may be seen gathered about the church, waiting the arrival of their pastor; all habited in their best attire after the manner of their country; their children with them; and the horses which brought them from their respective homes grazing quietly around the little assembly. The arrival of a new-comer is welcomed by every one with a kiss of salutation. The pastor makes his appearance among them as a friend; he salutes individually each member of his flock, and stoops down to give his almost parental kiss to the little ones, who are to grow up under his care. These kind offices performed, they all go together into the house of prayer.

to the service of their Redeemer. Their private walk exhibits the genuine tendency of the holy doctrines they teach; and their public discourses are earnest, energetic, animated, pointed, and faithful.

Such of the clergy as are of the new school, the number of whom is happily not very great, treat divine things in quite a different manner. They are entirely men of the world. The awful realities of an approaching eternity have made no suitable impression upon their minds, and levity, callousness, and indifference, mark the whole of their conduct. Nor are the effects resulting from the dissemination of their tenets on such as imbibe them, less visible and injurious. Their minds become imbued with skepticism and infidelity; every vestige of religion disappears, and immorality of one description or another generally occupies its place.

It is a custom in Iceland as soon as a person has deceased, to remove the corpse to the church, where it is suffered to remain till the day of interment. When a person happens to die in the vicinity of the church, he is wrapped in wadmel, and placed on a bench beside the altar, till a coffin can be got ready. Formerly, the coffin was placed on a sledge which was drawn by oxen; but as this mode of conveyance is entirely out of use at the present day, the Icelanders now carry it on horseback, as the Jews did the body of Amaziah. "And they brought him on horses; and he was buried at Jerusalem with his fathers in the city of David." 2 Kings, xiv. 20. In the winter season, interments are attended with considerable difficulty, as it takes three or four people a whole day to dig a grave, owing to the depth of the frost. In many parts of the island, where the people are at a distance from any church, they preserve the corpse the whole winter in a cellar, and inter it the following spring.

The *funeral service* begins with a psalm, which is sung, while the procession advances towards the grave; the men having their heads uncovered, and the females covering their faces almost entirely with their handkerchiefs. After the coffin has been deposited in the grave, the priest throws three shovels full of earth upon it, repeating the words: "from dust thou art taken; to dust thou shalt return; and from the dust shalt thou rise again at the last day." While the grave is filling, the company sing a psalm or two, suited to the occasion. One of the servants belonging to the farm, whence the corpse has been brought, entered the grave, after a small portion of earth had been thrown in, and continued to tramp it down with his feet: an action that naturally produced a very abhorrent feeling in my mind, observes Dr. Henderson, and added to the common, but, perhaps, unjust prejudice that is entertained against those whose lot it is to perform the last offices of humanity. The females knelt, in the mean time, on the surrounding graves; and when all was finished, the father

of the deceased threw himself prostrate on the grave, and continued in that posture for the space of eight or ten minutes; but whether his prayer regarded the soul of the departed, or the important uses to be made of this solemn event by the living, was more than I could determine.

We will here take leave of Iceland, a country less inviting than most others, owing to the perpetual snows which cover its mountains, and the volcanic fires, which have spread devastation and sterility over its plains. Were it consistent with our plan, we should certainly visit Mount Hecla, a celebrated volcano, situated in the southern part, a few miles from the coast, and rising about 5000 feet. It has quietly slept now for sixty years, gathering power probably by its long repose, for corresponding eruptions, whenever its rest shall be disturbed. Could we visit it, we should be glad to have it prolong its nap, t'll we were out of harm's way—but we must forego the pleasure of the sight, and thus we shall incur no hazard, a point of some importance we suppose, if we are to keep our fellow travellers in our company.

For a similar reason, we shall take our leave without a visit to the hot springs of this island, the most celebrated of which is called the "Great Geyser," in the neighborhood of Mount Hecla. The jets thrown up, which occur once in six hours, at first seldom exceed fifteen or twenty feet, but subsequent ones sometimes reach eighty feet and upwards. As we have ensured our companions a safe circumnavigation, we will make our exit from Iceland, without giving them an opportunity of contrasting, to their *injury*, polar coldness with boiling water. Our destinies lead us to the more sunny clime, and luxuriant fields of *Mexico;* yet even there we shall find ourselves in the land of volcanoes, whose summits, if not red with spouting fires, will appear white with virgin snows.

7. MEXICO.

Mexico is a large country, extending along the coast of the Pacific, about 2,800 miles, with a breadth of from 150 (in the southern part) to 1400 miles; and contains more than 1,100,000 square miles. The estimate of Humboldt is still greater. One half of the territory is situated within the tropic, while the rest belongs to the temperate zone. Notwithstanding its distance from the pole, three fifths of Mexico has a cold, or at least temperate atmosphere. The whole of the country, in fact, constitutes an immense table land, having an elevation which varies from 6,562 to 8,202 feet above the level of the sea.

The population of Mexico was formerly greater, Humboldt conjectures, than it is at present. Formerly the inhabitants

were concentrated in a very small space, in the neighborhood of the capital. At the present day it is more generally distributed than it was before the conquest, and the number of Indians has increased during the last century. According to an imperfect census made in 1794, the return was estimated at 5,200,000. The proportion of births to deaths, during the time between that period and Humboldt's visit, was found from data furnished by the clergy, to be 170: 100; while that of births to the total amount he considers as one in seventeen, and of the deaths as one in thirty. The annual number of births he estimates at nearly 350,000, and that of deaths at 200,000. It would thus appear that, if this rate of increase were not checked from time to time by some extraordinary cause, the population of New Spain would double every nineteen years. In the United States generally it has doubled, since 1784, every twenty or twenty-three years; and in some of them it doubles in thirteen or fourteen. In France, on the other hand, the number of inhabitants would double in 214 years, were no wars or contagious diseases to interfere. Such is the difference between countries that have long been densely peopled and those whose civilization is of recent date. Humboldt, from various considerations, assumes the population of Mexico in 1803 at 5,800,000; and thinks it extremely probable that in 1808 it exceeded 6,500,000.

The present Mexican population is composed of seven races: 1. *Europeans*, vulgarly called Chapetons; 2. *Creoles*, or native whites of European extraction; 3. *Mestizoes*, the offspring of whites and Indians; 4. *Mulattoes*, the offspring of whites and negroes; 5. *Aboriginal Indians*, of the pure copper-colored race; 6. *African negroes*, and their descendants; 7. *Zamboes* or Chinoes, the offspring of negroes and Indians. To these may be added many individuals of Asiatic origin, numbers of the Chinese and Malays having settled in Mexico, owing to the frequent communication between Acapulco and the Philippine Islands; and natives of the Canary Islands, who are generally designated by the name of *Islenos*, (islanders,) and rank as whites. They are for the most part overseers and agents of plantations.

The number of copper-colored Indians of the pure race, is supposed to be 2,500,000, forming about two fifths of the entire population. In the intendencies of Guanaxuato, Valladolid, Oaxaca, and La Puebla, they amount to three fifths; but, in the north of New Spain, and the internal provinces, they are rarely to be met with.

The Indians of Mexico, or New Spain, are described by Humboldt as bearing a general resemblance to those who inhabit Canada, Florida, Peru, and Brazil. They have the same swarthy and copper color, flat and smooth hair, small beard, squat body, long eye, with the corner directed upwards towards

the temples, prominent cheek-bones, thick lips, and an expression of gentleness in the mouth, strongly contrasted with a gloomy and severe look. There is, however, a considerable diversity of feature and physiological character among the different nations, which, though not detected by the hasty observation of the European stranger, is not less essential than the difference between the Circassian, the Moor, and the Persian.

The costumes of the various classes vary considerably. The dresses of the Spaniards, and higher class of white natives, says Mr. Bullock, differ but little from those worn in Europe. The men and boys often appear in the streets in the long cloak; and in the house, light jackets of printed calico are generally worn. They shave less often than we do; and when on a journey, or as long as they are indisposed, that operation is not performed.

The dress of the *ladies*, and even of children, in the streets, is universally black; the head of the former is generally uncovered, or only a slight veil thrown over it. They take great pains with their fine hair, and are particularly neat about the feet, the stocking being usually of fine silk. This is their morning appearance, in which they are seen going to or returning from church, to the duties of which they are very attentive. No well-regulated family omits hearing mass every morning, mostly before breakfast.

On holydays, processions, and other public occasions, the dresses of the ladies are very gay, but not of such expensive materials as those worn by our fashionables; artificial flowers are used in abundance, but ostrich feathers sparingly. It is generally in their carriages, that the ladies appear in public, and very seldom on horseback.

The dress of the *country gentlemen*, or *paysanos*, is showy and expensive; and when mounted on their handsome and spirited little horses, they make an elegant appearance. The lower dress consists of embroidered breeches, chiefly of colored leather, open at the knees, and ornamented with numbers of round silver buttons, and broad silver lace; a worked shirt with high collar; and a short jacket of printed calico, over which is generally thrown an elegant *manga*, or cloak of velvet, fine cloth, or fine figured cotton, the manufacture of the country; these are often embroidered, or covered with a profusion of gold lace. On the feet are soft leather shoes or boots, over which is tied a kind of gaiter peculiar to the country; they are commonly of cinnamon colored leather, wrapped round the leg, and tied with an ornamental garter: these are very expensive articles, the leather being cut in relievo, in a variety of elegant patterns, which is done by the Indians in the interior provinces, in a manner that would be difficult to copy in Europe. They are sold from eight to forty or fifty dollars the pair, and at that price yield a poor remuneration to the makers.

Yet they are an article of great consequence in the fitting out of the Mexican beau, who often appears in this kind of boot, richly embroidered in gold and silver, which costs upwards of one hundred dollars. The stirrups and spurs correspond in magnificence and workmanship to the boots. The hat is of various colors, large, and the crown very flat and low, bound with broad gold or silver lace, and with a large round band and fringe of the same. They are elegant and well calculated to guard the head and shoulders from the sun. The decorations of the horse are also expensive; the great Spanish saddle with its broad flaps, is richly embroidered with silk, gold, and silver, while those of the lower classes are of wood. The bridle is small with a very large and powerful bit, by means of which the riders suddenly stop their fine little horses, when at full speed.

The dresses of the *country ladies* are showy, but *not* elegant; worked shifts, with a light open jacket, and a richly embroidered or spangled petticoat, of bright colored soft cloth, (often scarlet or pink,) seem to be the unvarying costume.

The dress of the *poorer classes*, and Indians, varies in the different provinces. In the capital, the dress of the Indian men is described by Mr. Bullock as consisting of a straw hat; close jacket with short sleeves of dark-colored coarse woollen or leather; short breeches, open at the knees, also of leather, or sometimes of goat's skin, with the hair outwards; and under this, full calico trousers reaching to the middle of the leg. Sometimes sandals of leather are worn. The women appear in little more than a petticoat and short jacket, with their long raven tresses platted with red tape.

The appearance of the country people at Acapulco, says Capt. Hall, differs from that of the South Americans. Their features and color partake somewhat of the Malay character; their foreheads are broad and square; their eyes small, and not deep seated; their cheek-bones prominent; and their heads covered with black straight hair; their stature about the medium standard; their frame compact and well made. These are the country people, who come to market with poultry, fruit, and vegetables, and are generally seen seated in the shade under the verandahs of the houses, or in their own ranchas, which are sheds made of mats loosely pinned together.

We took notice of another class, less savage in appearance than that thus described, and rather more interesting; they are the *laborers* and *carriers* of burdens employed about the town: a tall bold-looking, strong race of men; they wear a hat, the crown of which is raised not more than three inches above a rim of such unusual width that it serves as an umbrella to shade the whole. Round their neck is suspended a large flap of stiff yellow leather, reaching below the middle, and nearly meeting a pair of greaves of the same material, which envelope the thigh; the calves of the leg are in like manner wrapped round with pieces of leather, tied carelessly on with a thong;

over the foot is drawn a sort of wide unlaced half boot, which is left to float out like a wing from the ankle. These figures are striking, and highly picturesque. Their color is a bright copper, and they probably have some intermixture of Spanish blood in their veins.

The *negroes* form a third class at Acapulco. They were originally imported from Africa; but in the course of time, they have become a mixed race with the Aborigines, and thus, also, may possibly partake of a slight dash of Spanish blood. The result, however, is a very fine race of men. They retain the sleek, glossy, and dark tint of the negro, and his thick lip; along with which we now see the smaller form, the higher forehead, prominent cheek-bone, the smaller eye, and the straight hair of the Mexicans; together with many other mingled traits which a closer observation would be able to discriminate, but which a stranger is merely conscious of seeing, without his being able to define exactly in what the peculiarity consists. It may be remarked, that, in the Spanish transatlantic possessions, we find a greater variety of intermixtures or crosses of the human species than are met with in Europe, or, perhaps, in any other part of the world. The tribes of Indians, in the first place, are numerous, and distinct from one another; the Spaniards themselves differ in depth of color, and in figure, according to their several provinces; and, lastly, the African differs from that of the whole.

Throughout the table-land, maize forms the principal nourishment both of men and animals. The natives have various methods of preparing it. They are very fond of a gruel made of the flour, and sweetened with honey. But their most common method of cooking it is in cakes, which they eat with beans and chile pepper.

The *potato* and *yam* are cultivated, both on the table-land and in the low country; and in the latter, they raise a small quantity of rice. But, next to the Indian corn, the *banana* plant, and the *manioc* root, are the principal articles of food. The banana, Humboldt remarks, is, for all the inhabitants of the torrid zone, what wheat, barley, and rye, are for western Asia and Europe, and what the numerous varieties of rice are for the countries beyond the Indus. I doubt, he says, whether there is another plant on the globe, which, on so small a space of ground, can produce so considerable a mass of nutritive substance. Eight or nine months after the sucker has been planted, the banana commences developing its clusters; and the fruit may be collected in the tenth or eleventh. The fruit is often eight inches long, and a cluster has sometimes 180 fruits, weighing 80 pounds. The plant is cultivated with little care, and produces in a few months after it is planted; 1,000 feet of land will sometimes produce 4,000 lbs. of nutritive substance; and the root is made into sweetmeats. It would be difficult to describe the numerous preparations by which the Americans

render the fruit of the *musa*, both before and after its maturity, a wholesome and agreeable diet. I have frequently seen in ascending rivers, that the natives, after the greatest fatigue, make a complete dinner on a very small portion of manioc and three bananas of the large kind. The ripe fruit of the musa, when exposed to the sun, is preserved like our figs. The skin becomes black, and takes a particular odor, which resembles that of smoked ham. The fruit in this state is called *platano passado*, and is an article of commerce in the intendency of Mechoacan. Meal is extracted from the musa, by cutting the green fruit in slices, drying it in the sun on a slope, and pounding it, when it becomes friable. The flour, less used in Mexico than in the islands, may serve for the same use as flour from rice or maize. The facility with which the banana is re-produced from its roots, gives it an extraordinary advantage over fruit-trees, and even over the bread-fruit tree, which, for eight months in the year, is loaded with farinaceous fruit. The green fruit of the musa is eaten dressed, like the bread-fruit, or the potato; but the flour of the manioc is converted into bread. The proper name of the plant, the root of which yields the nutritive flour of the manioc, is *juca*. There are two species; the *juca dulce*, the root of which may be eaten without danger; and the *juca amarga*, which contains an active poison. It is the root of the latter, however, which is generally made into bread, the poisonous juice being carefully pressed out.

The inhabitants of the internal provinces, who are chiefly whites or reputed whites, live almost exclusively on wheaten bread. The Mexican wheat, cultivated in the temperate regions, is of the very best quality, and may be compared, Humboldt says, with the finest Andalusian grain. America is extremely rich in vegetables with nutritive roots, among which are the *oca*, the *botate*, and the *igname*. A small black bean is also very extensively cultivated, and the quantities of red pepper raised in all parts of the country, is almost incredible. The Mexican, says Mr. Robinson, would rather go without bread, than lack chile with his meat. Both in its green and dried state, the quantity consumed is incredible. When mashed, and mixed with a little water, it is the universal sauce on the tables of the great; while with the poor, it forms a component part of their diet. More than one third of the Mexican population live, throughout the year, chiefly on *tortillas*, or cakes with chile spread on them, as butter is with us. On days of festivity, they have occasionally a change of diet, by the addition of a few eggs or a little broth; but they never relinquish their favorite chile. A stranger has great difficulty, at first, to bear with the food prepared with chile; but after his palate has become accustomed to its stimulus, it ceases to excoriate, and he grows as fond of it as the Indians and Creoles.

One of the most interesting sights to an inquisitive stranger in Mexico, says Mr. Bullock, is a ramble early in the morning

to the canal which leads to the Lake of Chalco. There, hundreds of Indian canoes, of different forms and sizes, freighted with the greatest variety of the animal and vegetable productions of the neighborhood, are constantly arriving: they are frequently navigated by native women, accompanied by their families. The finest cultivated vegetables, which are produced in European gardens, with the numberless fruits of the torrid zone, of many of which even the names are not known to us, are piled up in pyramids, and decorated with the most gaudy flowers. In the front of the canoes, the Indian women, very slightly clothed, with their long, glossy tresses of jet black hair flowing luxuriously to the waist, and often with an infant fastened to their backs, push the canoes forward with long slender poles. In the centre, under cover, the remainder of the family are seated, mostly employed in spinning cotton, or weaving it, in their simple portable looms, into narrow webs of blue and white cloth, which forms their principal clothing. Other boats are loaded with meat, fowls, turkeys, and a profusion of wild ducks, which they pluck and prepare on their road to market; generally throwing the feathers, which they consider of no value, into the water. Others again are freighted with Indian corn in bulk or straw, the general food for horses, reared like floating pyramids. Milk, butter, fruit, and young kids, are all in the greatest plenty; and, what adds to the picturesque appearance of the whole, is, that nearly every canoe has a quantity of red and white poppies spread on the top of the other commodities; and, if there be a man on board, he is usually employed in strumming on a simple guitar for the amusement of the rest. The whole of this busy scene is conducted with the greatest harmony and cordiality. These simple people seldom pass each other without saluting. *Buenos dias, Senor*, or *Senora*, is in every mouth, and they embrace each other with all the appearance of sincerity.

They land their cargoes a little to the south of the palace, near the great market; and remove their various commodities on their backs to the placa, where they deposite them for sale. This market is well worth visiting at an early hour;—then, thousands of Indians, assembled with their various commodities for sale, many of them from a considerable distance, form one of the most animated sights that can be witnessed.

The meat market is tolerably well supplied with beef, mutton, and pork, not of the very best quality, but by no means bad; and there is game in abundance, wild ducks, birds of various sorts, venison, hares, rabbits, turkeys,—not to speak of tortoises, frogs, a sort of shrimp, and axolotes, (a species of salamander resembling a water-newt,) all good eating. The profusion and variety of fruits and vegetables are greater than in any other market in Europe or America. The great market, says Mr. Bullock, is larger than Covent Garden, but yet unequal to contain the quantity daily exposed to sale. The ground is entirely covered with every European kind, and

with many, the very names of which we have scarcely heard. Besides the articles furnished for the table, numbers of Indians dispose of wool, cotton, coarse calico, manufactured skins, earthen ware, baskets, &c.: and it is an amusing scene to witness them collected in large parties, with their children, seated on the ground, enjoying their frugal meals of *tortillas* and *chile*. But, unfortunately, in the lanes near the market are found numbers of pulque-shops, (pulquerias,) where the men are seen enjoying their favorite beverage, and indulging in their propensity to gaming; and in more than one instance, I have noticed these generally good-natured creatures, when heated by the *pulque* or *aguardiente*, and soured by the ill fortune of the day, venting their disappointment on the persons of their unoffending wives.

"Of drinks, there are in Mexico, unfortunately, too many that intoxicate, and their injurious effects are too apparent upon the Indians and poorer population. The most usual drink, not excepting perhaps even water, is the pulque, a liquor produced from a variety of the *agave americana*. The taste is agreeably acid, and it is, perhaps, of all intoxicating liquids, the most hurtful. It is the juice of the plant, obtained by cutting off the shoot just before it is bursting out to flower; it is so hollowed that the juice fills the cavity left, and so abundant is the sap, that it is dipped out several times in the day. A plant even in a barren soil produces one hundred and fifty bottles of pulque, though it is about 16 years before it will do to make the incision. Humboldt calls the maguey the vine of the Aztecs, and the natives prefer the pulque to all wines, and their preference is justified by many Europeans. A very intoxicating brandy, called *mexical*, is distilled from the pulque. The pulque has unfortunately the best flavor, when it has the least fragrance, as it has often when in its best state, a fetid odor, though as this is not universal, it may, perhaps, when the cultivators have more skill, be remedied. The consumption of pulque in the city is estimated at 44,000,000 of bottles annually."

There is little travelling in Mexico, and of course the accommodations for travellers are far from being good. The natives seldom wander beyond the precincts of their own neighborhood, though there are many inducements to travel. Mexico is a country made up of the beautiful and the grand; yet it is a service of toil and danger to explore even the most frequented parts. It is surrounded by a sickly coast, where the gates of death are always open. The malaria that spares the native is fatal to the stranger; under a beautiful sky, surrounded by the magnificent vegetation of the tropics, the foreigner inhales the airs of fragrance, that are loaded with death. Yet the foreigner explores Mexico, while the native feels no curiosity.

The *roads* in Mexico, which under the auspices of the mother country were beginning to be good, have, since the

declaration of independence, been sadly neglected. The vehicles for travelling usually correspond to the nature of the roads; they have therefore more strength than elegance in this country; requiring not unfrequently eight or ten mules to draw them. They are not always furnished even with springs.

"A traveller who goes from the coast to the city of Mexico, even over the most frequented route, must move like an emigrant in our western states, taking with him his household goods. The inns afford little but shelter, and that of no enviable kind, and he must carry beds, provisions, and means for defence. The *haciendas* are substantial farm-houses, and often with a shop and church annexed; yet they furnish little but provender for horses and mules; few of the proprietors will from motives of interest or hospitality minister much to a traveller's comfort; and no intelligent wayfarer expects either neatness or comfort. A *posada* is often but a shed open like a bird-cage at the sides, and whatever passes within may be seen without: beds, there are none, and he is most fortunate in a company of travellers, who secures a bench or table to stretch himself upon. In the haciendas, a single large hall only is given to travellers, and here, as in the inns, there can be no altercation for a choice of beds. In the inns, however, there are several small rooms for travellers. The usual price for this shelter is a quarter of a dollar. The Mexicans, however, if of humble pretensions as publicans, are yet excellent travelling servants, faithful, obliging, and of great good nature. To call them honest is but to say that they have the national character: the baggage is often left undefended, under a shed; though the unquiet state of Mexico has been a school to produce robbers, that now infest the broken parts of the country.

"The Mexican horses are also well adapted to travelling: they are small but spirited. They have a peculiar gait, called *paso*, and so little is any other in esteem, that to trot is considered as a defect in a horse, and reduces his price two thirds, or to fifty dollars. A good horse will go in this gait six miles an hour, and the motion is so gentle that the rider is hardly moved in his seat. The fore feet are raised high as in a gallop, while the hindmost feet are drawn along the ground.

"The mule, however, is preferable where the roads are steep and rough: he is more patient, hardy, and sagacious in picking out his way. In roads impassable for wheels—and in Mexico they are not a few—the mules carry a *litter*, which is a sort of palanquin, with two long poles: the poles are passed through the saddle of the mules, like the shafts of a carriage, so that one mule goes before, and the other, behind the litter. The motion of a litter is very easy.

"In Mexico the whole day's journey is commonly performed at one heat: the muleteers seldom stop to bait. It is thought to be better for the animals to give them a long time for rest and food: food they cannot take without water, which it is dangerous to give them in the quantities they require, till the

labor of the day is done. In the morning it takes nearly two hours to finish the preparations for starting. The mules often escape, when they can be taken only with the lasso, or a long rope with a noose, that all Mexican horsemen use dexterously, and generally have attached to the pummel of the saddle. The moment the mule feels the lasso thrown upon him, he stands perfectly still, but till then will not suffer himself to be taken. In steep places, where the carriage might otherwise lose its balance, the outriders attach the lassos to it, and not only preserve the balance, but aid in drawing it. The mules and horses are never littered; they sleep on plank or stone: a curry-comb is unknown, but the animals are frequently washed.

"It is to be remarked that although the horses and mules are generally excellent, yet this description does not always apply to those furnished to travellers. Mr. Poinsett had occasion thus to describe 'the progress of dulness;' 'We set off at a gallop; this lasted till we cleared the gates; it was then sobered into a trot, shortly after into a walk, and at the end of four miles we stood still.' The same traveller had afterwards to send back for one of his servants, who was found asleep upon his horse, the horse having favored him with a rest of some hours. Man and horse were found motionless as the statue of Charles IV. that stood in the great square of Mexico.

"The country ladies often ride upon the same horse with a gentleman, though there are no pillions; the gentleman rides behind, supporting his companion with one arm. It is also a common mark of politeness to put his own wide hat on the lady's head, and to tie up his own with a handkerchief."*

The Mexicans, in their amusements, follow, in a great measure, the taste of the mother country. Bull-fights are common, but not as sanguinary as in Spain. The love of gaming pervades all classes; ladies, priests, soldiers, laborers, Indians, devote so much time to it, that it deserves to be styled an employment, rather than an amusement. In the public squares of Mexico, gaming parties are almost always to be seen, and with such zeal is it conducted, that the last coin is staked, and if that be lost, the very cloak which covers the shoulder is laid upon the stand. Cock-fighting is the favorite national pastime. People of all ranks unite in the amusement, and at the cock-pit all are on an equal footing. Brokers are present, with whom the stakes are deposited, and who pay over the money to the winners, receiving a small compensation from each of the parties. Cocks are usually armed with slashes, or knives, which commonly, on the one side or the other, does the work of execution in a short time. The government licenses this sport, and receives a revenue from it.

* Goodrich's Universal Geography.

Ample legislative provision has been made by the Mexican government to furnish the means of education, but as yet little beyond this has been done; and since the separation of the country from the dominion of Spain, it is doubtful whether the facilities for obtaining a thorough education are equal to what they were before that event. The University of Mexico has, at present, but few students; several inferior colleges and schools exist, under the direction of the clergy. The higher classes are generally educated in private. Few bookstores, and but few private libraries, are to be found. The Cathedral has a large library, chiefly confined to works on theology. The inhabitants of the city, it is said, are generally able to read and write: even men in the garb of poverty, may be seen reading in the streets the newspapers of the day. The education of females has been greatly neglected; but with the few advantages which they have enjoyed, there are to be found ladies of no small information and intelligence.

The agriculture of Mexico is by no means as flourishing as might be expected, from its natural resources; although considerable improvement has been affected of late years. The principal agricultural productions are grapes and nutritive roots, the banana, and the manioc, to which may be added maize, wheat, &c. Rye and barley are cultivated on the higher regions, but only to a small extent. Oats do not answer well. Potatoes are abundant. The Mexicans have now all the culinary vegetables and fruit trees of Europe. Travellers are surprised to see the tables of the wealthy inhabitants loaded with the vegetable productions of both continents, in the most perfect state.

The fecundity of lands which are well cultivated, is surprisingly great, especially those which are suitably watered. "In the most fertile part of the table-land between Queretaro and Leon, the wheat harvest is 35 and 40 for 1; and several farms can even reckon on 50 or 60 for 1. At Cholulo the common return is from 30 to 40, but it frequently exceeds from 70 to 80 for 1. In the valley of Mexico maize yields 200, and wheat 18 or 20. The mean produce of the whole country may be stated at 20 or 25 for 1. M. Abad, a canon of the metropolitan church of Valladolid de Mechoacan, took at random from a field of wheat forty plants, when he found that each seed had produced forty, sixty, and even seventy stalks. The number of grains which the ears contained frequently exceeded 100 or 120, and the average amount appeared to be 90. Some even exhibited 160. A few of the elevated tracts, however, are covered with a kind of clay impenetrable by the roots of herbaceous plants, and others are arid and naked, in which the cactus and other prickly shrubs alone vegetate.

"The following table exhibits the mean produce of the cereal plants in different countries of both continents:—

In France, from 5 to 6 grains for 1.
In Hungary, Croatia, and Sclavonia, from 8 to 10 grains.
In La Plata, 12 grains.
In the northern part of Mexico, 17 grains.
In equinoctial Mexico, 24 grains.
In the province of Pasto in Santa Fe, 25 grains.
In the plain of Caxamarca in Peru, 18 to 20 grains.

Mexico produces the Cochineal, the name of a valuable scarlet dye, obtained from an insect (the Coccus *Cacti* of naturalists) which is found on the prickly pear tree, called *Nopal* by the Indians. This tree is generally planted by the Indians near their habitations. In holes about half a yard deep, and about two yards distant from each other, one or two leaves of the nopal are placed in a flat position, and then covered with earth. These leaves grow up into a single stem, which divides into branches that successively produce fresh leaves. The stem and branches are full of knots, from which the leaves grow. The plant is usually about three yards in height. The decayed branches are carefully removed, and the plants kept free of all kinds of weeds. A collection of these trees forms a *Nopalerie*. The female cochineal insects are placed about the 15th of October, in a number of small nests among the leaves of the nopal, and they immediately wander over the plant in quest of the particular branches to which they attach themselves, and during the time of breeding, they are preserved with the utmost care, from violent winds, frosts, &c. and from the depredations of particular birds, worms, &c. After attaining their full growth, they are put into earthen pots; and when they have been confined for some time, they are killed, generally by means of hot water, and, after being dried, are put into bags. On the manner of drying it, the color which is obtained chiefly depends. The best is that which is dried in the sun. Three gathering are made in a year; but the last gathering is the least valued. The cochineal exported from Vera Cruz in 1803, was valued at several millions of dollars.

The religion of Mexico is altogether Catholic. The clergy possess great influence, though it is now on the decline; their number is estimated at about ten thousand; half of which are regular and wear the cowl. They formerly possessed immense estates; but within a few years these have been reduced to less than 20 millions. The highest salary enjoyed by any bishop is 130,000 dollars, and the least is 6000. No protestant, until converted, may marry a Roman Catholic. Marriages are celebrated with some pomp;—for this ceremony the priest receives from parties, even of low rank, twenty-two dollars, and this in a country where the price of labor is only one quarter of a dollar a day, and but 175 days allowed by the church, in which a good Roman Catholic may work.—Mexican funerals are attended with little ceremony. A coffin is employed to convey the body to the grave; but there it is taken out and consigned to the earth without it.

Immediately south of Mexico, of which we are now to take leave, lies GUATEMALA, a country of large extent—not less, it is said, than eleven hundred miles in length, and four hundred and eighty in its greatest breadth. Its inhabitants amount, however, to but little more than a million and a half, of which only 280,000 are whites; the remainder are Indians, and mixed races. Some of the Indian tribes are represented as savage and ferocious; hence, we have no disposition to venture ourselves, or the companions of our wanderings, among them. And in respect to the manners and customs of the white inhabitants, they bear so strong a resemblance to those of Mexico, that an excursion thither would furnish us little new, or interesting. We may remark, however, that in respect to the climate of Guatemala, its soil and productions, it strongly resembles Mexico. The British territory on the bay of Honduras, has long been celebrated for its mahogany and logwood. All sorts of grain and fruits are produced in great abundance, but the two principal productions, best known to commerce, are indigo and cochineal. Guatemala indigo is among the best in the world. The religion is Catholic; the government nominally republican, the country having declared itself an independent state in 1823.

8. WEST INDIES.

East of Mexico, at the entrance of its well known Gulf, is an extensive cluster of Islands, known by the name of the WEST INDIES. This name was given to them by Columbus, who first discovered them, under the notion that they were connected with the continent of India. These Islands we shall not attempt to visit, but pausing where we are a few hours longer, I will in brief terms give such an account of them as shall supersede the necessity of a personal visit. In the mean while, we shall gather strength, which will be demanded in a still more southern tour.

Navigators distinguish these Islands into the *Windward* and *Leeward Islands;* sometimes they are called the *Caribbee Islands*, the *Great and Little Antilles*, and the *Columbian Archipelago.* Of these islands, Spain claims Cuba and Porto Rico; Hayti, better known by the name of Hispaniola, or St. Domingo, is independent. The British Islands are Jamaica, Trinidad, Tobago, Grenada, Barbadoes, St. Vincent, Dominica, Montserrat, Antigua, Nevis, St. Christopher's, Tortola, the Bahamas or Lucayos, and the Bermudas. The French possessions are Martinique, Gaudaloupe, and Marie Gallante. The Dutch own St. Martin, St. Eustatius, and Curacoa. To Denmark belong St. John, St. Thomas, and Santa Cruz. Sweden has the single island of St. Bartholomew.

The inhabitants of the West Indies, belonging as they do to various nations, are greatly diversified; they consist of Creoles, Spaniards, French, Germans, Danes, &c. The mixed races are numerous, and the negroes the most numerous of all. Slavery exists in these islands, except in those belonging to Great Britain, in which it has been recently abolished. The Creoles are generally taller than the Europeans, but less robust. They are quite graceful in their motions. Their eyes are deeper set than among the natives of Europe, but are generally brilliant and expressive. Inhabiting a warm climate, their dress is light and loose. Their buildings, by reason of exposure to earthquakes, are low, and are constructed with reference to comfort and coolness, rather than ostentation. The food of the inhabitants is chiefly vegetable, consisting of the bread-fruit, banana plantain, sweet potato, &c. Salt fish is extensively eaten by the slaves.

Several languages are spoken in the West Indies, as the English, French, Spanish, with other European tongues. The *diseases* to which Europeans are subject, are intermittent, remittent, or continued fevers—the latter is the true yellow fever. Creoles and negroes are subject to intermittent fever; Europeans, who have resided some time in the West Indies, are commonly attacked with fever in the remittent form; whilst the healthiest and the strongest of the new comers are subject to the continued or yellow fever. Of late years, however, yellow fever in its most malignant form, has not been prevalent in the British West India Islands. Havana, the capital of Cuba, is seldom exempt from yellow fever. This is imputed by Captain Alexander, to a long marsh of mangroves extending from the side of the harbor into the country to the east. The following fact is related by him in confirmation of his opinion. His Britannic Majesty's frigate Aurora arrived some time ago at Havana, after having been three years in the West Indies; she dropped her anchor at a spot where the breeze blowing over the mangrove swamp could reach her. The Pylades, a fresh arrival from England, also anchored for one night in the harbor, but at the distance of a few hundred yards from the Aurora; next morning the two vessels sailed. The Aurora lost eighty men and officers in a few weeks from yellow fever, and the Pylades, though unaccustomed to the climate, did not lose one hand.

It would greatly exceed our limits to notice the peculiarities observable in the inhabitants of the different islands. We will confine ourselves to those of the inhabitants of Havana. The rich inhabitants of this city rise early, take a cup of chocolate, the men light their cigars, and stroll about the balconies till ten o'clock; the ladies generally attend mass; then a breakfast of meat and fish, eggs and ham, wine and coffee, is brought in; after these are discussed, the cigars are again lighted at a little

pan of charcoal placed on the middle of the table, the elderly ladies using the cigaritto, or little cigar wrapped in paper. The men then order the volante, or walk out, and the women either pay a visit of ceremony, or sit at home to receive one in their rocking chairs. At three o'clock, dinner is brought in, and the meal of rich made dishes lasts an hour; the charcoal pan again appears, coffee is handed round, and all retire to take their *siesta*. In an hour, the Pasao is visited, where is also the amphitheatre for the *coridas de toros*, (bull fights,) and when these take place, the attraction is so great, that it is extremely difficult to procure admission.

The Pasao is the Hyde Park of Havana. In describing this public resort, Captain Alexander observes: "At the distance of half a mile from the walls of the city, we found a broad road with sidewalks and rows of trees. Marble fountains diffused a pleasing coolness, and seats at intervals were occupied by well-dressed men. The ladies were seated in their volantes, which were highly ornamented with silver, and the postilion, in a richly laced hussar jacket. The volantes followed one another at a slow pace; the blue cloth was removed from the front of the volante, and the fair Cubannas sat revealed in all their charms to the admiring gaze of the loungers."

The donnas were all clothed in virgin white, wore no head dress, except beautifully carved and very large tortoise shell combs, the fashion of which alters every month, entailing a heavy expense on husbands and fathers. Their hair was "dark as the curtain of night overshadowing the burning heart of a lover," and the cool breeze of evening wantoned with their tresses; their complexions were like Parian marble, and as they passed an acquaintance, their fine eyes beamed forth pleasure, and with a lively shake of the fan they lisped, a dios! a dios!

The manner of living at an Havana tavern, or boarding house, is thus described by the same author. "The charge for dinner was one dollar, for which abundant fare was provided, inclusive of French claret. Soups, solids, and dessert, were placed on the table at once; the dishes were crowded on one another, and on the ringing of the bell, the company hastily took their seats, and made a vigorous onslaught; every one plunged his fork into the dish he liked best.

"Such a quantity of oil and grease, to say nothing of garlic, is used in Spanish cookery, that I really could not 'play the knife and fork,' that my appetite prompted me to do, but contrived to allay the cravings of hunger with coffee and bread at the end of the feast.

"The company consisted of Spaniards, Germans, Frenchmen, Russians, and English, captains of ships; it was a strange medley both as to language and manners. Most of the guests had the air of desperadoes and adventurers, and they seemed very indifferent to common courtesy in their behavior to each

other; thus at these houses it is no uncommon thing to see Joints of meat and glasses flying across the table, and violent quarrels ending in blows.

"Sometimes they commence in this way; a skipper asks for an omelet opposite to him; a negro runs round to fetch it; in conveying it to the sailor, he is stopped half way by another gentleman, who coolly seizes the dish, cuts the omelet in two, takes half himself, and gives the other half to a friend next him; the disappointed skipper vents his rage by uttering a hearty curse, and sends his glass at the head of the gentleman who had taken 'the bread out of his mouth.'"

When a respectable person dies in the Havana, a lofty stage is erected in the principal apartment, covered with black drapery and tinsel ornaments, and on the top of it the open coffin is placed at an angle so as to expose the dead body, dressed in holyday clothes, to the spectators below. There is also a great display of wax lights in the room. The volantes of the friends of the deceased being assembled, the bier is placed across the leading one, which with the postilion and horse, is covered with black cloth, and attended by slaves in red coats, gold-laced cocked hats, and canes in their hands. The procession moves to the Campo Santo. Arrived there, the coffin is taken from the volante, the head of the corpse being uncovered, and kept in constant motion by the hasty steps of the bearers. It is a ghastly sight. After the service is performed, the body is commonly tumbled unceremoniously into a shallow grave, lime and earth thrown over it, whilst the coffin is returned for the next who requires it. When children are buried, the attendants sing and play lively airs before them. Truly, a funeral at the Havana is conducted in a manner that the most uncivilized nation might be ashamed of; but such has been the custom from time immemorial.

Throughout the West India Islands, the *means of education* are extremely limited. In Hayti, schools are common, and a college was some years since founded at Cape Haytien. Many of the young men belonging to the West India Islands are sent either to Europe, or America, for education. The religion varies in different Islands. In Cuba and Hayti, it is generally Catholic. The Islands mostly belonging to European powers are under governors sent to them by the parent country. These governors are usually assisted by a council. The government of Cuba is in the hands of a Captain General, appointed by the King of Spain. Hayti is a republic, having a President chosen by the senate for life. Jamaica has a governor, a council of twelve members, and a house of Assembly chosen by the free-holders.

Among the principal productions of the West India Islands,

are *coffee* and *sugar*. These important articles of consumption deserve a brief notice:

"Coffee cannot be cultivated to advantage in climates where the temperature at any time descends below 55 degrees of Fahrenheit's scale. The trees flourish most in new soils on a gentle slope, where water will not lodge about the roots. In exposed situations it is necessary to moderate the scorching heat of the sun by planting rows of umbrageous trees at certain intervals throughout the field.

"Coffee-trees are usually raised from seed in nursery grounds, and are afterwards planted out at regular distances, which vary according to the nature of the soil. Where this is very dry or gravelly, the trees seldom rise higher than six feet, and may be planted five feet apart; but in rich soils, where they attain the height of nine or ten feet, or more, the plants should not be so crowded, and intervals of eight or ten feet should be left between them.

"It is well known that coffee imported from the West Indies does not equal in its flavor that produced in Arabia, and other parts of the East; and it is commonly imagined that this inferiority is principally owing to local causes, and is therefore incapable of being remedied. There is reason for believing, however, that the superior quality of Turkey and East-India coffee is not in any great degree to be referred to the influences of soil and climate, but depends, in part at least, upon the age to which the seeds are kept before they are brought into consumption. Trees planted in a light soil, and in dry and elevated spots, produce smaller berries, which have a better flavor than those grown in rich, flat, and moist soils: the weight of produce yielded by the latter is, however, double that obtained from the former; and as the difference in price between the two is by no means adequate to cover this deficiency of weight, the interest of the planter naturally leads him to the production of the largest but least excellent kind. It is confidently asserted that this difference of quality entirely disappears by keeping, and that 'the worst coffee produced in America will, in a course of years, not exceeding ten or fourteen, be as good, parch and mix as well, and have as high a flavor, as the best we have now from Turkey.'

"The trees begin bearing when they are two years old; in their third year they are in full bearing. The aspect of a coffee plantation during the period of flowering, which does not last longer than one or two days, is very interesting. In one night the blossoms expand themselves so profusely as to present the same appearance as when a casual snow-storm at the close of autumn has loaded the trees while still furnished with their full complement of foliage. The seeds are known to be ripe when the berries assume a dark red color, and if not then gathered will drop from the trees. The planters in Arabia do not pluck the fruit, but place cloths for its reception beneath the trees which they shake, and the ripened ber-

ries drop readily. These are afterwards spread upon mats and exposed to the sun's rays until perfectly dry, when the husk is broken with large heavy rollers made either of wood or of stone. The coffee thus cleared of its husk is again dried thoroughly in the sun, that it may not be liable to heat when packed for shipment.

"The method employed in the West Indies differs from this. Negroes are set to gather such of the berries as are sufficiently ripe, and for this purpose are provided each with a canvass bag, having an iron ring or hoop at its mouth to keep it always distended, and this bag is slung round the neck so as to leave both hands at liberty. As often as this bag is filled, the contents are transferred to a large basket placed conveniently for the purpose. When the trees are in full bearing, an industrious man will pick three bushels in a day. If more are gathered, proper care can hardly be exercised in selecting only the berries that are ripe. It is the usual calculation, that each bushel of ripe berries will yield ten pounds weight of merchantable coffee.

"In curing coffee it is sometimes usual to expose the berries to the sun's rays in layers, five or six inches deep, on a platform. By this means the pulp ferments in a few days, and having thus thrown off a strong acidulous moisture, dries gradually during about three weeks; the husks are afterwards separated from the seeds in a mill. Other planters remove the pulp from the seeds as soon as the berries are gathered. The pulping mill used for this purpose consists of a horizontal fluted roller, turned by a crank, and acting against a moveable breast-board, so placed as to prevent the passage of whole berries between itself and the roller. The pulp is then separated from the seeds by washing them, and the latter are spread out in the sun to dry them. It is then necessary to remove the membranous skin or parchment, which is effected by means of heavy rollers running in a trough wherein the seeds are put. This mill is worked by cattle. The seeds are afterwards winnowed to separate the chaff, and if any among them appear to have escaped the action of the roller, they are again passed through the mill."

"The manufacture of *sugar* is a somewhat complicated process, requiring for its successful performance, not only some degree of chemical knowledge, but likewise a considerable amount of practical experience. We must content ourselves here with giving the merest outline of the operations, referring the reader, who is curious in such matters, to books wherein the whole details are given.

"When the canes are fully ripe, they are cut close to the stole, and being then divided into convenient lengths, are tied up in bundles, and conveyed to the mill. This always consists of three iron cylinders, sometimes standing perpendicularly in a line with each other, and at other times placed horizon-

tally, and disposed in the form of a triangle, and so adjusted that the canes, on being passed twice between the cylinders of either kind of mill, shall have all their juice expressed. This is collected in a cistern, and must be immediately placed under process by heat, to prevent its becoming acid, an effect which has sometimes commenced as early as twenty minutes from the time of its being expressed. A certain quantity of lime, in powder, or of lime-water, is added at this time to promote the separation of the feculent matters contained in the juice; and these being as far as possible removed, at a heat just sufficient to cause the impurities to collect together on the surface, the cane liquor is then subjected to a very rapid boiling, in order to evaporate the watery particles, and bring the syrup to such a consistency that it will granulate on cooling. The quantity of sugar obtainable from a given measure of cane-juice, varies according to the season, the soil, the period of the year, and the quality of the canes; but it may be calculated, that, taking one state of circumstances with another in these respects, every five gallons, imperial measure, of cane-juice, will yield six pounds of crystallized sugar, and will be obtained from about one hundred and ten well-grown canes.

"The fuel used for thus concentrating the juice is furnished by the cane itself, which, after the expressing of that juice, is dried for the purpose by exposure to the sun.

"When the sugar is sufficiently cooled in shallow trays, it is put into the hogsheads wherein it is shipped to Europe. These casks have their bottoms pierced with holes, and are placed upright over a large cistern into which the molasses—which is the portion of saccharine matter that will not crystallize—drains away, leaving the raw sugar in the state wherein we see it in our grocers' shops; the casks are then filled up, headed down, and shipped.

"With the planters in the English colonies, the process of sugar making mostly ends with the draining away of the molasses in the manner just mentioned; but in the French, Spanish, and Portuguese settlements, it is usual to submit this raw sugar to the farther process of claying. For this purpose the sugar, as soon as it is cool, is placed in forms or moulds, similar to those used in the sugar refineries in England, but much larger; and these being placed with their small end downwards, the top of the sugar is covered with clay moistened to the consistence of thin paste, the water contained in which gradually soaks through the sugar and washes out a farther quantity of molasses, with which it escapes through a hole purposely made at the point of the earthen mould. It is then called clayed sugar: the loaves when removed from the forms are frequently divided into three portions, which, being of different colors and qualities, arising from the greater effect of the water in cleansing the upper portion, are pulverized and packed separately for exportation.

"The molasses which have drained from the sugar, together with all the scummings of the coppers, are collected, and, being first fermented, are distilled for the production of rum. The proportionate quantity of this spirit, as compared with the weight of sugar produced, varies considerably with the seasons and management. In favorable years, when the canes are fully ripened, and the quality of the sugar is good, the proportion of molasses and scummings is comparatively small, and the manufacture of rum is consequently lessened; the proportion usually made is reckoned to be from five to six gallons of proof spirit for every hundred weight of sugar."

Among the fruits which deserve notice is that of the *Bread-fruit* tree, which was originally found in the south-eastern parts of Asia, and the islands of the Pacific. The bread-fruit tree is a beautiful, as well as a useful tree; the trunk rises to the height of about forty feet, and, in a full-grown tree, is from a foot to fifteen inches in diameter; the bark is ash-colored, full of little chinks, and covered by small knobs; the inner bark is fibrous, and used in the manufacture of a sort of cloth; and the wood is smooth, soft, and of a yellow color. When full grown, the fruit is about nine inches long, heart-shaped, of a greenish color, and marked with hexagonal warts, formed into facets. The pulp is white, partly farinaceous and partly fibrous; but when quite ripe, it becomes yellow and juicy.

In the South Sea Islands, this tree continues productive for about eight months in the year. Two or three trees will suffice for a man's yearly support; a store being made into a sour paste called *mahe*, which is eaten during the unproductive season. When the fruit is roasted until the outside is charred, the pulp has a consistency not very unlike wheaten bread; and the taste is intermediate between that of bread and roasted chestnuts. It is said to be very nourishing, and is prepared in various ways.

Previously to the year 1793, this tree was not found in the West India Islands. As early as 1787, the king of Great Britain, at the request of the planters, and others interested in the West Indies, ordered a vessel called the "Bounty" to be fitted up for a voyage to Otaheite, for the purpose of shipping plants. Lieutenant Bligh was appointed to the command. In November, 1787, this vessel put to sea, and after a voyage of ten months, arrived at Otaheite.

"No time was lost in putting the instructions into execution. The young shoots that sprung from the lateral roots of the bread-fruit trees were taken up, with balls of earth, where the soil was moist; and this operation was continued till they were in possession of one thousand and fifteen live plants, secured in seven hundred and seventy-four pots, thirty-nine tubs, and twenty-four boxes. The completion of the cargo occupied till the 3d of April, 1789; and Bligh sailed the following day.

"Hitherto there had been no perils to contend with but those

of the sea; but when four and twenty days had elapsed, and they were, of course, far from any land, a new scene took place, which frustrated for a time the bounty of the government and the skill of the commander. Under the cloak of fidelity, a mutiny had been forming of a very determined and extensive nature; and so well had the mutineers disguised their intentions, that not one but those who were in the plot had the slightest suspicion of it.

"The known bravery of Lieutenant Bligh made the mutineers afraid to attack him awake; and so, on the morning of the 28th of April, he was seized while asleep in his bed, by a band of armed traitors, and hurried upon deck in his shirt; and, on coming there, he found the master, the gunner, one of the master's mates, and Nelson the botanist, who had been with him under Cook, confined in the fore hatchway, and guarded by sentinels. The launch was hoisted; and such individuals as the mutineers did not like, were ordered to quit the ship, and forced if they refused or hesitated. Eighteen only, out of forty-six, remained true to their commander. These, with the latter, were now sent adrift upon the wide ocean, in an open boat, with only a hundred and fifty pounds of bread, a few pieces of pork, a little wine and rum, a quadrant and compass, and a few other implements of navigation. But they were undaunted, and they were skilful; and though they had hard weather to contend with, they reached Tofoa, one of the Friendly Islands. But as the people there were as treacherous, though not quite so successful in their treachery, as their former shipmates, they again put to sea, and stood for New Holland, which they reached in safety; rested for a little, and got a supply of provisions. From New Holland they again sailed in the direction of the Eastern Archipelago; and, after suffering the greatest fatigue, being exposed to the full action and vicissitudes of the elements, and forced for some time to bear famine, they reached the Dutch settlement of Coupang, in the island of Timor, without the loss of one individual by disease; though they had traversed at least five thousand miles of sea. Nay, so ardent was Bligh as a seaman, that, amid all those perils, he was occupied in making some very valuable observations.

"The Dutch Governor of Coupang showed them every attention; and, from the care that was taken of them, twelve were enabled to return to England. Though the adventure had failed, everybody was disposed to bestow all praise on the adventurer; and he was promoted to the rank of Captain, and appointed to the command of his Majesty's ship Providence, in order to repeat the voyage.

"The Providence, with the Assistant, a small ship in company, sailed on the 3d of August, 1791. His instructions were to procure the bread-fruit trees for the West Indies, and, on his return, to examine the passage between the north of New

Holland and New Guinea—which, in his former voyage in the Bounty, he had been the first to navigate.

"On the 9th of April, 1792, they reached Otaheite, and, by the 17th of July, they were ready to leave the island, having on board twelve hundred and eighty-one tubs and pots of plants, all in the finest condition. There was no mutiny on this voyage; but the passage between New Holland and New Guinea was dangerous; and it was the 2d of October before the captain reached his old friends at Coupang. He remained there for a week, replacing with plants from that island those that had died on the voyage; and then he came to the Atlantic by the Cape of Good Hope, which he contrived to pass so closely as never to have a lower temperature than sixty-one degrees of Fahrenheit.

"On the 23d of January, 1793, he anchored at St. Vincent, where he left, with Dr. Anderson, the superintendent of the Botanical garden, three hundred and thirty-three bread-fruit trees, and two hundred and eleven fruit trees of other kinds, receiving at the same time nearly five hundred tropical plants for the Botanical garden at Kew. From St. Vincent, Captain Bligh sailed for Jamaica, where he left three hundred and forty-seven bread-fruits, and two hundred and seventy-six others, which were a selection of all the finest fruits of the east. Some of the plants were also left on the island of Grand Caman; and the ships finally came to the Downs on the 2d of August, 1793.

"But, after all the peril, hardship, and expense thus incurred, the bread-fruit tree has not, hitherto, at least, answered the expectations that were entertained. The Banana is more easily and cheaply cultivated, comes into bearing much sooner after being planted, bears more abundantly, and is better relished by the negroes. The mode of propagating the bread-fruit is not, indeed, difficult; for the planter has only to lay bare one of the roots, and mound it with a spade, and in a short space a shoot comes up, which is soon fit for removal.

"Europeans are much fonder of the bread-fruit than negroes. They consider it as a sort of dainty, and use it either as bread or puddings. When roasted in the oven, the taste of it resembles that of a potato, but it is not so mealy as a good one."*

We shall here bid adieu, for the present, to North America, and with it to the land of our birth; not finally, we trust, for in respect to our country—our own country—the land of our sires—the home of our mothers—which of us says not with the poet—

> Where'er I roam, whatever realms to see,
> My heart untravell'd fondly turns to thee?

Yes, fellow travellers, we have still a fearful distance before us; but we will again return to the land of our birth, having gathered instruction by what we have seen, and contentment by what we have felt.

* Lib. of Entertaining Knowledge.

SECTION II.—SOUTH AMERICA.

1. COLOMBIA.

On entering South America, the first country which claims our notice is the *Republic of Colombia*. This Republic is of recent origin. While under the Spanish dominion, it comprehended the States—*Vice Royalty of New Grenada*, *The Captain Generalship of Caracas*, and the *Presidency of Quito*. The liberation of Colombia was effected in 1813, by the celebrated Simon Bolivar, who having raised 1000 men, fought several successful battles with the royalists, and at length entered, as a conqueror, the city of Caracas, on the 4th of August, of the above year. In 1819, the several territories were created into a Republic, and a popular representative government was established. Their constitution resembles that of the United States.

This Republic is bounded north by the Carribean sea; east by Guiana and Brazil; south by Brazil and Peru, and west by the Pacific Ocean; and contains probably about 1,000,000 of square miles. The population of this vast country, which is more than seven times the extent of the British Isles, is about twenty-seven to a square league, or two millions seven hundred thousand.* Of these, 400,000 only are whites; 640,000 are Mestizoes; 650,000 Indians; 800,000 mulattoes and free blacks, and 150,000 slaves. The Colombians in their manners and customs strongly resemble other South American nations. They adopt the Spanish fashions, and use the Spanish language. Without attempting the difficult task of giving general characteristics, where considerable variety exists, we will present our fellow travellers with an account of the inhabitants of several of the principal towns, chiefly drawn from the writings of the celebrated Humboldt. We begin with

Cumana.—This town is situated in the northern part of Colombia, near the mouth of the Gulf of Cariaco, about a mile from the Carribean sea, on an arid sandy plain. According to Humboldt, "the inhabitants of Cumana are very polite; it may be said that they are excessively so. There is not so much luxury among them as at Caracas; their houses, however, are tolerably well furnished. They are very abstemious. Those dinners and festivals, which form one of the charms of society in Europe, and which, in the British and French colonies, are repeated almost every day, from the first of January

* In 1800, Humboldt estimated the inhabitants in Mexico at forty-nine to the square league; in Guatemala, forty-six; in Peru, thirty-three; in Buenos Ayres, eight; in all Spanish America, twenty-eight.

to the last of December, are unknown to the inhabitants of Cumana, and the other provinces of Venezuela.

"This town has no public establishment for the education of youth; it is, therefore, surprising to find any knowledge among its inhabitants; yet, there is some information disseminated among many of the Creoles of Cumana. They are but seldom sent to Europe for their education; the most wealthy receive it at Caracas, and the greater number under schoolmasters, from whom they learn the Spanish grammar, arithmetic, the first elements of geometry, drawing, a little Latin, and music. I have remarked considerable talent, application, and good conduct in their youth, and less vivacity and vanity than among those of Caracas. Not being so rich as the latter, the Cumanese are brought up with principles of economy and industry; there are no idlers among them; in general, they are inclined to business. Some apply themselves to the mechanical arts; others, to commerce. They have also a great partiality for navigation and trading with the neighboring colonies of other nations; and by their activity and prudence, they make considerable profits with small capitals. Their articles of exportation are cattle, smoked meat, and salted fish, which commodities they have in great abundance. Two pounds of beef are sold at Cumana for two pence halfpenny, and twenty-two pounds of salt meat at from 3s. 4d., to 4s. 2d. Fish is never weighed there: some days there is such a quantity caught by the fishermen, that they give ten, twelve, or fifteen pounds weight for 5d. The poor go to the seaside with maize, cakes, and eggs, and barter them for fish. Eggs are the small change in Cumana, Caracas, and other provinces of Venezuela, where copper coin is unknown, the smallest piece in circulation being a *medio real*, in silver, worth $2\frac{1}{2}$ d. If one goes into a shop to buy something worth less than $2\frac{1}{2}$d., they give as change two or three eggs; for a dozen of eggs there, are worth only a *medio real*. This is also the price of a measure of excellent milk, about a quart. A sheep is sold for a dollar, a fine turkey for 20d. or 2s., a fowl for 5d., a fat capon $7\frac{1}{2}$d. to 10d., a duck the same price. Game and wild fowl are frequently sold cheaper than butchers' meat; and all those articles are still cheaper in the small towns in the interior. I lived at the best and dearest hotels in Cumana, at a dollar per day, including my son and servant. They gave us for breakfast, cold meats, fish, chocolate, coffee, tea, and Spanish wine; an excellent dinner, with Spanish and French wines, coffee, and liqueurs; in the evening, chocolate. I was well lodged and lighted. I should have expended but half that sum, if I had gone to board and lodge in a family. In short, there is not a country in the world, where one may live cheaper than in the province of Cumana. An excellent dinner may be had there for 10d., not including wine, which does not cost more than 5d. per bottle, to those who buy a quantity of it. Poor people drink punch,

which is at a very low rate, for it does not cost above 1d per quart.

The retail trade of Cumana is almost entirely in the hands of the Catalans, Biscayans, and Canarians. These men are chiefly sailors, who have begun to open shops with a few dollars, and who, in a few years, acquire fortunes by their frugality and industry. If a man of that country lands without a farthing, the first Catalan he meets takes him to his house, gives him work, or recommends him to some of his countrymen. There are many countries in which one brother would not do for another, that which a Catalan is always inclined to do for his countryman. It was the Catalans who taught the inhabitants to derive advantage from various local productions; for instance, from cocoa-nuts they make oil, an emulsion which is substituted for that of almonds, and very good orgeat. They make excellent cables of the bark of the *mahet*, and twine and cords of the aloe.

All the *houses* of Cumana are low and slightly built, the frequent earthquakes to which the town is subject, compelling the inhabitants to sacrifice architectural beauty to personal security. The violent shocks felt in Dec. 1797, threw down almost all the edifices of stone, and rendered uninhabitable those which were left standing. No steeple or dome attracts from afar the eye of the traveller, but only a few trunks of tamarind, cocoa, and date-trees, rise above the flat roofs of the houses.

Caracas.—This city is situated at the elevation of nearly 3,000 feet above the sea, at the entrance of the plain of Chacao, about eight miles from the shore. In 1812, the population was 50,000, when the great earthquake took place, which buried 12,000 of the inhabitants in its ruins. Subsequent political commotions reduced the number to less than 20,000. The houses of Caracas, says a recent traveller, once so rich in the costliness of their furniture and decorations, can now barely boast of the commonest articles of convenience; and it is with the utmost difficulty that a table, chair, or bedstead, can at present be procured. That part which is nearest the mountain, presents a continued mass of ruins. For the full space of a mile, the streets are overgrown with weeds, and entirely uninhabited.

The city has, at length, in a measure recovered from its former ruin, and in the southern part few traces of the calamity are seen.

The *inhabitants of Caracas* generally, are pronounced by Mr. Semple superior in quickness of perception, activity and intelligence, to the inhabitants of most other towns in the province. But, he adds, the great want of a solid education, and the blind subjection to an ignorant priesthood, render all these natural advantages of small avail. That high Spanish sense of honor, which reigns in some breasts, is, in too many others, supplanted by a mere blustering appearance, which ends only

in falsehood and deceit. The *women* this traveller describes as, upon the whole, handsome, sprightly, and pleasing. They are uniformly kind and affable in their manners; and whatever faults an Englishman may frequently observe in their domestic conduct, these are not more than may be traced in the manners of old Spain. In them, the Spanish character appears, perhaps, with less alteration than among the men. M. Depons paints them in still more vivid colors, styling them mild, tender, and seductive; with jet black hair, alabaster skins, eyes large, and finely shaped, and carnation lips; they are generally below the middle size. Their attire, he says, is rather elegant. They feel a kind of vanity on being taken for French, but, whatever resemblance there may be in the dress, there is too little in the gait, the step, and too little grace, to permit the illusion to subsist. Their education is limited to learning a number of prayers, reading badly, spelling worse, and playing by rote a few tunes on the guitar and piano-forte. Their principal morning occupation is going to mass, and a great portion of the rest of the day they pass at their windows. In spite, however, of their defective education, adds the French traveller, the women of Caracas know how to unite social manners with decent behavior, and the art of coquetry with the modesty of their sex. In this city, as in most others, there is a degraded and abandoned class. More than two hundred unfortunates pass the day covered with rags, in the recesses of ruins, and never go out but at night, to draw from vice the gross subsistence of the morrow. Their dress is a white petticoat and veil, (the dress of slaves,) all respectable females wearing black, with a paste-board hat covered with silk, to which is attached a tuft of tinsel, and artificial flowers.

The class of domestic slaves in Caracas, says M. Depons, is considerable. A man thinks himself rich, only in proportion to the number of slaves in his house. It is necessary that he should have about him four times as many servants as their work requires; without which a littleness is manifested, that announces a poverty, which all hide as well as they can. A white woman of moderate fortune, goes to mass on church days, with two female negroes or mulattoes in her suite, though she does not possess in other property an equivalent capital. Those who are notoriously rich are followed by four or five servant women, and there remain as many more for each white of the same house who goes to another church. There are families in Caracas with twelve and fifteen female servants, exclusive of the footmen in the service of the men.

It is probable that there is not in the whole West Indies a city where there are so many freed persons, or descendants from them, in proportion to the other classes, as in Caracas.

They there exercise all those handicrafts, that the whites despise. Every one who is a carpenter, joiner, cabinet-maker, mason, blacksmith, locksmith, tailor, shoemaker, goldsmith, &c., is, or was, a freeman. They excel in none of these trades,

because learning them mechanically, they constantly offend against their principles. Besides, indolence, which is in their nature, extinguishes in them that emulation to which the arts owe all their progress. Yet, the carpenter's and mason's work is tolerably regular; but cabinet-making is still in its infancy. All these artisans, depressed by an indifference that seems more peculiar to their race, but generally attaches to the soil they inhabit, and the nation with which they are associated, work but very little; and what appears in some degree contradictory, is, that they work much cheaper than European artificers. They exist but by means of the greatest sobriety, and in the midst of all sorts of privations. In general, overloaded with children, they live heaped together in miserable shells, where they have for their whole bed nothing but an ox-hide, and for sustenance, only the provisions of the country. The exceptions are very rare.

In this state of poverty, no kind of work can be required, but they instantly demand an advance. The smith never has either iron or coal. The carpenter never has wood—even for a table. They must have money to buy some. All have always the wants of a family, which he who orders their work must satisfy. Thus you begin by tying yourself to the workman you employ, and making yourself dependant upon him. It is no longer possible to threaten his sloth by applying to another, with whom, besides, the very same inconvenience would take place. The only resource, then, is that of pressing and superintending the work; and, in spite of all these attentions, there are always indispositions, journeys, festivals, which exhaust the patience of the most phlegmatic. One is then very badly, or, assuredly, very slowly served.

The *festivals* of the Romish calendar are so multiplied at Caracas, that there are very few days in the year, in which some saint or virgin does not claim a turn in the devotional celebrations of the natives. The most brilliant acts of these festivals are the processions, which always take place in the afternoon. The saint, as large as life, is richly dressed. He is carried on a table, very handsomely decorated, and followed or preceded by some other saint of the same church, less sumptuously adorned. A number of flags and crosses open the procession. The men walk two abreast. Each of the principal persons has in his hand a wax taper; then come the music, the clergy, the civil authorities, and lastly the women, surrounded with a barrier of bayonets. The train is always very numerous. The frames of all the windows in the streets, through which the procession moves, are ornamented with hangings floating in the air, which give to the whole quarter an air of festivity that exhilarates. The windows themselves are adorned with women, who crowd to them from all parts of the city to enjoy this exhibition. Fire-works, concerts, and dances, conclude, as elsewhere, these pious solemnities.

The principal public amusements of Caracas, besides the theatre, are, three tennis-courts, a cock pit, and a few billiard-tables; the latter are not much frequented. Gambling, the universal passion of the Spaniards, is under some slight check from the police; regulations having been made in 1800 for suppressing the practice. But for these three or four years, says M. Depons, it has been only the poor who have been watched, imprisoned, and fined by the police for gaming. Those above the common rank have a tacit permission to ruin each other at play, without the magistrate's taking offence at it. The Spaniard loves only the play that ruins, not the play which amuses.—In Europe, remarks M. Humboldt, where nations decide their quarrels in the plains, we climb the mountains in search of solitude and liberty. In the New World, the Cordilleras are inhabited to the height of 12,000 feet; and thither men carry with them their political dissensions and their little and hateful passions. Gaming houses are established on the ridge of the Andes, wherever the discovery of mines has led to the foundation of towns; and in those vast solitudes, almost above the regions of the clouds, in the midst of objects fitted to elevate the thoughts, the news of a decoration or a title refused by the court, often disturbs the happiness of families

The Roman Catholic religion prevails throughout all the Spanish settlements in South America, and devout homage is paid to the court of Rome. Hence the great mass of the people are kept in profound ignorance of all other religious systems, and their ignorance and credulity is taken advantage of by an artful priesthood. In nothing is this more apparent than in the number of *bulls*, which, under the old system of government, were annually sold, and which, it is believed, continue to be sold at the present day. These bulls were originally designed for those Spaniards who engaged in the wars against the infidels. Time, however, which alters or perfects every thing, has caused the popes to give to these bulls virtues which they did not possess. At this day, four kinds of bulls are acknowledged, of which we shall take notice of but one—*The bull for the dead.*

This is a species of ticket for admission into Paradise. It enables one to clear the devouring flames of purgatory, and conducts directly to the abodes of the blessed. But one of these bulls serves for a soul. Therefore, the instant a Spaniard expires, his relations send to the treasury to buy a bull for the dead, on which is written the name of the deceased. When the family of the departed is so poor as to be unable to pay for the bull, that is to say, when they are reduced to the most abject misery, two or three of its members detach themselves and go begging through the streets to obtain the means of making the purchase. If their zeal is not crowned with success, they shed tears and utter shrieks of lamentation, expressive less of

regret for the death of their relation, than of pain for their inability to furnish his soul with this essential passport.* The virtue of this bull is not confined to dispensing with the obligation of going into purgatory, but extends to extricating the soul, which, like the asbestos, is whitening in its flames. It has the faculty even to designate the spirit it is wished to liberate. It is enough to write upon the bull the name of the person it animated in this lower world, and that very moment the gates of paradise are opened for him. One bull must always be taken for each soul; they may, however, take as many as they please, provided they do but pay.

The Cacao or Chocolate Tree is cultivated with great care in many of the settlements of Spanish America, and particularly in Mexico, on account of its furnishing a useful and important beverage commonly known by the name of chocolate. Great attention is paid also to the cultivation of this tree near Caracas and other parts of Colombia. The provinces of Venezuela are supposed by Humboldt to furnish nearly two thirds of the chocolate that is consumed in the southern and western parts of Europe. This writer estimates the total value of the exports of cacao at nearly two millions sterling.

"The cacao-tree seldom rises above the height of twenty feet; its leaves are large, oblong, and pointed. The flowers, which are small, and of a pale red color, spring from the large branches; they are succeeded by oval pointed pods, that contain a white pithy substance, which is sweet, but disagreeable, and surrounding numerous seeds: these are the cacao of commerce. These seeds are oval-formed, and about as large as a moderate sized almond-kernel, but not so slender; they are internally of a very dark brown color, approaching to black; and are covered with a thin skin or husk, of a light reddish brown color. The nuts are very numerous, but vary in this respect, some pods containing as many as a hundred, while others do not yield more than twenty seeds: they are of a very oily nature.

* I have more than once, says M. Lavaysse, heard the poor in this country lament, and utter the most frightful shrieks, at the death of their relations. The grief for their loss was trifling, in comparison with that which they felt from knowing that they were in purgatory for want of this trifling sum to deliver them. They run about in every direction, begging alms with tears, in the hope of procuring as much money as may enable them to buy bulls, for releasing the souls of their relations from purgatory. I have more than once had the pleasure of calming their grief, relieving the soul from that state, contributing to the comforts of a Spanish priest, and attracting to myself a thousand benedictions, for a *quarter of a dollar*. Yet, let it not be supposed that these bulls and indulgences supersede the saying of masses for the dead. In all the churches of this country, there are pictures representing heaven and purgatory. In a corner of the picture, is a priest saying mass; at the side, are people giving money for the celebration of mass, and souls starting out of purgatory, when masses have been said for them. They are received by the archangel, St. Michael, who is depicted holding a pair of scales in his hand, one of which is full of the money for the masses, and appears to sink, while the red hot souls, like broiled lobsters, throw themselves into the other scale, from which they fly to heaven.

"The trees are raised from seed, which is sown under the shade of the coral tree, or the banana, and they do not come into bearing until six or seven years old. Their cultivation does not call for any great application of labor; and when the trees are once in a productive state, they require but little attention beyond that necessary for merely collecting the produce.

"Cacao is principally used after having been made into cakes, to which the name of chocolate is given. The method anciently employed by the Indians in making these cakes, was simply to roast the seeds in earthen pots, and after clearing them from the husks, which by reason of the heat employed could be easily removed, the naked seeds were bruised between two stones, and made up with the hands into cakes. The process at present used by Europeans does not differ greatly from that just described; more care is taken in grinding the seeds after they are roasted, so as to convert them into a paste which is perfectly smooth, and some flavoring ingredients are added, according to the taste of the people who are to consume the chocolate. Cloves and cinnamon are much used for this purpose by the Spaniards; other aromatics, and even perfumes, such as musk and ambergris, have sometimes been added; but the principal flavoring ingredient used with cacao is vanilla, a plant which produces a long flattish pod, the seeds of which have an aromatic taste, and a fragrant smell, like that of some of the finer balsams heightened with musk. The intimate mixture of these substances having been effected, the whole is put, while yet hot, into tin moulds, where it hardens in cooling, and in this form, if preserved from the air, it will keep good for a considerable time. Chocolate is not very much consumed in England; it is in greater esteem in France; it forms the ordinary breakfast in Spain; and in Mexico, according to Humboldt, it is not considered an object of luxury, but rather of prime necessity."

Cow Tree or Milk Tree.—The provision of Providence for the wants of man are discoverable in every country on earth, and places are often rendered habitable, by some peculiar provision, without which human existence at least would be impossible. Although this is not true to the extent of the foregoing remark in respect to the provinces of Venezuela, where the milk tree is found, yet the remarks of Humboldt respecting its situation and appearance will serve to show by what means and contrivances a beneficent Providence can administer to the necessities of the creatures of his power.

On the barren flank of a rock, says Humboldt, grows a tree with dry and leather-like leaves; its large woody roots can scarcely penetrate into the stony soil. For several months of the year, not a single shower moistens its foliage. Its branches appear dead and dried; yet, when the trunk is pierced, there flows from it a sweet and nourishing milk. It is

at sunrise that this vegetable fountain is most abundant. The blacks and the natives are then to be seen hastening from all quarters, furnished with large bowls to receive the milk, which grows yellow and thickens at its surface. Some empty their bowls under the tree, while others carry home the juice for their children. This fine tree rises like the broad leaved star-apple. Its oblong and pointed leaves, tough and alternate, are marked by lateral ribs; some of them are ten inches long. We did not see the flower. The fruit is somewhat fleshy, and contains a nut, sometimes two. The milk, obtained by incisions made in the trunk, is glutinous, tolerably thick, free from all acrimony, and of an agreeable and balmy smell. It was offered to us in the shell of the calabash-tree. We drank a considerable quantity of it in the evening before we went to bed, and very early in the morning, without experiencing the slightest injurious effect. The viscosity of this milk alone renders it somewhat disagreeable. The negroes and free laborers drink it, dipping into it their maize or cassava-bread.

Bogota.—This is the capital of Colombia, though not the most populous city. It is situated in a spacious and fertile plain on the most easterly edge of the Andes, at an elevation of upwards of 8000 feet above the level of the sea. The population is about 30,000. The costume of the people is remarkable, particularly that of the females. There is no distinction between rich and poor, in the style of walking-dress. The mantilla, black or light blue, made *à la mode Espagnole*, is worn; a piece of blue cloth envelops the head, and frequently conceals the whole of the features except the eyes; this reaches to the waist, and the whole is surmounted with a broad-brimmed beaver hat. This is generally allowed to be a preposterous and unbecoming dress; but as yet, no fashionable lady has had the courage to set a new style, for the example of her country women. They are sedulously careful to deck their feet in the most becoming manner, and with studied coquetry, as they are in general well formed and extremely small. Their step is very peculiar, all from hip to ankle, without bending the knee, and with a sidelong motion of the body. The lower classes are generally barefooted, except the peasantry of the plains, who wear a kind of Roman sandal, made of the fibres of a tree. They wear likewise a full large mantle, called *roana* or *roquilla*, made of the cloth of the country; the head passes through a hole in the centre, and the *roquilla* falls loosely and gracefully over the shoulders, completely covering the body, and concealing the arms. Some of the females assume a very peculiar garb; a petticoat of Spanish brown stuff, with a mantilla of white kerseymere, a black beaver hat, and round the waist, a broad, black leathern girdle, one end of which hangs down from the hip nearly to the ankle. They are called *beates*, and attire themselves in this manner for many reasons, such as the commands of a confessor, the sick

ness of a husband, father, or any other relative; but by many it is worn merely from the desire of attracting attention.

The Colombians have many repasts during the day. At seven in the morning, they have chocolate; at ten, a meal of soup, eggs, &c.; they dine at two, take chocolate again at five, and sup at an early hour. From about three to half past four, they take their *siesta*, during which time all the shops are shut, the streets deserted, and the whole city is in profound silence. Business is carried on from nine till half past one, and from half past four till half past five. Every house has silver goblets, in which the water is handed round to the guests. Napkins are not used, and the table linen is coarse. It is the custom to wash hands after dinner; then smoking is introduced. The servants are generally females, very sluttish and dirty, of a race between the Indians and Mulattoes. There are very few male domestics, as all the able men were taken off for the supply of the armies. The emancipation of slaves has been very great at Bogota, and but few remain.

Bogota is subject to a dreadful nuisance; every Saturday, the poor rush into the town as if to take it by assault; they besiege every door, and, to gain admittance, endeavor to excite compassion by the exposure of the most revolting infirmities. Old men, led by children, form numerous groups, which, throughout the day, obstruct the streets, and even block up the thresholds of the houses.

The general routine of the day at Bogota commences with mass, which is attended by females and old men. The men in general, we are told, do not give themselves much trouble on this score, unless they have some particular object in view, more attractive than devotion. The greater part of the day, the ladies lounge on their sofas. At half past five, they attend the *alameda*, whence they return to receive visits till between nine and ten o'clock, at which hour they retire. *Tertulias*, or evening parties, balls, masquerades, and the numerous religious processions, are the chief amusements.

As far as I had an opportunity of judging, says the author of Letters from Colombia, Bogota is the most justly celebrated place in the whole republic for beautiful women. The change is the more striking, after the hideous population one meets with in many of the towns and villages, in the great extent of country between the two capitals. It is not from a few instances one is led to form such an opinion, the majority of the female sex here being fairly entitled to this reputation. From the coolness of the climate, their complexions are naturally fair and very clear. They inherit, at the same time, the fine, expressive dark eyes, and regular features of the Spanish women, although partaking but in a slight degree of their elegant figures, owing to their careless manner of dressing and setting off their persons. They have, however, pretty feet, and an easy carriage. From the superiority of their personal ap-

pearance, there is the more reason to regret the absence of those endowments of mind, and that conduct, which alone render beauty permanently attractive. There are, perhaps, few cities, (it is to be hoped so at least,) where the women are so generally depraved; and although there are, no doubt, individuals of uncorrupted morals and virtuous conduct, it is too evident that their number is but small. Capt. Cochrane expresses his apprehension that morality in Colombia is at a low ebb. After marriage, the ladies of Bogota deem themselves, for the most part, entitled, especially if their husbands are out of the way, to act exactly as inclination prompts. He admits that exceptions exist, and that there are many highly respectable, virtuous, and honorable families.

All the houses are low, in consequence of the apprehension of earthquakes; they are built of sun-dried brick, whitewashed, and covered with tiles. As to the interior, says M. Mollien, the houses are not better arranged than ours were at the time of the discovery of America. Windows very small, and always barricadoed by large wooden bars, are seen by the side of others of an immense size; the beams are rarely concealed by a ceiling; the walls have enormous projections; the doors are of all heights; the use of locks is scarcely known: at least those manufactured in the country afford but little security. The use of glazed windows is but of recent introduction; a less barbarous taste is, however, observable in the construction of many modern habitations, and several improvements begin to appear. Light and convenient balconies have superseded the enormous heavy galleries; the ceiling is no longer disagreeably intersected by beams; the windows are without barricadoes; the street doors better painted: a general neatness is, indeed, being introduced through all classes. In general, two gates are to be passed before arriving in the court-yard. The entry which separates from the street, is but too often the receptacle for the uncleanliness of the passengers. A gallery generally runs round the court, if the house consists only of a ground floor; but if of two stories, a covered terrace. The stair-case is generally of stone, and of very rude construction. On the wall of the first square is generally painted a giant, carrying in one hand a child, and in the other a ball; this is St. Christopher, the household god of the country. Round the inner gallery is a long suite of rooms, which only receive daylight through the door. Every house has at least one saloon, and an eating room; for it is considered impolite to receive friends, or to entertain them, in a sleeping room. The kitchen is always of an immense size, less on account of the quantity of provisions cooked, than the number of useless servants assembled there: there is no chimney, as stoves only are used. No houses are seen without carpets: the ancient straw mats of the Indians are no longer used by fashionable people, but are superseded by carpets of European

manufacture. Both of these are designed, if there be no fire, to warm the apartments, and to conceal the inequalities of the floor, where, unfortunately, the negligence of the servants permits the most loathsome insects to swarm in immense numbers. Some persons cover the walls of their chambers with dyed paper; and numbers have garlands of flowers and genii drawn upon them, in a style alike indicative of the bad taste of the painter and his employer. The furniture is simple, and usually consists of nothing more than two sofas covered with cotton, two small tables, a few leathern chairs, after the fashion of the fifteenth century, a looking-glass, and three lamps suspended from the ceiling. The bed is tolerably well ornamented, but feathers are never used; it is formed of two wool mattresses. With some slight difference, all the houses resemble each other; nothing serves to distinguish those of the ministers, and it would be difficult to recognize the President's, were it not for the guard at the entrance.

The shops are crowded together, dirty, and dark; the only admission for daylight is by the door. These, however, are places of resort for the idle. Seated upon his counter, smoking incessantly, and giving laconic answers to his customers, the Colombian merchant in many respects resembles those of Smyrna or Aleppo. Bogota cannot boast of ten merchants, who can command 100,000 piastres, nor of five individuals living upon a revenue of that amount. The most common incomes are from five to 10,000 piastres. Almost every inhabitant (not in the employment of government, in the church, or in the army,) is a shopkeeper.

The principal agricultural productions of Colombia are the cacao, or chocolate tree, indigo, cotton, coffee, sugar, tobacco, maize, potatoes, plaintains, &c. Several of these are raised in great abundance; but agriculture, skill, and enterprise, are so generally lacking, that not a thousandth part of the productions which exuberant nature would gladly yield, are raised. Previous to the year 1825, a million of acres were granted to a London company, by the Colombian government, which undertook to send out emigrants to settle the tract. In the above year 191 persons left Scotland for that object; but they proved unqualified for the undertaking, and by their want of skill and enterprise, added to the habits of intemperance on the part of many, brought a heavy loss upon the association. "We trust," observes Loudon, "that the success of this wise and benevolent experiment is retarded only."

The Roman Catholic religion is the established religion of Colombia, and the system is held in the highest veneration. The number of ecclesiastics of all grades is nearly seventeen hundred; of nuns, seven hundred and fifty, with about double the latter number of novices in twenty-three convents. The number of saint days and feast days, (including Sundays,)

amounts to one hundred and eighty. Many of these days are celebrated with great pomp, but that which takes precedence of all others is *Corpus Christi*. This is announced the preceding evening by artificial fire-works. At each corner of the grand square, through which the procession is to pass, are erected four richly ornamented altars, while by a singular mixture of the sacred and profane, *mats de cocagne*, puppet shows, and a great number of cages full of rare and curious animals, are ranged on all sides. The rejoicing and games cease the moment the bell is heard announcing the approach of the procession. Every one takes off his hat and kneels down in the streets.

At the head of the procession are chariots dragged along by men; in one is king David, with the head of Goliath in his hand; in another, Esther; in a third, Mordecai; Joseph next makes his appearance upon a horse richly caparisoned, and followed by a great number of guards; these, however, are only mounted on pasteboard chargers. All these personages are the children of the principal inhabitants of the city. To obtain the honor of acting a part in this imposing spectacle, is a great desideratum; and those who are honored, by having their children nominated, neglect no kind of expense; rivalling each other in splendor, they lay pearls, diamonds, emeralds, and rubies under contribution, and put their imagination to the rack, in order to render the dresses of the actors more magnificent. The clergy advance slowly amid the crowd of the faithful, with which the square is thronged. The most beautiful girls in the city walk between the rows of priests, some carrying the ark, and the shew-bread, others, incense, or baskets of flowers. To these succeed young Indians, who to the sound of a flute and tabor, perform wild fantastic dances. The procession is closed by a detachment of troops, with arms and colors reversed.

Bull-fights, cock-fights, the theatre, and gambling, are the chief amusements of the gentlemen.

2. BRAZIL

Brazil, the survey of which we shall next attempt, lies, it will be sufficient for our purpose to say, on the south and east of Colombia, having the Atlantic in part on the north, and wholly on the east. It has an area of 3,000,000 square miles, and extends over three fifths of the whole continent of South America.

It is the remark of a writer, "that there is scarcely to be found on the globe a finer country than this; one blessed with a more genial climate, or more fertile soil; more happily diversified with wood and water, or with abundance of navigable rivers; or more famed for its precious produce of gold and

diamonds. It comprises within its limits almost all the most valuable productions of the earth. Viewed from the sea, the country appears rugged and mountainous; but on a nearer approach its appearance is highly romantic and picturesque, clothed, as it is, with the most luxuriant vegetation, its hills covered with thick woods, and its valleys with a verdure which never fades. Towards the interior, the land rises by gentle gradations to the height of from 3000 to 6000 feet above the level of the sea; and in those temperate regions, European fruits and grains are raised in abundance, while the intermediate valleys are extremely favorable to the production of sugar, coffee, and all kinds of tropical produce. A large part of the interior, however, is overspread with impenetrable forests; the trees closely interwoven with brushwood and shrubs, and covered with creeping plants, adorned with beautiful flowers; thus giving a peculiar and rich appearance to the scenery."

Such is a brief account of the country, whose inhabitants we propose to examine, in the several respects of character, manners, customs, &c. Their number is generally put at 4,000,000, of which 500,000 only, or not to exceed 850,000, are whites; an equal number are mulattoes; from two millions to two millions and a half, are negro slaves, and the rest are Indians, mixed breeds, and free blacks. A more particular classification would be, 1. Europeans; 2. white persons born in Brazil, who claim to be distinguished as Brazilians; 3. Mulattoes, that is, the mixed caste, between whites and blacks; 4. Mamalucoes, the mixed caste, whites and Indians; 5. Indians in a domesticated state, who are generally called Cabocloes; 6. Indians in a savage state, who are called Topayas; 7. free negroes born in Brazil; 8. manumitted Africans; 9. Mestizoes, the mixed caste, between Indians and negroes. The slave population consists of Africans, creole negroes, mulattoes, and mestizoes.

In Brazil, unlike the Spanish and English colonies, there is hardly any political division of castes, and very few of those galling and degrading distinctions, which have been made by all other nations, in the management of their colonies. Marriages between white men and women of color are by no means rare, and the circumstance is scarcely observed upon, unless the woman is decidedly of a dark color, for even a considerable tinge will pass for white. What is remarkable, notwithstanding the relationship of the mulattoes on one side to the black race, they consider themselves superior to the mamalucoes, taking pride in being wholly unconnected with the Indians; even the mestizo tries to pass for a mulatto. The mamalucoes, on the other hand, whether from a consciousness of being of free birth on both sides, or from residing for the most part in the interior, where the government is more loose, appear to have more independence, and to pay less

deference to a white, than the mulattoes. They are handsomer than the mulattoes, and the women of this caste surpass in beauty all others of the country. The creole negroes form, in the northern provinces, a numerous and distinct race; they have handsome persons, are brave and hardy, obedient to the whites, and willing to please; but are easily affronted, and the slightest allusion to their color enrages them to a high degree. They will sometimes reply: "A negro I am, but always upright."

The following sketch of the Brazilian character is from the pen of Dr. Walsh. "I had now travelled, says he, seven or eight hundred miles, through remote and little frequented parts of the country, and had been every day, for several weeks, mixing with different people of every class, so as to enable me to form some estimate of the inhabitants. I had been taught to believe, that I should find them rough and rude in their manners, and strongly and unreasonably prejudiced against all strangers; so indolent, that they neglected all the advantages of their fine country, and so ignorant that they not only knew nothing of themselves, but were utterly indifferent in searching for any source of information; of quick and irritable temper, readily disposed to take and resent an offence, even by the assassination of the offender; of a churlish and inhospitable disposition, not inclined to admit others into their houses, and, though selfishly ready to receive, never known to return an invitation; so mercenary, that they would take all they could get, but would give nothing without more than an adequate return; so sensual, that they indulged their propensities in this way without much restraint from the laws of morality or religion, and every house a family brothel; so dishonest, that nothing was safe with a traveller, and the roads so insecure, and murders so frequent, that the fatal spots were marked at every hundred yards, where bodies have been found, and numerous others were never discovered, till their saddles were seen rising up in judgment on the tops of trees, from the pits into which they were thrown. Such was the opinion I had been taught to entertain, before I left England, which my experience of the people has enabled me to appreciate.

"Though sometimes rough and unpolished, they are remarkably kind and good-natured; and their former prejudice against strangers never renders them hostile, or even uncivil. On the contrary, stranger, with them, seems a sacred name, when he stands in need of their assistance. I was in many places, without introduction or equipage, travel-worn, soiled and neglected in my person, and exceedingly unprepossessing, I imagine, in my appearance. Yet, I was kindly received, as an inmate into the houses of the only persons to whom I applied, and those in every rank in life;—a titled Dona, a Brazilian gentleman, and the humble keeper of a poor rancho, the occupier of a small room, all equally received me with cordial

hospitality, and gave up their own necessary comforts for my accommodation.

"If they are *indolent*, it has hitherto been for want of a proper stimulant, and the baneful and enervating effects of having all their labor performed, and the wants supplied by slaves. Where a due incentive is applied, there are no people more active. Since the opening of the interior, and a free communication with other countries, new roads have been pushed into deserts, where human foot, except that of the savage, never trod; and plantations of food begun, where nothing but wood and bushes had before been since the creation. Indeed, the increasing intercourse on the roads, and the transportation of produce from place to place, is more active than I have seen in any country, except England.

"If they are *ignorant*, it is not from any want of a desire for knowledge, or a disposition to learn. When the post arrives at S. José, or a similar place, the office is crowded with people, who come for their newspapers, and others who press forward eager to know what they contain: and every provincial town has now a newspaper of its own. In the serra of Lenheiros, they have established a respectable public library, at S. Joao d'el Rey, with a literary society; and schools of primary instruction are opened, wherever there is a collection of houses to supply scholars, who are so eager to learn, that in some places, for want of books, they are instructed out of manuscripts; and along the roads, the humblest people were glad to receive, and ready to give, any useful information.

"If they are a people of a *quick* and *irritable temper*, they seldom carry it to a fatal excess. Duelling, that flagrant violation of the laws of God and man, so common among us, is never heard of in Brazil, and assassinations are more talked of than committed. It is a vulgar prejudice, that all crosses set up, intimate murder. Of the hundreds we met, there were but two, as far as we could learn, that denoted it; and but one murder attended with robbery; the rest were land-marks, road-marks, pious-marks, or marks to indicate sudden death from accidental or natural causes; most of them now very old and rotten, and apparently the most recent of those we saw, was dated in the year 1816, affording a presumption that no accident of the kind it intimates had occurred for twenty years.

"If they are not inclined *to invite people to their houses*, it is not from a churlish disposition, but because their houses are not fitted up for, or they themselves in the habit of, such intercourse. Their females are retiring and domestic; yet prompt and pleased in showing a visiter all the courtesy and civility in their power. A mercenary people, I should not suppose them. Whenever I paid for any thing, the demand was something exceedingly fair and moderate; and on some occasions, when I received my money's worth, no remuneration would be accepted. The proprietor of a topaz mine suffered

me to pick up his gems, and put them in my pocket; and the proprietor of a gold mine presented me with a paper of his precious metal, and positively declined any return.

"If they indulge in *illicit intercourse*, we should recollect that one of the baneful effects of slavery, is to form such connexions; that a Brazilian residing by himself, insulated in a desert, and having none of the restraints which the opinions of society impose to hinder him, readily adopts such a practice, and lives with his female slaves, as with persons who are unworthy of the rank or station of his wife.* When he does form a legitimate connexion, the laws of marriage are as much respected as in any country in Europe, and almost any Brazilian has a greater number than usual of lawful children, by women who are remarkable for correctness of conduct, and domestic duties. Connexions of nearer kindred than are allowed with us are very usual, but they are sanctioned by crowned heads, both in Spain and Portugal; such as a man marrying the child of his brother and sister. Even the connexion of still nearer relatives, I am sorry to say, takes place; but it is very rare, and pointed at; and as far as I could learn, as much stigmatized by public reprobation as in this country. Two persons were shown to me as living in this way, and with expressions of horror, by my informant. It is true, that I did meet in the woods of the serra of Mantiqueiza, one mixed family of blacks and whites, who exhibited in their dances painful indications of licentious habits; but I believe they were all born in slavery, and displayed rather examples of that demoralizing state, than of the general character of the Brazilians.

"But of all charges, that of *dishonesty* and *robbery*, seems most *unfounded*, and I know no country through which I would now travel, with a greater feeling of security. In the vicinity of Rio, a robbery is sometimes committed on the hills, by fugitive slaves, and in the low grounds about the bay, by vagrant sailors; but when the serra is once passed, there is no further danger. My friend, Mr. Dural, travelled for weeks together through the country, by night and day; he nowhere hesitated to enter a wood, or stop at a solitary rancho, and never felt himself, nor heard from others, any cause for the apprehension of danger. Whatever is forgotten at the little ranchos on the road, is found untouched when the passenger returns. Mr. Milward left articles coming up, which had escaped his memory; they were kept for him as a solemn deposit, and delivered to him when we were going back. The miserable places called quartos, afford little protection against thieves, and the open ranchos still less; yet, we never lost the smallest article when together, nor I by myself, when we separated. But there is one experiment of mine, which I cannot help thinking is highly creditable to the native integrity of the peo-

* The author here quoted, probably does not design to justify the above practice, as he himself denominates it "one of the *baneful* effects of slavery."

ple. It was universally believed, and the report went every where before me, that I was bringing with me a chest of gold from the mines, and I was in a state utterly helpless and unprotected, being myself a total stranger, and having no one with me but a poor despised negro for a guide, who was held in no more estimation than the mule he led. I passed through solitary countries, where there was neither police to hunt out a delinquent, a prison to put him in if he was caught, nor a judge to condemn him if he was guilty. I was carrying an object of great temptation and cupidity, inviting, as it were, the people to come and carry it off, who were themselves prejudiced and angry at the very act of my taking it out of the country; and I met them every day in lonely mountains and wild woods, where I might disappear with my treasure, and no question or inquiry be ever made after me again. Yet, I brought my chest of supposed gold perfectly safe through a people who seemed to think it was their property, and that I had no right to take it away; an instance of forbearance in this lawless country, as some are pleased to call it, which, I doubt, would not happen in England at the present day, or in Ireland either, since the days of 'rich and rare.'"

In respect to the manners of the better classes of the people, especially of Rio de Janeiro, Lisbon, according to Mr. Brackenridge, is the model upon which they are formed; and it is probable, that this has not changed since the arrival of the royal family. The Portuguese are said to be the only people in Europe who preserve that Moorish jealousy, which has been banished even from Spain. The female part of their families are shut up in the strictest manner, and never venture abroad, unless it be to church; and then with their faces wrapt up in a black mantle, which passes over the head. Men seldom introduce their most intimate friends to their wives or daughters; and except at the theatre, they are rarely seen in public. Sometimes, indeed, they venture to sit in the evening at their windows, and from their actions, strangers unacquainted with the customs of the country, would be apt to form unfavorable inferences from their smiles and beckonings. The throwing of flowers at persons passing along, is known to be an innocent display of gayety, to which custom attaches nothing improper. It is also very probable, that this frivolity is not very common among the better class of people; and that strangers from observing these things in a few instances, of persons of a different cast, have been led to form a mistaken idea of the rest. The accounts given by Frezier and others, who consider the Brazilian women as totally devoid of that delicacy which characterizes the sex in other countries, and as continually engaged in the most shameful intrigues, cannot but be exaggerated. At the same time, it is natural to suppose, that when thus immured from society, and deprived of daily and free intercourse with the world, those very effects would be produced, against

which this cruel jealousy is intended to guard. There is but one day in the year, on which they are permitted to walk freely abroad in the streets; a kind of saturnalia, almost as insulting to them as their imprisonment. Marriages of inclination are rarely made; they are usually bargains between the husband and the parents. There is a species of cruelty practised by the rich in the cities, that is really shocking to the mind of an American. It is not uncommon for men to compel their daughters to take the veil, merely with a view to preserve greater wealth in the family, as without this unfeeling practice, they would be under the obligation of settling a part of their estates as a marriage portion, or for their support. In consequence of this state of manners, society is on a wretched footing at Rio Janeiro.

Of the costume, habits, and manners of the inhabitants, a most minute account has been furnished by Mr. Luccock, which we give in his own words. It is possible that some changes may have taken place in consequence of the extraordinary stimulus given to every kind of improvement by recent political events; but it forms, no doubt, a correct representation of the state of society in Rio, previously to its separation from the mother country.

"Of their dress and appearance," says this intelligent traveller, "we strangers were more competent judges than of their minds. The former is of the lightest sort. Among their familiar friends, they are seen with a shift only, bound about the waist with the strings of a petticoat, and the bosom of it often falling off from one shoulder. They wear no stockings, and seldom either slippers, or the wooden clogs, with brown upper leathers, called *tamancas*. Their hair is long, and too commonly uncombed, bound with a riband close behind the head, the ends turned up to the crown, and there twisted about a sort of bodkin. Sometimes a wreath of artificial flowers is added, ingeniously made by themselves of silk, beads, colored papers, tinsel, and the wings of some of the brilliant insects of the country; these are arranged and worn with taste. Their manners are a contrast to every thing graceful,—coarse, boisterous, and pert; they talk fluently, but commonly in loud and harsh tones; their general air is sly and coquettish; and they have no idea that their carriage can possibly excite disgust, or even that they can fail to be objects of admiration; they have few opportunities of conversing with the other sex, and what good fortune offers, they use with eagerness.

"Such manners may be attractive to their countrymen, but their influence can extend no farther. The ornaments of these females have a pleasing effect, and set off the charms of a face, the features of which are round and regular, of a black, lively, inquisitive eye, a smooth and open forehead, a mouth expressive of simplicity and good temper, furnished with a white and even set of teeth; united with a moderately handsome figure,

a sprightly laughing air, and a demeanor gay, frank, and unsuspicious. Such is the common appearance of a young lady about thirteen or fourteen years of age; a period when she usually takes upon her the cares of a household, or rather, notwithstanding obvious disqualifications, assumes the character of a matron. Indeed, at eighteen, in a Brazilian woman, nature has attained to full maturity; a few years later, she becomes corpulent, and even unwieldly, acquires a great stoop in her shoulders, and walks with an awkward, waddling gait; she begins to decay, loses the good humor of her countenance, assumes in its place a contracted and scowling brow; the eye and mouth both indicate that they have been accustomed to express the violent and vindictive passions, the cheeks are deprived of their plumpness and color, and at twenty-five, or thirty at most, she becomes a perfectly wrinkled old woman.

"Early corpulence appeared to me to arise from their secluded and indolent habits. They were seldom seen out of doors, except when going to mass, so early as four o'clock in the morning, on *dias santos*, or days of sacred obligation; and even then, the whole form and face were so wrapped up in mantles, or enclosed within the curtains of a *cadeira*, as to preclude the enjoyment of fresh air, and to conceal every feature, except perhaps a wickedly talkative eye. These cadeiras answer, less commodiously, the same purpose, as do the palanquins of the East. They consist of an arm-chair with a high back, to which is attached a long foot-board and a canopy. Around the latter are suspended curtains of blue cloth, edged with some gaudy color, and kept closed as the machine passes along the streets, in order to conceal the haughty or the constrained donna from public view. The whole is attached to a long pole, passing over the lady's head, and is suspended between two black men, who support it on their shoulders. Such were the only carriages used formerly in Rio by people of fashion; and like the modern chaise, to which they have lately given place, they were sometimes very splendid, being decorated in such a manner as might best display the taste, the wealth, and the rank of the owner. On the foot-board, which is large enough for the purpose, is often seated a little *senhora*, forming the same idle habits as her mother has done, and laying a foundation for future unwieldiness of a similar kind.

"The exercise which these ladies take, is almost wholly confined to the house. Little exertion is necessary, and that little is opposed by inclination; they are surrounded by slaves, and it is their privilege to be waited upon. I have seen this carried to an extent which would be ridiculous, were it not something worse; and am sorry to add, that such sights are not unusual. A lady was seated on a mat, (one morning when I called upon her,) surrounded by a number of slaves, with needle-work in their hands; a drinking vessel full of water

being placed so as that she could conveniently reach it. She interrupted the conversation, by suddenly calling alould for another slave to come from a different part of the house. When the negress entered the room, the lady said to her, 'Give me that drinking vessel.' She did so; her mistress drank, and returned it; the slave replaced it in its former situation, and retired, without seeming to feel that the command was an extraordinary one, or that she had performed aught, which she had not done a thousand times before. Ah! ladies, thought I, what wonder that you become corpulent, and ruin your constitution; these are the natural effects of inanity.

"Other causes of the change which has been noticed might be found, I have often thought, in an obstinate adherence to unsuitable customs. The shrunk and furrowed appearance of the brow seems to me to arise, in a great measure, from following European fashions under the burning sun of the torrid zone, 'where the full tide of day is poured.' Even the white and genteel families of Brazil, wear no covering on the head,—no shade for the eye; hence the brow and pupil contract themselves as much as possible, to shield the tender organ from the superabundance of light. The walls of the houses, too, both within and without, are universally whitened, heightening, by reflection, the midday glare, and sometimes producing an almost intolerable uneasiness in the eyes of persons possessed of the strongest sight. Is it wonderful that the forehead and eyes of delicate females should gradually assume an habitual contraction, which overclouds many a fair face with appearances, that sometimes misrepresent the real turn of the mind? Premature age is owing partly to climate, partly to a constitution enfeebled and ruined by inactivity; most of all, to the unnatural and shamefully early age at which females are allowed to marry. Their early good humor, or the show of it, soon wears away; they often become the very reverse of what they were, and exhibit the alteration too plainly. This change may be attributed principally to the childish ceremony, and more foolish flattery, with which every woman is treated, who ranks above the condition of a slave. They seem to be regarded by the men as dolls, or as spoiled children, whose whims must be gratified, and even anticipated; and she who has the greatest number obtains the most attention. The generality of ladies treated in this way, become, almost of course, fretful and peevish, and pour their spleen upon their slaves; and when these resist or neglect the orders given them, endeavor to subdue them by a noisy and boisterous behavior, not always free from malignity, and by castigation, not the less severe for coming from a lady's hand. Here is exercise, and perhaps the most efficacious that they ever take, quickening the circulation, giving some tone to the muscles, and discharging peccant humors; but at the same time, destroying the temper, implanting in

the heart the principles of a vixen, and stamping on the countenance the plain indications of what passes within.

"When a gentleman calls upon another, if he be not intimate at the house, he goes thither in full dress, with a cocked-hat, with buckles in his shoes and at the knees, and with a sword or dirk by his side. Having reached the bottom of the stairs, he claps his hands as a signal to attract attention, and utters a sort of sibilant sound between his teeth, and the end of his tongue, as though he pronounced the syllables *chee cu.* The servant who attends the call, roughly inquires in a nasal tone, Who is it? and being told, retires to inform the master of the house, what are the wishes of the visiter. If he be a friend, or one so well known as to be received without ceremony, the master quickly comes to him, and ushers him into the *Sala*, making loud protestations of the pleasure given him by the visit, mixing his complimentary speeches with a great number of bows. Before business is entered upon, if that be the object, repeated apologies are offered for the free mode in which the visiter is received. And, there is often no little occasion for such apologies; for the gentleman very generally makes his appearance with a beard of many days' growth, with his black hair in the roughest state, though besmeared with grease, and with no clothing over his cotton shirt. This garment is, indeed, well made, and ornamented with needle-work, especially about the bosom. But, then, it is commonly worn in the house, so as to expose the breast, and the sleeves are tucked up to the elbows. Or, if by chance it be secured at the neck and wrists by its globular gold buttons, the flaps appear on the outside, hanging half-way down the sides, over a waistband which secures round the loins a short pair of trowsers; while the legs are quite bare, and the feet covered with *tamancas*. All this is not very delicate, more especially as the skins of the Brazilians abound with hair, and are much sun-burnt about the breast and legs.

"Should the call be a ceremonious one, a servant is sent to conduct the visiter to the *sala*, from which, as he enters, he often sees the persons who were in the room, escaping at the other door. Here he waits alone, it may be half an hour, when the gentleman appears in a sort of half-dress. They both bow profoundly at a distance; after a sufficiency of skill in this science has been displayed, and thus time gained to ascertain each other's rank and pretensions, they approach, if unequal, with corresponding dignity and respect—if supposed to be nearly equals, with familiarity. The business is then entered upon, and despatched at once. These bows between strangers, and this slow approach, I almost like, as they give men some opportunity to measure and appreciate one another, and prevent a thousand awkward blunders and equally awkward apologies. With my countrymen in general, I participate in an abhorrence of the Brazilian embrace,

"A ridiculous custom prevails (or did prevail) in Rio, of

obliging all persons to dismount from a carriage or horse, when any of the royal family are passing along the streets. On such occasions, an extraordinary and whimsical bustle takes place the moment the approach is heralded by the cadets; (attendants somewhat superior to a common soldier;) some are flying for fear of being ridden over; others are drawing up their carriages or mules into a corner; and he is lucky, who escapes unhurt: all are bareheaded. Such a ceremony could not but be very repugnant to the feelings of Englishmen, Americans, and other foreigners; but they have generally complied with it. But a few years since, during the residence of the court of Lisbon at Rio, the queen of Portugal, who had the character of being extremely particular on this point, was taking her usual ride to a small cottage and garden at the bottom of the Orange Valley, when she met Lord Strangford, who refused to comply with the accustomed ceremony. The cadets insulted his lordship, by using their swords in compelling him to dismount. The only redress which his lordship obtained, was the imprisonment of the guards for a short time. Some time after, Mr. Sumpter, then the American minister to the court, met the queen in the same neighborhood. The guard rode up to him, saying; '*Apea-se-Senor.*' He replied, that he was the American minister, and that he would not dismount: on which they did not hesitate to compel him. Mr. Sumpter then said, that he would not require any satisfaction for this gross insult, but that he should provide himself with holsters and pistols, and would shoot the first person, who offered him a similar insult. Very shortly afterwards, he met the queen's guard again, who rode up to him, making the same peremptory demand as before. In answer to which, he frankly told them, that the first man who offered him any violence, he would shoot dead upon the spot. This resolute conduct induced them to retire. Upon this, the queen ordered them to proceed a second time to dismount Mr. Sumpter; but they were intimidated by his continued firmness. It is generally believed, that her majesty, highly incensed at this spirited conduct, requested the minister of state to issue an order for Mr. Sumpter's imprisonment. The minister, however, prevailed upon her majesty to wait the result of a despatch to the king upon the subject, who was then fifty miles off, at St. Cruz. The consequence was, that orders were immediately issued, that no foreigner should be compelled to pay more courtesy, than his own sovereign would require from him. Since that time, however, an English merchant, who was driving his lady in a chaise, was beat by the queen's guards till his arm became quite black, and his life endangered, notwithstanding he had stopped his horse, stood up in the chaise, and took off his hat. In the month of July, 1819, Commodore Bowles was taking a ride near the Orange Valley, when the queen's cadets beat him off his horse with their swords. The cadets were sent on board the Creole to apologize for their conduct, and

the commodore advised them in future to draw their swords only against an enemy. To the king, who did not require this ridiculous and inconvenient homage, the English generally were desirous of showing their respect by dismounting.

"The indolence with which all classes of the inhabitants of Rio are reproached, is undoubtedly to be ascribed, in some measure, to the relaxing climate. The merchants, Mr. Luccock says, seldom employ themselves for more than three hours in the day. The shopkeepers are equally idle. All shop-doors are closed, or nearly so, at noon. A cloth is then spread on the counter, in the close, damp room, which serves as shop, parlour, and bedroom, if not 'kitchen and all;' and the only regular meal in the day is then hastily taken. The middle classes of the citizens of Rio, who have not entirely adopted the manners of Portugal, take a small proportion of animal food, contenting themselves with the admirable fruits and the cheese imported from Merias Geraes, which, with banians, is met with on every table. The Brazilian eats even wheaten bread but sparingly, preferring to it his *farinha*. He eats but moderately of his few dishes, drinks chiefly water, and takes every thing with the greatest regularity. In the evening, he very prudently takes scarcely any thing; at the most, a cup of tea, or of coffee; and he avoids, especially at night, eating cool fruits. 'Only such a regimen,' says Dr. Von Spix, 'and conforming to the nature of the climate, preserves him from many diseases to which the stranger exposes himself through ignorance or inattention.' Fish is not so much eaten here as on the northern coasts. Mandioc and maize flour, and black beans, boiled with bacon and salt beef dried in the sun, are the chief articles of diet among the lower classes."

At Rio Janeiro the supply of food is abundant and constant. Herds of black cattle continually come from the interior, and are driven to the coral, a large open space on the Praya de Luzia, close on the sea-shore. Beside this, are erected public slaughter-houses, where they are killed, and then conveyed on negroes' heads to different stalls in the city. "The most disagreeable spectacle I have ever witnessed," says Dr. Walsh, "is one of these negro butchers with a greasy rag round his waist, and his naked body, covered with blood and gore, perspiring under a raw carcass. This coral is not far from the public gardens, and situated on a delightful walk along the sea-shore; but the sight and smell of every thing about it are so offensive, that few venture to pass it. The beef is sometimes cut into large flakes and dried; and in that state called *carne secco*. When hanging in vendas, it looks like hides of leather.

"Mutton is never seen in the markets of Rio. It is a meat to which the Brazilians seem to have as great a prejudice as Jews to pork. When sheep were first imported into South

America, in the temperate southern regions, they extensively multiplied, and became wild; but in Brazil they greatly deteriorated. The wool lost its fleeciness, and became stiff and wiry, like the hair of old goats. How far this unnatural change might have affected the people, I cannot say; but they do not eat the sheep, and will not rear them. Beyond the serra of Martiquera, are the most extensive and beautiful downs in the world, covered with pasture like those of Sussex, and in a temperate region; but there is not to be seen on them a single sheep. Towards the Rio de la Plata, on the spacious plains, where they have greatly increased, I have been informed they apply them to an extraordinary use. Fuel is very scarce, and mutton very plentiful, so they throw sheep into kilns, as a material to burn bricks. It was formerly not unusual to drive sheep alive into a lime-kiln; but an edict was made against this cruel practice, which is still in force. I tell you the tale as 'twas told to me, by several people; and on inquiring into the truth of it, from a gentleman who had lately come from that country, and whose veracity I could not doubt, he informed me that he had actually seen a man at Buenos Ayres throw a shoulder of mutton, as fuel, on the top of the fire. Mutton, however, is sometimes purchased at Rio by Europeans, for whose use alone it is killed. It is very bad.

"Pork, on the contrary, is the great food of the people, and it is plentiful and very good. It is prepared and eaten in a peculiar way. When the pig is killed, the butcher dexterously scoops out the bones and muscular flesh, leaving behind only the covering of fat. In this state it is salted, folded up, and sent in great quantities to Rio. All the stores and vendas are full of it; and it is used commonly for culinary purposes, and forms an ingredient in every Brazilian article of cookery.

"Fish is in plenty, but not remarkable. Prawns are very large, resembling young lobsters. Oysters are misshapen, long and deep, with a very thick shell. Their quality is dangerous, and a very small quantity, even a single fish, produces on strangers a violent cathartic effect. Red mullets are abundant and very good. There is a species of gurnet, with enormous pectoral fins as long as its body, and larger in proportion than those of a flying fish; though I do not find as they ever use them as wings. I have frequently seen them taken out of the sea, just before our windows. Dried cod, from Newfoundland, is the constant food during Lent. Among the fish peculiar to the harbor, there is one of which I have heard extraordinary stories. It is called a *mara*. When young, it is eaten as good food; but when old, it attains an enormous size and a fearful voracity; insomuch that the monks of San Bento formerly paid a large sum of money for every one destroyed. Col. Cunningham informed me, that about sixteen years ago, he remembered that three persons were devoured by it in different parts of the bay; one was taken immediately after destroying a man, on the shore of Praya Grande, and was then

exhibited at the custom-house. It required ten men, he said, to carry it; and it was covered with scales as large as a dollar. I could not learn that it had been latterly seen by any person; but the rumor of its existence still deters persons from bathing. The blacks, who are elsewhere amphibious never venture beyond their knees; and white men are very rarely seen in the water. Sharks are not dreaded in the bay

"The people of Rio can raise no *trigo*, or wheat, themselves but are very fond of wheaten bread, and are fastidious as to its quality. They consume from eighty to one hundred thousand barrels of flour annually, which is almost entirely sent from the United States; though till lately it was not much used. It is now a substitute for farinha, or meal of mandioca, the produce of the country. The bakers only purchase a few barrels from a cargo as a sample, before they venture on a large quantity; and flour of an inferior quality cannot be sold. In consequence of this, the wheaten bread at Rio is very excellent; indeed, I have never in any country met better, and seldom so good. The consumption, however, is confined to the better classes.

"The farinaceous food of the poor is black kidney beans, and mandioca meal. The former is always prepared with pork fat; the latter is a snow-white powder, from the pounded mandioca root, and eaten without any other preparation than drying and grinding; it is put into a calabash, and the prepared beans mixed with it, where they look like black beetles crawling in a heap of lime. Mandioca is also eaten with carne secco, and in that state, rations of it were served out to the Irish. The beef was dry and tough, and the flour hard and gritty; and an Irishman afterwards complained to me, that 'he got nothing to eat but saw dust and sole leather.' They also use the meal of Indian corn, which they call *milho;* but it is more generally given unground to horses, of whose food it forms a considerable portion. It is often boiled whole with sugar or treacle, and called *angu de milho;* it is a good pudding.

"The people of Rio are more intemperate in eating than in drinking. Port wine is not much used, because it is too strong and heating for the climate; that which they hold in highest esteem—at least use in the greatest quantities, is Catalonian, of which there is considerable importation every year. The common people, and particularly the negroes, use *caxas* or *cachaca*, an inferior kind of rum, distilled from some result of sugarcane. This is so cheap that foreigners, particularly sailors, get greatly addicted to it."

Of the four millions of inhabitants in Brazil, from two millions to two millions and a half are negro slaves, while the white population are but half a million, or not more than 850,000; so that the former exceed the latter in the proportion of three to one. The importation of slaves is put at 50,000 per

annum, for the last thirty years. The principal marts from which they are brought, are Angola, Congo, Angico, Gaboon, and Mosambique. Those of Angola are the most highly esteemed, and are in every respect the most tractable, and next to them the natives of Congo. The Angicos are tall and robust, and their skins jetty black and shining. They are generally distinguished by their singular mode of tattooing, which consists of three gashes made in each cheek, and extending, in a circular form, from the ear to the angle of the mouth. The Gaboons are also tall and comely, with great muscular strength; they are, however, less esteemed, from their exceeding impatience of the state of slavery to which they are reduced. They are greatly addicted to suicide, and take the first opportunity of destroying themselves. Instances have occurred, where a lot of eighteen or twenty, purchased together, have made a determination not to live; and in a short time they all stabbed themselves, or sunk rapidly under an insupportable feeling of despondency. The people of Mosambique include generally all those of Southern Africa. They are distinguished by their diminutive stature and feeble limbs, but still more by the color, inclining to brown, and some even as light as mulattoes. It is remarkable that vigor and muscularity in a negro seem intimately connected with his hue; the distinctive characteristic of the race is a black skin, and the more dark the exterior the more perfect seems the person; and as it recedes from its own and approaches to our color, it is proportionably imperfect.

According to Mr. Breckenridge, who visited Brazil in 1817—18, little skill is displayed by the inhabitants in the *mechanic arts*. Although they have the finest wood in the world for cabinet work, their furniture is very badly constructed, and the defect is supplied by a profusion of gilding. They excel, however, in making ornaments of gold, such as chains, crosses, &c.; but precious stones are not well set by them; and in general, they display but little taste. As to the *fine arts*, they are extremely low. The king's library, of sixty thousand volumes, has been thrown open for the use of the public; but within this capital of a great empire, it will be long before there will be any thing that will deserve the name of *literature*. The rich native inhabitants have generally other tastes; there is nothing to call forth public discussions from the press; there is yet, in fact, no public. The art of printing itself, which was restricted in the colonial States, is not yet sufficiently spread to satisfy the demand, small as it is. There is more printing in any one of our smallest cities, than in all Brazil.

Since the above date, the Brazilians are said to have made considerable improvement. In 1824, an Academy of Fine Arts was opened at Rio, under the auspices of the emperor, at whose expense it is chiefly supported. Connected with this academy is the National Museum, which contains the

usual objects found in such a collection. Several works of considerable merit by Brazilian authors have been issued from the press within the last two years. In Periodicals, Gazettes, and Newspapers, they are considerably advanced. Dr. Walsh states that in 1828 there were 133 periodical papers printed in the whole peninsula, of which twenty-five are published in Brazil; viz. fifteen at Rio, three at Bahia, and the rest in other places. The same author remarks, that Geography is a science in which the Brazilians seem most deficient. I never saw in any house, says he, a map even of their own country, much less of any other; and sometimes strange mistakes arise. When it was announced, in the Russian campaign, that the plague was at Bucharest, a circular was sent round, announcing that all vessels *from that port* were to perform a quarantine, before landing passengers or cargo in any part of Brazil. It was explained that Bucharest was not a port, and a second circular was issued, correcting the first, by stating, that any vessel coming from any *port in the Mediterranean*, must perform quarantine, thereby including Spain, France, and Italy!

The Brazilians have few amusements, although they are a cheerful people. They have a taste for music, and are fond of dancing. They are much given to sedentary games of chance. At particular seasons, they engage in sports of various kinds, during which they deliver themselves up to unrestrained enjoyment.

At Lent, observes a writer, "the streets were glowing with green and yellow hues, as vivid and general as the purple on the hills. This proceeded from vast quantities of balls of colored wax, which filled the shops and large baskets before the doors, of the shape and size of eggs, containing pure or scented water. I could not conceive what they were intended for till I learned by experience in a few days. The Brazilians, like all the people of a tropical climate and constitution, when the moment of enjoyment comes, deliver themselves up to it with unrestrained hilarity. This is indulged particularly during the intruso, a jubilee which precedes Lent, and the eggs were the principal pastime. A friend brought me to pay a visit, and the first salutation we received was a shower of green and yellow eggs pelted in our faces, by all the fair females of the family. We were then invited to the balconies of the windows, and saw all those in the street, filled with girls peeping out and watching the approach of some victim. When any appeared he was assailed in all directions, and ran off bedewed with water, and his hat and coat covered with green and yellow egg shells. If he stopped for a moment when he saw nobody, and took off his hat to remove the wet, some laughing girl, perched in an upper window, was ready with a basin of water, which came on him in a sheet; if he ran to the opposite side to avoid it, he received another; if he

took the middle of the narrow street, he probably received both together. Below, in the shops, and behind hall doors, crowds of men stood with large syringes and gamallas, which they ejected in a continued circuit in his face and bosom, so that by the time he arrived at the end of the street he was as completely drenched as if he were dragged through the bay. Should he, like Swift's passenger, 'fly, invoke the gods, then turning stop' to scold, he was saluted by clapping of hands and shouts of laughter, from a thousand merry faces from all the windows round him. Sometimes we saw persons thrown down and drenched with water and pelted with eggs almost to suffocation, and sometimes whole baskets of flour were discharged on his wet body till he became crusted all over; blacks and mulattoes look exceedingly grotesque when ornamented in this way. The Brazilian girls are naturally pensive looking and retiring; but at this season they change their character, and their gravity and timidity are for three days lost in inextinguishable merriment."

McLuccock in his "notes" has given the following account of the Brazilian amusement of an *ox chase* of which he was witness—a sport not less hazardous, and perhaps not much less refined, than the pleasures of an English stag hunt.

"After a ride of three or four miles on a large open plain, we found about 400 head of cattle. We rode gently round, to bring them into a more compact body, and made the animal which was to be chased, distinctly known to every individual of the party. Our settled object was to drive him to the house; and to render the sport as complete as possible, the lasso* was not to be used until there appeared a probability that he would otherwise escape. Some of the people then dashed into the midst of the herd, attentively observing the selected animal. One half of the oxen were thus driven at once from the spot,

* The *lasso* is made of narrow thongs, platted in the same way as the bridles, and is about seven or eight yards long. One end of it is firmly fixed to the hinder part of the saddle, generally on the right side: at the other side is an iron ring, about two inches in diameter. The horseman, about to use the *lasso*, forms a sort of running noose, by passing a portion of it through the ring; this is taken in the right hand, so as that the ring may be at the opposite part of the circle; the noose is then swung with care over the head, until the extreme part of it, including the ring, acquires a considerable momentum. The instrument, thus prepared, as the man advances towards his selected victim, is in due time discharged, and carries off the remainder of the string, which before hung loosely in coils on the fingers of the left hand, and seldom fails to entangle the beast. A well-trained horse, though at full speed, when the lasso is thrown, instantly stops, and turning round, pulls against the animal which is now attached to him. The balls are three in number, round, and nearly three inches in diameter. The external part of each is a sort of purse, made of hide, rendered pliable by soaking: the purse is filled with sand, and the aperture drawn close. In drying, the leather contracts, and becomes as hard as a stone. To each ball a string is attached, three or four feet long, made of platted thongs, like the *lasso*, and the three strings are united by a knot, at two feet distance from the balls. This may be called the handle of the instrument; for the person using it takes the knot in his hand, and having given it the necessary velocity, by swinging it over his head with all his might, throws it at the legs of the horse or ox, which

and others, which chose to do so, were permitted to follow without molestation; but, wherever the victim turned, a horseman met him, and stopped his career. The work was easy, until the remaining group was reduced to about twenty, which then made violent attempts to rejoin their comrades, and fiercely attacked the huntsman who intercepted them. In a short time, four of them being hard pressed, plunged into some watery ground about two miles from the house, and among them was the object of the chase. When driven from the water, this small number were more harassed than before, and perceiving their danger, exerted themselves with redoubled violence. Sometimes we were obliged to ride hard; and great coolness and address were necessary to prevent their escape behind us, and into a wood which we were now approaching. In this last respect, our efforts were vain; they gained this refuge, and we could no longer act in concert. The wood was full of thick bushes of myrtle, and many trees spread their arms horizontally seven or eight feet from the ground. It was a matter of high gratification, as well as wonder, to observe how our huntsmen rounded the bushes, and bent under the branches, so as sometimes to hang on the sides of their horses. Though unable to follow, I soon encountered our chief, who had made an unsuccessful cast with his *lasso*, and was disentangling it from the branches of a tree. I shall never forget the ardor and rapidity with which he afterwards darted and wheeled among the trees, nor lose the conviction fixed upon my mind, what execution such men, so trained, must be capable of in a country like this. My musings were soon interrupted by reaching the beach, and seeing at a distance our young hero, with the ox securely attached to his horse by the *lasso*, and leading the captive towards the house. The instrument had gone round his horns, and was fixed close to the crown of his head. The animal thus entangled advanced with the most malicious vexation, and made many ferocious efforts to gore the horse, which had before pursued, and now led him; but the wary creature, which had often before been yoked to an unnatural and violent mate, kept his eye upon the ox, and pulled at the *lasso* so as to keep it always on the stretch, and himself two springs in advance. In his precaution, he was greatly assisted by his rider, who, with equal care, watched the maddening spirit of the beast, and gave signals to the horse. Convinced, at length, that his attempts to gore his leader were vain, the ox became sullen, and was partly dragged onward. While he was in this mood, the horse passed to the right of a detached bush, and the ox, by a sud-

he wishes to secure. In their progress the balls go to the utmost distance which the strings will allow, and reaching the leg, generally pass round it; and though perhaps only slightly entangling the animal, sufficiently impede its flight.

The custom was derived from the Maraocato, and other Indian tribes, who used the *lasso* and balls with great effect against Mendonca, when he landed and founded the city of Buenos Ayres.

Brazilian Hunters.

Throwing the Lasso. P. 143

den spring, got nearly abreast with him on the left; thus, the *lasso* was brought over his back, and he was enabled to employ his utmost might to draw the horse round the bush; the horse also used all his power to counteract this manœuvre; and thus the great strength of the *lasso* was proved. By this time, the whole party was again collected, and another *lasso* applied to assist in conducting the captive, which, seemingly conscious that he was completely subdued, walked along quietly. A boat had just reached the beach, and the people were still on board, when the treacherous animal, as soon as he came near enough, made an unexpected attack, and caused them to tumble, one over another, into the water, to the great amazement of the spectators.

Returning to the hut, after a chase of three hours, milk and fruit were served to us in abundance, while the beast was taken from his former bondage, and tied to a post, where I found him bellowing with madness, and still furiously striving to release himself. A man now came forward with an instrument, called a *facam*,* somewhat resembling both a large carving-knife and a short sword; and warning every one to be on his guard, passed near the heels of the ox, and endeavored, by a back-handed stroke, to hough him. The attempt was clumsily made, and the beast, though wounded, was not disabled. Another took the instrument, and used it with greater effect; when the ox gave a desperate kick at the operator, and snapping the tendon, fell on his haunches. A third then drew a sharp knife across his throat; blood copiously followed; and with a deep bellow, expressive of rage and agony, he yielded up his life. Immediately the people set about skinning the beast, and preparing a part of him for dinner. The former operation was performed in a workmanlike manner; and the skin, as it was taken off, being carefully stretched upon the ground, preserved the flesh from blood and dirt. During this process, fires had been kindled, and had burned down to clear embers. Slices of flesh were then cut off from the ribs, as the choicest part, for the master and his guests, and roasted at a fire apart; afterwards the attendants helped themselves as they pleased, and cooked their portion after their own modes.

Horses are trained for the exercises of the field, by fastening a dry hide to the back part of the saddle, and allowing it to trail on the ground. As the horse moves, the hide rattles, and the noise alarms him; he attempts to fly, when it beats against his heels, and he kicks at it violently; but soon convinced that all his alarm and rage are fruitless, he learns to be patient and quiet. In this state a person mounts, and compels him to move forward; at first gently, afterwards at an increased pace. He begins with trampling upon the hide; but this incommodes him, perhaps almost throws him down back-

* Faca is the Portuguese word for knife of any kind.

wards; he then sets down his feet more carefully and safely. The contrivance induces him also to keep an eye turned on the object behind; while the rider takes him over rough or boggy ground, obliging him at the same time to look forward, and mark where he is going. Thus he forms a habit of quickly discerning danger, and avoiding it, from whatever quarter it may come. So much are the Brazilian horses in general fenced against alarms, that I hardly ever met with one of the description which we call skittish.*

Funerals are among the most pompous and gaudy displays of the people. Those of the better class are always conducted by night, by the light of large wax tapers, the size of flambeaux. These are borne not only by the friends of the deceased, but by any passing stranger of respectable appearance. For this purpose, one of the conductors generally stands at the door of the house in which the corpse lies and invites the passengers to come in and take a taper. Every week, at least, I have been in this way arrested, as I passed by; and as it is deemed not good manners to refuse, I latterly learned to pass over the other side, to avoid the necessity of either complying or declining.

The coffin is carried before, and the taper-bearers follow in a long procession behind, to the church, where the funeral service is read. It is there laid on a *catafalk*, or pedestal, which stands for that purpose in the middle of every aisle; priests attend, who chant the funeral service, accompanied by the organ; and when this is concluded, either the flooring of the church is raised, and the body deposited beneath, or it is brought to the cloisters, where a small receptacle, like an oven, is opened to receive it. Before it is so deposited, the lid of the coffin is raised, and a quantity of quick-lime thrown in; and when it is decomposed by this process, the bones are shut in with a lock and key. Notwithstanding their preservation of the bones of the dead, the people are remarkably careless of the remains of their deceased friends. Their only concern is, that they shall receive the last rites of their church, which they consider indispensable to the welfare of their souls. Few or no relations are present at the interment; and there is a great indifference, amounting to levity, not only among the acquaintance, who attend the funeral, but among the clergy themselves.

On some occasions of the funerals of infants, the coffin is an elegant embroidered trunk, in which the child lies enveloped in artificial flowers; and when placed on the catafalk, it looks like a work-box on a ladies' dressing-table. The cloisters where they are deposited are remarkably dry and neat, kept always fresh with paint and whitewash, and generally in a pretty garden embellished with parterres and aromatic flower-

* Luccock's Notes, pp. 224-7.

ing shrubs; so that the charnel-house is divested of every thing offensive or even dismal, and redolent with incense and perfumes.

The gayety of this is strongly contrasted with the funerals of negroes. Their naked bodies are met with every day, thrown into an old mat, suspended on a pole between two others, their arms and legs often hanging down and trailing on the ground. They are brought in this way to the large cemetery attached to the Miserecordia Hospital, and here they are thrown into a large trench, where I have seen ten or twelve bodies lying in a heap, without any covering of earth yet thrown over them.

When the person is deposited under the flooring of the church, a very offensive spectacle is often exhibited. The ground is so crammed that it is impossible to find room, and the aperture made is not sufficient to contain it; so that when the naked corpse is laid down, part of it is often seen rising above the ground. A man then takes a rammer, and deliberately pounds the body into a flat mass till it is accommodated to its situation; while all the people look on with the most perfect indifference. It is true, that it is divested of all feeling, as a Brazilian sensibly remarked to me when I mentioned the circumstance, and deserves to be held in no more estimation than the clay with which it is about to incorporate. But certainly the spectacle is very revolting, and the odor dangerously offensive; and many people are compelled to leave the church from the sense of sickness. In some churches, as I have before mentioned, the toes and foreheads protrude above the ground.

Brazil has long been celebrated for its mines of gold, and for its diamonds. The gold is generally found in small grains, which are mixed with pebbles and gravel. The gravel is taken up in bowls, and is washed by hand. A fifth part of all the gold procured, belongs to the emperor. The quantity annually obtained is estimated at about 5,000,000. The principal diamond district is that of Serro de Frio, and the diamond works near Tejuco, a town containing about 6,000 inhabitants.

The hiring of negroes to the diamond works, is the favorite occupation of all ranks in Tejuco; rich and poor endeavor to engage in it, to as great an extent as their property will allow. The pay of the slaves is trifling, compared with the risk, their labor being heavy, their maintenance poor, and their treatment harsh; there must, therefore, be some temptation not openly seen, yet as well known as light from darkness. Numbers of persons are thus induced to reside in Tejuco under various pretexts, but with no other real view than to get their negroes into the service, and to live idly on their wages, and on what they conceal or pick up. Thus, all fatten upon the pasture, except those in the extreme of indigence, and others, who, from the neglect of economy, are always poor.

The principal establishment is situated on the river Jijitonhonha, a tributary of the Rio Grande. At Mandanga, the river is from three to nine feet deep, and about as broad as the river Thames at Windsor. At the time Mr. Mawe visited the works, they were working at a curve of the river, from which the current had been diverted by means of a canal. The deeper parts of the channel were laid dry by means of chain pumps worked by a water-wheel, and the *cascalho* was then removed by means of machinery;—a saving of labor rarely thought of in a land were that labor is performed by negroes, and which had only recently been introduced by Dr. Camara. The stratum of *cascalho* consists of similar materials to that found in the gold district. In many parts, on the margin of the river, are large conglomerate masses of round pebbles ornamented by oxyde of iron, which sometimes envelope gold and diamonds. During the dry season, sufficient *cascalho* is dug up to occupy all the hands employed during the rainy months. The method of washing the *cascalho*, is thus described:—

"A shed is erected in the form of a parallelogram, twenty-five or thirty yards long, and about fifteen wide, consisting of upright posts, which support a roof thatched with long grass. Down the middle of the area of this shed, a current of water is conveyed through a canal covered with strong planks, on which the *cascalho* is laid two or three feet thick. On the other side of the area is a flooring of planks, from four to five yards long, imbedded in clay, extending the whole length of the shed, and having a slope from the canal, of three or four inches to a yard. This flooring is divided into about twenty compartments or troughs, each about three feet wide, by means of planks placed on the edge. The upper ends of all these troughs, (here called canoes,) communicate with the canal, and are so formed, that water is admitted into them between two planks that are about an inch separate. Through this opening the current falls about six inches into the trough, and may be directed into any part of it, or stopped at pleasure, by means of a small quantity of clay. Along the lower ends of the trough, a small channel is dug to carry off the water. On the heap of *cascalho*, at equal distances, are placed three high chairs for the officers or overseers. After they are seated, the negroes enter the troughs, each provided with a rake with a short handle, with which he rakes into the trough about fifty or eighty pounds of cascalho. The water being then let in upon it, the cascalho is spread abroad, and continually raked up to the head of the trough, so as to be kept in constant motion. This operation is performed for the space of a quarter of an hour; till the water begins to run clearer, having washed the earthy particles away. The gravel-like matter is raked up to the end of the trough; the larger stones are thrown out, and afterwards those of inferior size; then the whole is examined with great care for diamonds. When a negro finds one, he immediately stands upright, and claps his hand, then

extends them, holding the gem between his fore finger and thumb. An overseer receives it from him, and deposites it in a bowl suspended from the centre of the structure half full of water. In this vessel all the diamonds found in the course of the day are placed, and at the close of the work are taken out, and delivered to the principal officer, who, after they have been weighed, registers the particulars.

"When a negro is so fortunate as to find a diamond of the weight of an *octava* (17½ carats,) much ceremony takes place; he is crowned with a wreath of flowers, and carried in procession to the administrator, who gives him his freedom by paying his owner for it. He also receives a present of new clothes, and is permitted to work on his own account. When a stone of eight or ten carats is found, the negro receives two new shirts, a complete new suit, a hat, and a handsome knife. For smaller stones of trivial amount, proportionate premiums are given.

"Many precautions are taken to prevent the negroes from embezzling diamonds. Although they work in a bent position, and consequently never know whether the overseers are watching them or not, yet, it is easy for them to omit gathering any which they see, and to place them in a corner of the trough, for the purpose of secreting them at leisure hours; to prevent which, they are frequently changed while the operation is going on. A word of command being given by the overseers, they instantly move into each other's troughs, so that no opportunity of collusion can take place. If a negro be suspected of having swallowed a diamond, he is confined in a strong room until the fact can be ascertained. Formerly, the punishment inflicted on a negro for smuggling diamonds, was confiscation of his person to the state; but it being thought too hard that the owner should suffer for the offence of his servant, the penalty has been commuted for personal imprisonment and chastisement. This is a much lighter punishment than that which their owners or any white man would suffer for a similar offence."

After spending several days at Mandanga, Mr. Mawe was conducted to the diamond works at Monteiro, two miles up the river, and, at the distance of a league further, to the gold-mines of Carrapatos. Here, he was shown a heap of *cascalho*, estimated to be worth 10,000*l.* In removing this heap from the bed of the river, 400 negroes had been employed three months; and to wash it, would occupy 100 men for three months more; the expense of both operations amounting to about 1500*l.* While Mr. Mawe was here, six negroes, in the course of four hours, obtained from about a ton of *cascalho*, nearly twenty ounces troy-weight of gold. This was esteemed a very rich place, and such circumstances are of rare occurrence.

Several native Indian tribes are scattered over the remote

parts of Brazil, and are said to be ferocious and murderous. The most powerful and distinguished of these tribes are the *Guaycurus*, *Puries*, and *Botucudoes*. The first of these are the most warlike and savage; the last, though ferocious, and according to some authorities cannibal, are the most singular. The name Botucudo was given them by the Portuguese, on account of the large pieces of wood, which they wear inserted in each ear, and the under lip. Some of these plugs which are worn in the mouth are four inches in diameter. The operation of inserting it, is usually performed upon children, when they are seven or eight years old. For this purpose the lobes of the ears and the lower lip are stretched; the holes are then made with a sharp pointed stick or skewer, and very small pieces of wood are at first inserted, which afterwards give place to larger and larger, till the desired elongation is perfected. The wood used is that of the *barrigudo*, or wool-tree, which is lighter than cork, and, when carefully dried before the fire, becomes very white. Extremely light, however, as these plugs are, they weigh down the lip in old persons; in younger ones, they give it a horizontal direction, or a little raised, the lip itself appearing only like a thin ring encircling the botoque. These plugs may be removed at pleasure; the lip then falls, and shows the lower teeth through the hole. The constant pressure and friction of the *botoque*, however, soon displaces the teeth of the under-jaw, and between twenty and thirty, the Botucudo has frequently none to show. Their national ornament is, moreover, extremely troublesome at meals, and renders the operation of eating, a spectacle not a little disgusting.

The other ornaments of the Botucudoes are, necklaces made of hard berries or the teeth of animals, which are worn chiefly by the women, and diadems or bunches of feathers, which sometimes distinguish their chiefs. They also occasionally paint their bodies black, and their faces red; it is not stated whether this is their full dress, or their military costume, but it heightens the *farouche* effect of their appearance. Round the neck, every Botucudo wears, attached to a strong cord, his most precious jewel, a knife. Unlike the indigenous tribes of Peru and Mexico, they appear to have no notion of any ornamental arts or manufactures. Indolence is a predominant trait in their character, notwithstanding that they are capable of so extraordinary a degree of physical exertion; but their indolence does not degenerate into torpor, for, adds Prince Maximilian, they are gay, facetious, and ready to converse. Their huts and utensils resemble those of the Puries, except that the Botucudoes differ from them, as well as from the greater part of the South American tribes, in not sleeping in nets or hammocks, but on the ground, the bark of trees supplying them with a rude bed. They have no canoes, nor any notion of navigation; but Southey is mistaken in representing that they cannot swim.

3. PERU.

Peru lies south of Colombia and Brazil, having an area of 230,000 square miles, and a population of 1,600,000. These are divided into Creoles, or Spanish Americans, Mestizoes, European Spaniards, Negroes, Mulattoes, and native Indians.

The Creoles, or Spanish Americans, are divided into two classes; the first are nobles, who are descended from the conquerors; the second, are descended from the officers of the government and private adventurers, who have come to the country since the conquest. Among the former are Counts, Marquises, Mayorasgos or Barons, and Knights of different military orders, and these of course hold the first rank in society. They are all possessed of independent fortunes, which they inherit from their ancestors. The education of both classes is generally superior to that of their fathers, but the education of the nobles is very irregular. The oldest sons succeed to the title and estate, and the younger sons are Curas and canons, filling the various stations in the army and the church. For these stations more learning is requisite, and they are generally much better educated than their older brothers. The sons of this class ordinarily pursue the profession of their fathers; they are lawyers, clergymen, *Mineros*, or proprietors of mines, and owners of *Haciendas*, or large plantations and establishments for cultivating Coca, (the tobacco of the Indians,) and making wine, brandy, &c., and on which there are several Indian families attached to the soil, and to the personal service of the landlord.

The profession of the Law is considered the most honorable, and is the most lucrative. The lawyers of Peru amass large fortunes in a few years' practice, and the profession is a stepping stone to public office. The clergy in this country sometimes practice the law, it forming a part of their education; and both lawyers and clergymen are well acquainted with the profession. The lawyers display great ability in drafting memorials or pleadings, and eloquence in speaking before the judicial tribunals. The want of printing deprives the world of their speeches, some of which are in no wise inferior to those of the most celebrated lawyers of France. In their writing and speaking, they adopt the French manner, as they are better acquainted with the literature of that country.

The Creoles are possessed of an independent spirit; and they hate and despise the Spaniards: they form by far the most enlightened portion of the community. Their master passions are the love of knowledge, and a luxurious and splendid mode of life, and they spare no pains to furnish themselves with books, sumptuous furniture, and articles of luxury. And there-

fore, there is carried to Peru the most splendid furniture of every kind, from the first rate workshops of France, England, Germany, and Italy. Gold and silver are employed profusely in fitting out the trappings of their horse equipage, and in furnishing their houses; the vessels in the most common use, of the kitchen and bedchamber, being made of silver. Their houses contain a drawing-room and dining-room, furnished with clocks, chandeliers, looking-glasses, &c. of which they are very fond, and a room for a library. The drawing-rooms of the nobility are covered with velvet, embroidered with gold; they have tables of solid silver, and their window curtains, which are of velvet, are fringed with gold lace. Their tables are covered with a great profusion of dishes, cooked after the French and Spanish mode. They eat abundance of sweetmeats, made from the fine fruits of the country. At the tables of the nobility, there are always a great number of guests called "*commensales.*" This mode of life, which is owing to the generous and hospitable character of the creoles, who are born to independent fortunes, often degenerates into wasteful prodigality and dissipation. They are inveterate gamblers, winning and losing a moderate fortune in a single night. In the interior cities, where there are no theatres or public places of amusement, to which the wealthy and idle can resort to kill time, they fly to the card table to rid themselves of ennui, that tormenting foe to the children of fortune in the South. Cards are the usual instruments of this vicious sport, which has always been encouraged by the Spanish government, as they enjoyed the monopoly of their sale.

The ladies of Peru dress in a very splendid manner, wearing the most fine cambrics and laces of Flanders, and other rich stuffs of Europe; their wardrobes are filled with these costly articles. They are profuse in the use of perfumery, which is manufactured in great delicacy and perfection by the nuns. But what principally attracts their attention is jewelry. The European ladies when they arrive here, present a singular contrast to the ladies of the country. The Peruvian ladies cover themselves with jewels; every lady generally wears two thousand dollars worth, at least, such as rings, pearl necklaces, combs studded with brilliants, finger rings of gold and brilliants, and rosaries of pearls and diamonds. This renders the difference very striking, and the Peruvians call the European ladies "*Chapetona latonada,*"—copper women.

The Mestizoes are descendants of whites and Indians, and form the third class in Peru. They are generally possessed of moderate fortunes; they carry on the internal commerce of the country, and are the superintendents of the great possessions of the men of wealth. Their education is generally limited to reading and writing, although they have a thirst for knowledge, and are anxious to obtain a liberal education. They are dis-

tinguished for the vivacity of their intellect, and those few who are well educated, are superior to all the other classes. They are more attached to the Creoles than to the Europeans, and differ very little from them; and although their education is irregular, they supply the deficiency by the quickness of their parts. Their dress is very similar to that of the Creoles or Spaniards.

The *Cholos* are the descendants of Mestizoes and the Indians. They have little or no education, and can scarcely speak the Spanish language. Their complexion is darker than that of either of the preceding classes, and more agreeable and expressive; with small but piercing black eyes, and small beard. Their dress is a short sailor jacket or roundabout, and breeches without stockings; and with a square piece of cloth like a shawl, worn over the shoulders, crossed on the breast, and one end thrown over the left shoulder. The women dress after the fashion of the Creole ladies, in fine colored woollens, instead of silks, without bonnets, covering their heads with shawls. The different ranks of society in this country may always be known by their dress. The Cholo women are the chamber maids and nurses of the wealthy Creoles and Spaniards. The men are generally the mechanics of the country, understanding the art of dying, and of making gold and silver leaf, which are articles of great profit and demand. They are miners, and are equally skilful in this as in every other department of industry.

The Cholos are very fond of gymnastic exercises, and *bull-baiting*. They have great strength and agility of body, and delight in fighting wild beasts. They display the same serenity and activity in the bull feasts of the country as in war. Bull-baiting is a common diversion in Peru, as in all the Spanish dominions, and the Cholos particularly delight in it, taking an active part in the performance.

The performances open by a fierce bull appearing in the arena. The first *athleter* receives the furious beast on horseback, with a pike of three yards in length, with which he stabs him in the head and neck to irritate him to greater fury; the beast foaming at the mouth, and bellowing in a most frightful manner. Afterwards, seven or eight men enter on foot, with small sticks loaded with rockets, which are discharged at the bull. A quarter of an hour is thus spent in horrid combat, when a man enters with a large sword to despatch the half dead animal. In these sports men and horses are not unfrequently slain. Sometimes the Cholos mount astride of the bull, and goad him with spears, at the same time playing upon the guitar; and they will steadily and firmly maintain their position as well as if mounted on horseback, notwithstanding the furious and desperate plunges of the tormented animal.

The European Spaniards come next in order. In Peru, there are probably between 7000 and 8000, but it is impossible to tell the precise number, as no census is ever taken. Of these, many come out as officers under the government; others as private adventurers, who accumulate large fortunes by a rigid economy, and often by intermarriage with the daughters of the wealthy merchants and planters of the country. The most stupid and ignorant Spaniard is preferred to the Creoles, who are called idlers and gamblers. They hold exclusively all the lucrative offices, and enjoy the favor and protection of the government, and monopolize all the foreign commerce; they are continually in contention with the creoles, and they mutually hate and despise each other. They are warmly and stubbornly attached to their native country, and in the late revolution they frequently burst asunder the bonds of natural affection and conjugal love; fathers separating from their sons, and husbands from their wives. All their education consists in reading, writing, and the elements of arithmetic; and their religion is a blind and bigoted devotion to popery.

The Negroes are comparatively an insignificant portion of the population of Peru. They are principally slaves, and are owned more for ostentation than use. They follow their masters and mistresses in rich dresses to church, and to public amusements. They are not so much an article of commerce in the interior of Peru, as in Buenos Ayres, Lima, and Moqueguea; but when once introduced into a family, they regularly descend from father to son. On the Pacific coast, from Arica to Lima, slaves are numerous; and on the sugar plantations, in the breweries and manufactories, they are treated with great severity; to send a negro to Moqueguea is, in his imagination, to send him to the infernal regions.

The Mulattoes are not numerous; they are generally free, and of bad character. They are much addicted to thieving; are sycophantic in their manners, and very submissive and obsequious to the whites. Their occupation is generally in the fields and mines. The prisons of the country are very commonly tenanted by these persons, while an Indian is rarely seen in them. In Lima, and on the coast of Peru, the mulattoes differ from those of the interior, being better educated, and possessed of considerable property.

The Peruvian Indians are generally of middle stature, and well proportioned; their general complexion is a copper color, although in the warmer regions they are as fair as the people of the South of Europe. They have long black hair, which they wear loose on their shoulders, when attending upon religious exercises; they have no beards; they possess great muscular strength, which is owing to their temperate mode of life and constant exercise; all the heavy work of the country

being performed by them without the aid of machinery. They will carry on their shoulders 150 lbs. weight of every kind of heavy articles, after the fashion of the Israelites. The magnificent monuments of antiquity in Cuzco, which are built of stones, some measuring from 10 to 15 yards in length, and which were brought from great distances, are the work of the Indians, and proofs of their great muscular strength; and the grand temples and structures of modern times, which are built of granite, were erected by them without the use of machinery. The high roads, causeways, aqueducts, bridges, paintings, sculpture, &c. &c., are the work of their hands. Their food is of the most innocent and simple kind; it consists of potatoes, milk, maize, *quinoa*, a fine grain, *chunu*, or dried potatoes, barley, pepper, and vegetables, dressed with salt, which they use in abundance. They eat a little beef. They use freely a bitter herb they call *Coca*, which they chew, as the people of this country do tobacco, and it seems as indispensable to their comfort. They rise in the morning before the break of day, the year round, and go into the field to their daily work; some to tend cattle, and others to cultivate the ground. They sleep on the floor of their cabins, without beds. They dress in a short woollen frock and short breeches or drawers, which are manufactured in their own families; they wear sandals similar to those worn by the Romans; their head-dress is a woollen cap, and over it a bonnet, with a broad brim, to protect them from the sun.

The dress of the women is a long woollen frock, frequently extremely fine, and of every variety of color to gratify female caprice; this is fastened round the waist with an ornamented girdle, and over it they wear a square piece of cloth, or shawl, which is fastened on the bosom by a silver pin, called *toupo*, from 4 to 5 inches in length, flattened at the head, and sometimes studded with gems. The girls wear their dress higher than the married women. The Catholic rosaries and the cross are always appendages to their dress. They, for the most part, live out of the great towns, fearing all white men, who do not speak their language, and who, too often, defraud and oppress them. The Indian is mild and patient in his disposition, and suffers every vexation without complaint; retired in his cabin, he finds himself happy when at a distance from the Spaniards.

Their houses are constructed to suit the climate, of a conic figure, with one door, and without windows; they are built of unbaked brick. Their beasts of burden are the Llama and the Ass. The llama is a slow-motioned animal, well suited to the genius of the Indian. In travelling, the Indian slowly follows the steps of his llama, making his day's journey of about three leagues. The male and female Indians, as they travel along the roads, are constantly employed in some work of industry, making cords or sewing. They are never idle.

The Indians possess great skill in agriculture, and particu-

larly in irrigation. In some districts, water is conveyed in aqueducts of stone, with great facility, for a distance of twenty miles. They are not subject to diseases like the European Spaniards; an Indian of thirty, is called a boy; they are never afflicted with the toothache, and never wear spectacles. They possess a peculiar talent at following the track of their own domestic animals; if a llama escapes from its flock, its owner will pursue it, distinguishing its footsteps from those of every other animal of the same species, for any distance; they are very fond of dogs, and keep great numbers—a single Indian sometimes forty. They are remarkable for their fidelity to their masters, and preserve with great care every thing intrusted to them; they never steal, are good husbands and fathers, know no dissolution of the marriage bonds, never forget an act of kindness, and are naturally generous and hospitable.*

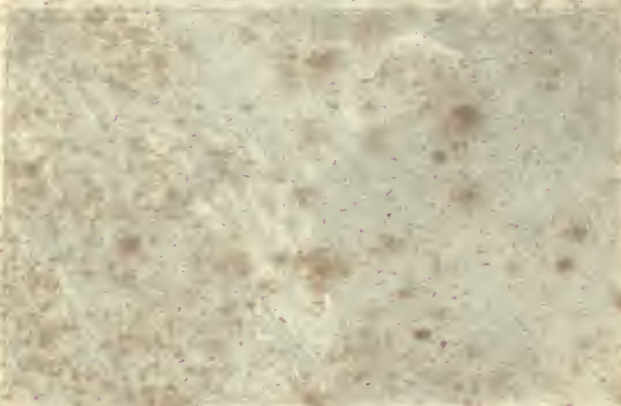
The principal source of wealth to Peru is its mines; these are worked by a very different class of persons from those of Mexico. In the latter country, mining is carried on by persons of fortune and distinction, on a great scale; but in Peru the miner is generally an adventurous speculator, who trades with borrowed funds, and is subject to great disadvantages. The ores are extremely rich, yielding from five to fifty pounds of silver, for every hundred weight of ore. The annual mean produce of the gold and silver mines of Peru, Humboldt estimated at 6,000,000 of dollars. Peru is the only part of Spanish America which produces quicksilver in abundance; it is found in whitish masses resembling ill-burnt brick. The famous mercury mine of Guancanelica, is situated in the mountain of Santa Barbara. The bottom of this mine is 13,805 feet above the level of the sea; so that the miners work in a point 1,640 feet higher than the summit of the peak of Teneriffe.

Agriculture seldom flourishes in mining countries; this is pre-eminently true of Peru. Its soil is far from being fertile, and the few advantages which it possesses, are sadly neglected. Many of the towns on the western coast, besides Lima, are obliged to depend on Chili for their provisions.

The commerce of Peru is not extensive. Its exports are gold and silver, wine, brandy, sugar, Jesuits bark, fine wool of the *vicunna*, or sheep of the Andes, &c. The importations are European goods, live stock, provisions, furniture, tallow, indigo, &c. Its trade is carried on with Europe, the East Indies, Mexico, Guatemala, Chili, and the provinces of Rio de la Plata.

Among the *amusements* of the Peruvians are dancing, music, bull-fights, and cock-fighting. The means of education

* Letters on the United Provinces of South America.



Botucudoes—Indians of Brazil. P. 150.

Crossing the Cordillera.

are extremely limited. The religion is Roman Catholic. The government is republican, and, in its form, similar to that of the United States.

4. BOLIVIA.

In our progress south from Peru, we meet with *Bolivia*, a Republic comprehending seven Provinces or Departments, and so called in honor of the celebrated Simon Bolivar, who wrested it from the dominion of the Spaniards in 1824. Its constitution was adopted in 1826. It formerly belonged to Peru, and was called *Upper Peru.* Its length from N.N.E. to S.S.W. is about 1,140 miles.

The population of Bolivia is estimated at 1,300,000, a portion of whom are Indians, who are represented to be of errant and warlike dispositions, particularly the *Chiquitos.* The other inhabitants so strongly resemble the corresponding classes of Peru, that a particular description of them would be superfluous.

The principal objects of interest in Bolivia to travellers like ourselves, are the city and mines of Potosi, to a brief view of which we must limit our survey.

Potosi is situated in the centre of the Province of the same name, 1,650 miles from Buenos Ayres, 1,215 miles from Lima, and 300 from the coast of the Pacific. It stands at the *base* of the mountain of Potosi, and yet its elevation above the level of the sea is estimated at 11,000 feet, nearly twice as high as the White Hills of New Hampshire. The figure of the mountain is conical, and is covered with green, red, yellow, and blue spots, which give it a very curious appearance; it resembles no other mountain in the world; it is entirely destitute of trees or shrubs.

With its suburbs, it was formerly nearly three leagues in circumference; but it is now greatly reduced both as to extent and population. The latter many years since was estimated variously from 40,000 to 70,000, and even as high as 100,000; but later authorities reduce this number to 12,000 or 15,000. The streets of the city are narrow and irregular. The houses are uniformly of one story, built of stone and bricks, with balconies of wood, and without chimneys. Each house contains a drawing-room, dining-room, bed-rooms, &c., and each servant has his separate apartment.

The *climate* of Potosi is very cold; and for the distance of twelve miles around the city, there are no trees or shrubbery of any kind, and nothing vegetates, except a species of green moss. The markets, however, are abundantly supplied from the country, provisions being brought on llamas, asses, and

mules, thousands of which may be seen of a morning winding their way towards the city with their burdens.

This city is much frequented by strangers from different parts of the country; it is a place of great gayety and dissipation. There are no theatres, and the principal amusements for all classes is gambling; and faro-banks and billiard tables are scattered all over the city. The city is immensely rich in gold and silver; money is within the reach of everybody, and very abundant, as may be supposed, when more than $10,000 are coined every day, the year round. The *Azogueros** are extremely profuse in their expenditures, squandering their enormous wealth with the same liberal hand with which it is poured into their lap. As the source of their wealth is in their inexhaustible mines, and if poor to-day, they may be rich to-morrow, their habits become essentially different from those of the merchant or manufacturer, whose profits depend upon calculation and economy.

The manufactures of this city are in a wretched state, being confined principally to the making of leather, hats, and tools from imported steel, which is sold at an enormous price. The leather is made from goat-skins, which are of superior quality and very abundant here. Gold leaf is also manufactured in great quantities. This article is much used in the churches, and the candles even are gilded before they are lighted; and in the private houses of the rich, the leaves of the flowers which they have in great abundance in their drawing-rooms, are often gilded with gold leaf. There are no carriages in this city, and when the ladies take the air, it is on the backs of horses or mules, or in sedan chairs, which are very common. There are persons here whose profession it is to teach the mules and horses to travel with an easy gait, for the ladies. There is another mode of travelling which is curious, a chair is fixed on poles which are laid across the backs of two mules, and in which two or three persons frequently ride. The Countess of Casa Real, a few years ago, attempted to introduce coaches into the city, but the first time her carriage was drove into the street, it was fairly ran away with by the mules, and dashed to pieces against the church. The city is situated on the side of the lower part of the mountain, in the valley at the foot of it, and is altogether too steep and irregular to admit of wheel carriages.†

The silver mine found in the mountain of Potosi has rendered this place celebrated throughout the world. It was discovered in 1545, by a Peruvian Indian, named *Hualpa*, who in pursuing some goats up the mountain, laid hold of a bush, whose

* In Mexico, the *Azogueros*, according to Humboldt, are miners, or those who are employed in the amalgamation of metals. In Peru these persons are called *Beneficiadores*.

† Pazos' Letters on South America.

roots giving way, disclosed a large vein of silver. For a time, Hualpa concealed the knowledge of his discovery even from his friends—but his sudden and abounding wealth exciting the suspicions of his Indian friends, they at length induced him to reveal the secret to them. Not long after, upon an occasion of quarrelling with Hualpa, the latter made known the existence of the mine to his master, who was a Spaniard. It was immediately registered, and has been wrought from that date to the present time. Such is the common story of the manner in which this mine was first discovered: but Pazos in his letters on South America states that in Potosi, "the *people* say the first discoverer was not Hualpa, but Potocchi, Potosi, or Potocsi, from whom the mountain takes its name."

The quantity of silver which has been obtained from the mines of Potosi can probably never be accurately estimated. It has been immense, and though the mines are not so productive as formerly, millions are yet annually obtained. The following is the estimate of Bell, of the produce of these mines, to the year 1803.

Years.	Marks.	Dollars.	Pounds Sterling
From 1545 to 1556	15,000,000	127,500,000	28,687,500
— 1556 to 1578	5,765,827	49,009,530	11,027,144 5s.
— 1578 to 1736	71,818,686	610,458,835	137,353,237, 17s. 6d.
— 1736 to 1789	15,074,044	128,129,374	28,829,109
— 1789 to 1803	5,411,764	46,000,000	10,350,000
Years.	Marks.	Dollars.	Pounds Sterling.
Total in 258 years	113,070,321	961,097,739	216,246,991 10s.
Allowance of the value of the piastre before 1600	26,351,765	220,000,000	49,500,000
Add one fourth of the above total registered produce for contraband	34,738,110	295,274,435	67,436,649
Total of registered and unregistered produce extracted from the mines of Potosi, from 1545 to 1803	174,160,196	1,476,372,174	332,183,749 11s. 8 1-4d.

"The most flourishing period of the mines of Potosi, during the period from 1556 to 1789, was that from 1585 to 1606. For several successive years, the royal fifth amounted to 1,500,000 dollars, which supposes a produce of 1,490,000 or 882,000 marks, according as we estimate the piastre at 13½ or 8 reals, equivalent to 12,665,000 or 7,497,000 dollars. After 1606, the produce gradually diminished, especially since 1694. From 1606 to 1688, the annual produce was never below 350,000 marks, or 3,015,000 dollars. During the latter half of the 18th century, it generally supplied from 300,000 to 400,000 marks, a yearly produce this, too considerable to allow us to advance, with Robertson, that these mines are no longer worth working. They are not, indeed, the first in the known world, but they may still be ranked immediately after those of Guanaxuato, in Mexico That they do not yield so much as formerly,

is not at all owing to their exhaustion, but to the ignorance of the Spanish miners, by whose unskilful management most of the pits are allowed to remain full of water. Steam engines, the powers of which are so well understood in this country, are here wholly unknown. In the opinion of Helms, the mines of Potosi might easily be made, with moderate skill and management, to yield 20,000,000, or even 30,000,000 dollars annually. In addition to 2,000 Indians employed as miners, there are 15,000 llamas, and 15,000 mules, employed in carrying the ore from the mountain of Potosi to the amalgamation works."

The process of separating the metals from their ores is thus described by Wilcocke: "The ores are first reduced to a fine powder or flour by hammers; sometimes in order to render them more friable, they are previously roasted, in an oven or furnace. The powder is sifted through fine iron or copper sieves, which are large, and handled by four or five Indians; the fine powder is taken away for amalgamation, and the coarse is returned to the mill. The ore is sometimes pulverized dry, and sometimes with water; if dry, it is afterwards wet, and well kneaded with the feet for a considerable time, which is done by the Indians. The mud is then laid upon a floor in square parcels of a foot thick, each containing about 2500 weight, and these masses are called *cuerpos* or bodies. On these heaps about 200 pounds of common salt are thrown, which is moulded and incorporated with the metallic mud for two or three days. After this, the proportion of mercury which is judged proper, is added to the mass. The quantity of mercury used depends upon the supposed richness of the ore. They generally allow from four and a half to six pounds of mercury to one pound of silver. The masses are now stirred eight or ten times a day in order to promote the chemical action, and to accelerate the amalgamation of the mercury and silver; and for this purpose, lime is also frequently added, and sometimes lead or tin ore. In cold weather this process of amalgamation goes on slowly, so that they are often obliged to stir the mass, during a month or six weeks. When the silver is supposed to be all collected, the mass is carried to the vats, made of stone or wood, and lined with leather, into which a current of water is directed, to wash off the earth. There are commonly three vats through which the mineral is passed, and the same process is performed in each. When the water runs off clear, the amalgam is found at the bottom of the vats. This is put in a woollen bag, and hung up for the quicksilver to drain out; it is then beat with flat pieces of wood, and pressed by a weight laid upon it; when as much of the quicksilver as can be got out by this means is expelled, they put the paste or residuum into a mould of wood, made in the form of a pyramid, at the bottom of which is a copper plate full of holes; after it has become hard, the mould is taken off and the mass

with its copper bottom is placed over a vessel of water, and is covered with an earthen cap or reversed crucible, on which ignited charcoal is placed in order to evaporate the quicksilver, some part of which is collected by the cap with which the mass is covered, and is saved. After the evaporation, there remains a lump of grains of silver, which require to be fused before they become united into one mass; they are then cast into ingots, which are stamped. The ingots are cast in a pyramidal form when destined for the mint; if intended for private use, they are moulded into a variety of fancy figures according to individual taste, and are frequently employed to ornament the houses of the proprietors of the mines. In these tedious and rude processes of amalgamation, it is calculated that one third at least of the silver is lost, and twice the time and expense incurred, which would be necessary, in a more enlightened mode, to complete the operation. Of the mercury it is impossible to say how much is wasted, but according to Humboldt, the *Azogueros* of Mexico, by whom metallurgy is much better understood, lose in general from eleven to fourteen ounces of mercury for every eight ounces of silver. The *beneficiadores* of Potosi, are by far the most skilful of all Upper Peru. In the other provinces, instead of triturating wheels, they use grindstones to pulverize the ores, and every operation is equally rude and slovenly. The mode I have described, is the only one practised in Potosi, in extracting the metals from their ores; and the chemical principles upon which the various processes depend, are probably not at all understood by those who have practised them for many years."

Our remarks upon Bolivia, few as they have been, must here be brought to a close. To-morrow, in resuming the story of our wanderings, we expect to have passed to a latitude still more southern, and to speak of a country far more interesting.

5. BUENOS AYRES.

This immense country is bounded north by Bolivia; east by Paraguay, the river La Plata, and the Atlantic Ocean; south by the Atlantic and Patagonia, and west by Chili and the Pacific. Its extreme length is 1660 miles, and its breadth 1060. A great part of the territory consists of vast plains called *pampas*. They commence at 73 miles west from Buenos Ayres, and extend upwards of 1200 miles in length, and 500 in breadth. Hence the population of Buenos Ayres is small in comparison with its territory. It is computed at two millions, consisting of descendants of Spaniards, Indians, Negroes, and Mulattoes.

Persons, dispositions, and manners of the native, or Spanish inhabitants of Buenos Ayres.—"It might be supposed," observes the author of a Five Years Residence in Buenos Ayres

"from the latitude in which this city is situated, that the faces and general appearance of the natives would partake of a dusky hue; as regards the male sex, this is certainly the case, though here and there the reverse is seen. Of the females, however, many can boast a countenance of roses and lilies equal to those of a colder climate. Amongst the mulatto cast, there are some pretty girls. I have noticed that some distinctions are kept up, the word *mulatto* being often used as a term of reproach; this is illiberal. One or two families of red haired children are rather remarkable in a country where the darker hue predominates. I really thought they were of Scotch extraction, till I was informed to the contrary."

It is rarely we see, in Buenos Ayres, a person marked with the small pox, vaccination being generally practised; and there are very few deformed people. Indeed, the generality of them may be called handsome. The young men are well-grown, possess good figures, and their manners render them truly agreeable.

Faces may be seen here of female beauty, worthy a painter's study;—the intelligent dark eye, polished forehead, and persons moulded by grace itself. England is called the land of beauty, and it deserves its name; but beauty is not peculiar to England alone. Buenos Ayres contains within its walls as much loveliness as imagination can dream of.

The stately elegance of walk, for which the Spanish ladies are so remarkable, is in no place more conspicuous than in Buenos Ayres: and it is not confined to the upper class—females of all descriptions possess it; one must therefore conclude it not to be an acquired accomplishment. If my fair countrywomen would deign to imitate them in this respect, and get rid of that ungraceful postman-like pace they now have, I should love them all the better.

The inhabitants possess a happy medium between French vivacity and English reserve. An Englishman feels at home with them; for should he be deficient in the language, he need not fear that his blunders will be laughed at. In sickness, they are proverbial for their kind attention, as many of my countrymen have experienced, preparing every little delicacy they think will please. It is only to know these people, to esteem them.

The enthusiasm with which the Spaniards regard the female sex, like most other things, has, doubtless, been exaggerated. In Buenos Ayres, if they have not exactly caught this enthusiasm, they have done better; their attentions are founded on real respect to the virtues of the sex, and are therefore more likely to last.

The character given to the Spaniards, of all descriptions, for jealousy of their females, must have been either fabulous, or a great change has taken place, for nothing approaching to it can be observed in their descendants here. The gentlemen conduct themselves with the most marked politeness towards

the females, paying them the greatest attention and respect. I have heard it asserted, that they make negligent husbands. In every populous city, no doubt, many of this class are to be found: but those Buenos Ayrean husbands whom I have the pleasure of knowing, seem devotedly attached to their wives, behaving with a tenderness not every day found even in England, that land of domestic felicity.

The ladies appear equal in affection; and are kind and tender mothers. It is pleasing to see the care and fondness they bestow on their children. A stranger need not be a day in Buenos Ayres without discovering this, and such traits speak volumes. They do not follow the unmotherly practice of putting their infants out to nurse, thinking it no disgrace to suckle their own offspring. In my opinion, there is as fair a proportion of married happiness in this city, as can be found in those that bear a name of being more domesticated.

The compliments of salutation are much the same as in England, with the gentlemen, *viz.* the good old hearty shake of the hand. The French embrace of the males, kissing each other, is not followed; for which I am better pleased. Much as I esteem my friends of Buenos Ayres, I wish no other than female lips to touch my cheek. The salutation of the females, on bidding adieu for long journeys or on returning from one, is kissing and embracing each other; in this respect, they differ but little from British females—perhaps a little more fervent. I have seen ladies when returned from a voyage to Monte Video, hug their old black servant who has come to meet them on the beach, with all the ardor of affection, so different from our notions of propriety.

Should a lady be seized with a fit of yawning, she crosses herself with the most burlesque sanctity. The style in which they cross themselves, requires a rehearsal to understand it; they touch the cheeks, chin, and bosom, quick with the thumb, or, as a military man would denominate it, in double quick time.

Smoking cigars is a general practice. I might almost add, with men, women, and children; the ladies of the better class, always excepted, though report says, they will, in secret, take the luxury of a cigar. Here, boys of eight, nine, and ten years of age, may be seen smoking.

The English soon get into the fashion; and most of them are as fond of the cigar as the natives, who are smoking from the time they get up, until they go to bed. If they ride on horseback, a cigar is in their mouths. Should they alight in the streets, it is only to stop the first person they meet smoking, to obtain one. I have often smiled to see a first rate Creolian dandy lighting his cigar from that of some dirty black fellow.

Havana cigars are the favorites, but they are dear, and not at all times to be had in perfection. The paper ones, or cigars de Hoja, made from the tobacco leaf, are mostly used,

and by many preferred. The manufacture of them affords employment to a great many people, including females.

So refined are their ideas of politeness, that a person smoking invariably takes the cigar from his mouth when passing another in the street.

In another branch of politeness, Buenos Ayres is not out done, even by Paris itself; *viz.* the constant custom of taking off the hat when meeting each other in the street. The English mode of touching the hat is too groom and footman-like to be followed here; theirs is taken entirely from the head; and when in compliment to ladies, they remain uncovered until the objects of their politeness have passed. It is managed gracefully—removing the hat from behind, similar to those who are accustomed to wear wigs; it may be, to save the fronts from dilapidation, which such continual calls on them would occasion.

The plant called *yerba*, the growth of Paraguay and the Brazils, is the tea of Buenos Ayres. They drink it out of a small globe, to which a tube is fixed nearly as long as our tobacco-pipe; it is called the matte pot, and the beverage drawn from the yerba, is the *mattê*. These pots are generally of silver; and they hand them from one to the other in drinking—a practice not the most cleanly. When I first saw the tubes in the ladies' mouths, I conceived they were smoking. Matte has not a bad flavor, but nothing equal to tea. It is reported by some, to be pernicious to the teeth. In visiting-parties, it is always handed round. It carries such an idea of the tobacco pipe, that I do not much admire seeing these matte-pots in the hands of ladies.

In general, the time of meals in Buenos Ayrean families, is pretty nearly as follows:—They have *matte* the first thing, which they often take in bed; at eight or nine, they have what we should call breakfast, beefsteaks, &c.; dinner at two and three; *matte* at six and seven, followed after by a supper. The fashionable London hours of breakfasting at one and two in the afternoon, and dining at eight or nine in the evening, have not travelled to this quarter of the globe yet. They drink wine out of tumbler glasses.

The *siesta*, or afternoon nap, is not so regularly taken as formerly: they have got more into the habits of business, and cannot afford time for sleeping in the day; and it does away the remark, that, during *siesta* time, nobody is to be seen in the streets but Englishmen and dogs. The *siesta* has its regular season, beginning and ending with summer. The plodding and industrious world cry out against this practice as encouraging sloth; but I think a nap after dinner, in warm latitudes, both refreshing and conducive to health.

Houses are not provided with the convenience of bells; their servants are summoned either by calling, or making a noise upon the tables. At meals, the servants and slaves are in attendance at the table.

They retire to rest in winter at ten or eleven; in summer, later, as at this season they enjoy the cool of evening from the azoteas, or from seats near the windows.

A walk in the streets on a fine summer's night is not uninteresting, from the number of ladies walking and at the windows. Evening is the time devoted by ladies to shopping. A night previous to a holyday or Sunday, the shops are crowded.

In families of respectability, which have unmarried daughters, weekly *tertulias*, or public dances, are often held during the winter, which, they say, are for the purpose of showing the young ladies off, and getting them husbands.

These dances are got up at very little expense or preparation. One of the ladies presides at the piano; the refreshments are cakes, sweetmeats, and liqueurs: a few dollars provides for all. The sumptuous repasts provided on such occasions in England, bespeak so much of ceremony as considerably to mar the pleasure.

On birthdays compliments are sent and received, with presents of sweetmeats, &c., and dinners and tertulias are given. Those days are more observed than with us, but the itinerant musicians about the doors have a little fallen off lately.

Sweetmeats are much eaten, and by the children in large quantities. In coffee-houses they sprinkle the toast with sugar; an English child would call them "sugar babies." I am not dentist enough to decide whether this is one of the causes of decayed teeth, so often observed in young people, and the prevailing malady of the toothache; but persons are continually seen with their faces tied up for this complaint: it is, indeed, a disease of the country. Bad teeth are a sad drawback, as they are both "useful and ornamental," and the purchase of new teeth and gums in Buenos Ayres would be rather difficult; besides, all the world must know about it. In London and Paris such things pass as nothing.

When walking in public, the female rarely takes the arm of a gentleman, except it be night. This seems to us an unsocial fashion. At dark, however, the restriction ceases, and ladies will then honor us by accepting our arm: with married persons, this is more common. The Englishman and his wife, in spite of Spanish modes, are seen trotting comfortably along the Alameda on Sunday, arm in arm, as if at home.

Neither is it the fashion for gentlemen to escort the ladies, but to the theatre or public places; their visits and shopping are in company only with their own sex. If a fair lady should waive this rule, and allow us to proceed by her side for a few streets, it would be the height of vulgarity to offer the arm. In England we have other notions of gentility.

At the ball-room the females sit together, when not engaged in dancing. During this pause, some gentleman will, with hesitating steps, approach them, and solicit a lady to waltz or dance a minuet with him.

The Spaniards pride themselves upon the delicacy and re-

spect with which they treat the females; and though there are many Spanish customs which I think "more honored in the breach than the observance," this is one, I trust, will last forever.*

In their attire, observes the same author, the gentlemen of Buenos Ayres follow the English fashion. From the summer's heat, jackets and light trousers are worn, with straw hats, particularly those singularly shaped ones from Chili. It is not genteel to wear jackets at the theatre, or at parties. From November to March light clothing is very agreeable, except now and then during some days of cold.

In England they would smile to see the dress of the boys in Buenos Ayres; they have long coats, capotes, large hats, Wellington trousers, and boots; and this for children of eight and nine years of age, who look like men of Lilliput.

The dress of the Buenos Ayrean ladies includes all that is charming in female attire. White is the prevailing color. The waist is neither so short as the French, nor so long as the English. Shawls of all descriptions are worn; some of them serve both for veil and shawl, covering the bosom, and hanging loosely over the back part of the head. The face is never concealed.

The greatest attention is paid to the hair, which is suffered to grow to a considerable length, and is fastened by a comb behind, with ringlets in the front. Caps or bonnets are never worn, even in extreme old age. The elderly lady has her white locks as carefully combed as when in youth, and the same peculiar style of managing the veil. They have not recourse to powder, or other disguises, to hide the approach of age. In company they are exceedingly free and talkative, and very cheerful. It is a sight not devoid of interest to see them gliding along in their black attire to church, at which they are the most constant visitants—the jaded forms of what was once, perhaps, so lovely.

The wearing of mourning does not continue so long as with us; neither are young and handsome widows disfigured by those close and melancholy looking caps that we see in England.

Fans are the ladies' constant companions—in the street, theatre, ball, and chamber; and their style of using them is unique, and graceful. They are expensive: I have heard of sixty to seventy dollars being given for one. The French send a great many, with all the embellishments so peculiar to that nation.

The dress of the female children displays equal taste with that of their elders; from which, indeed, there is little difference—the short-sleeved frock, silk stockings, curled hair, and fan. They walk the streets with immense importance—the miniatures of those of maturer age.†

* Five Years Residence in Buenos Ayres. † Ibid

Gaming is a common amusement. Cock fighting also is practised by a particular class of people. A good English game-cock commands thirty and even forty dollars. Shooting and fishing are not practised to a great extent. Fish are generally taken on horseback. Two horses are attached, one to each end of the net—a man standing on their backs. In this manner they proceed into the water, the horses often being obliged to swim on account of the depth of the water. Having made a sufficient circuit, the horses return to the shore dragging their nets. Throwing the lasso is also a favorite amusement of this country, and is performed by the natives with great dexterity. A man on horseback, holding the *lasso*, (a rope looped at the end,) rides among a herd of cattle, casting the rope towards the one he wishes to entrap; the first attempt almost always succeeds, and the animal is fast secured by the leg. They practise this *lasso* from boyhood: it is a formidable weapon against a flying enemy.

During *Carnival*, they have a disgusting practice: in place of music, masques, and dancing, they amuse themselves by throwing buckets and pans of water from the tops of houses and windows, sousing every passenger that passes, and following each other, from house to house, in regular water attacks. Egg-shells filled with water are also thrown: these are sold in the streets. The audience, on leaving the theatre the night before carnival, get a plentiful salute of them. It lasts three days; and many persons go out of town to avoid it, as it is hardly possible to walk the streets without a ducking. The ladies receive no mercy; neither do they deserve any, for they take a most active part. Repeatedly, on passing groups of them, at night, an egg of water has been adroitly put into my bosom. Those whose occupations lead them into the street, must expect a wetting. Strangers seem to join in the sport with great glee. An English master of a vessel just arrived, received a bucket of water. Not being aware of the practice, he took up bricks, swearing he would break every window in the house. He could scarcely be pacified. Many persons have been seriously ill from the effects of Carnival playing. The newspapers and police have interfered to suppress it, hitherto without effect, though it is somewhat lessened. They follow it as an ancient custom of the country.

Bull-Fights.—The following description of this most barbarous amusement, is from the pen of H. M. Brackenridge, Esq. "Our arrival at Buenos Ayres happened to be during Lent; the circus and theatre were closed, and public amusements suspended. My curiosity was a good deal excited to see the bull-fights, the favorite amusement in all Spanish countries. As soon as the circus was opened, I took the earliest opportunity of attending it. It is a circular amphitheatre, capable of containing between two and three thousand persons. The

arena is about one hundred and fifty feet in diameter, with an enclosure of about sixty feet high, with openings, at intervals, sufficiently wide to admit the body of a man; at one end there is a small covered pen, with stalls, in which the bulls were confined, and opening into the arena by a gate. On the opposite side, there was a large gate, at which the bulls were dragged out, after being killed. I found the place considerably crowded; but chiefly by the lower classes of people; at least the females appeared to be such. At one side of the toro, there was a seat appropriated to the city authorities; formerly, the viceroy, and some of the principal public functionaries, had, also, their places set apart; but this is no longer the case, as it is considered even disrespectable for those persons to be seen here. The town-major, who is the chief officer of the police, always attends on these occasions, and presides, in order to prevent any disorder or disturbance. Immediately below his seat, there was a band of music, which played before the commencement of the bull-fights, and during the intervals between them. When the spectators had begun to assemble, a guard of soldiers, about thirty in number, was marched into the arena, and after going through a variety of evolutions, were divided into small detachments, and distributed through the different parts of the toro. The different combatants, who were to display their skill and courage on the occasion, came forward, and made their obeisance to the town major, and then retired to their places. The first two were on horseback, called the *piccadores;* one a Chilian, of enormous stature and bodily strength, the other a half-Indian, of a more delicate frame, and a more sprightly countenance. They had both been convicted of crimes, and condemned to fight bulls for the amusement of the public; their irons were not taken off until immediately before entering the toro. There were five or six others, called *bandaleros*, with different colored flags, for the purpose of provoking and teasing the bull; the last were the *mattadores;* having in the left hand a flag, and in the right a sword. The *piccadores* were armed with pikes, about twelve feet in length, with the point so as to wound the animal without penetrating deeply; they posted themselves on the left side of the place whence the bull was to be let out, and at the distance of fifteen or twenty paces from each other. On the signal given, the gate flew open, and a furious animal rushed forth. He immediately made at the Chilian, but feeling the point of the steel in his shoulder, he suddenly wheeled round and ran towards the middle of the arena, when the *bandaleros* endeavored to provoke him with their flags. It was the turn of the mestizo to receive him next on his lance; but it was not until after the bull had chased both several times round the circus, that he could venture to take such a position as would justify his engaging him; it was necessary to be near the enclosure, so as to have its support, otherwise, in a furious assault of the bull, he might be overturned. The animal attacked the half

Indian with greater fury than the other, but on feeling the steel, withdrew in the same manner; after this was repeated several times, the bull seemed no longer inclined to attack the *piccadores*. At the tap of the drum, the *piccadores* withdrew from the contest; the *bandaleros* next advanced with crackers, which they dexterously thrust into different parts of the animal's body, who had now become rather sullen; but as soon as they exploded, and scorched him severely, he grew furious, and ran about bellowing with rage and agony; no one but a savage could witness this scene, for the first time, without being shocked. The crackers being consumed, the animal stood still, his tongue lolling out, with panting sides and eyes blind with rage. The *mattadore* now came forward; at first the generous animal showed reluctance to take notice of him, but on being provoked, he make a plunge at the flag held in his hand, while the *mattadore* dexterously avoiding him, thrust his sword between the neck under his shoulder, thus giving him a mortal wound. The band of music struck up, the gates of the toro were thrown open, five or six gauchos rushed in on horseback, threw their lassoes about him, some fastening about his horns, others about his legs and body, and in this manner, in an instant, bore him out of the circus, in the midst of the shouts of the multitude. Seven other bulls were let out in succession, and the same circumstances repeated, with very little variation. The whole was terminated with a feat, performed by a wild gaucho; the bull being let out, he was immediately lassoed by the gauchos on horseback, who threw him and held him fast by pulling in opposite directions; he was then tied, and a saddle girt on him by the gaucho, who was bare-legged, and had nothing on but a shirt, and a kind of petticoat, something like a Scotch kilt, the ordinary dress of these people. The animal being properly prepared, he was suffered to rise with the gaucho on his back; and ran perfectly wild and furious round the circus, leaping, plunging, and bellowing, to the great diversion of the spectators, while the gaucho was continually goading him with an enormous pair of spurs; and lashing him with his whip. When the animal was sufficiently tortured in this way, the gaucho drew his knife and plunged it in the spinal marrow; the bull fell as if struck by lightning, rolled upon his back with his feet in the air, which were not even seen to quiver. Such is the barbarous *amusement* of bull-fighting, formerly the delight of the representatives of the kings of Spain, and their mimic royalty; in a more enlightened and a happier age, confined here to the coarse and vulgar; and it is to be hoped that, in the progress of science, liberty. and civilization, it will disappear forever."*

Not many carriages or coaches are to be seen at Buenos Ayres; but they increase in number. The *calle coche*, or

* Brackenridge's Voyage to South America.

street coach, is much used; it is drawn by two horses, or mules, with a postillion, and in shape very much resembles our bakers' carts; the passengers are seated sideways. Some English merchants and creoles have carriages after the English mode; but the nature of the roads and streets does not afford them a great opportunity to "show off."

The travelling carriages that convey families to their estates, hundreds of miles distant, are heavy, cumbersome machines, in the old Spanish style. A family going to the country is no ordinary sight; the mules and wagons following with the baggage, and the quantity of out-riders, slaves, and servants, in *ponchos* and little dirty hats, surrounding the carriages containing the ladies and female slaves, appear like a banditti escorting their plunder.

There are post-houses on the road, and those leading to Chili are very regular. A constant supply of horses and guides are kept; but persons mostly go on horseback, for the sake of expedition. The journey is thus made to the Andes in about fourteen days. Crossing the mountains, and getting to Santiago, in Chili, will take about three weeks from Buenos Ayres; but the horse must always be kept in full gallop. Carriages are expensive, and very dilatory, but they save a great deal of fatigue.

They have no convenience like the livery stables of England. The horses are put under a shed, or left in the open air; the mild climate requiring no other care. Those employed in drudgery with carts at the custom-house, &c., are as hard worked as post and hackney-coach horses.

English saddles are in vogue. The *ricado*, or saddle of the country, keeps its sway, being so constructed that on journeys it serves for saddle and bed. The Spanish bridle and bit are preferred both by the English and the natives. The Spanish fashion of having the stirrups long is invariably followed, and I think it more graceful than our mode.

The country wagons are roofed with hides, and have large wheels: the creaking of the latter is very disagreeable; but they will not take the trouble to grease them. Whole families and parties, going long journeys, live and sleep for weeks or months together in wagons drawn by oxen. Six or eight of them are yoked in pairs, to a log of wood at the back of the horns, to which the rope harness is tied, and they are thus made to draw the burden from the head. They are urged on by poles with a sharp substance at the end; the drivers have likewise a piece of lead in shape and size like a constable's staff, with which they belabor the poor animal about the horns.

In crossing the pampas, or extensive plains, two modes of travelling are adopted—in a carriage, or on horseback. The carriages, according to Capt. Head, are without springs, either of wood or iron, but they are very ingeniously slung on hide

ropes, which make them quite easy enough. There are two sorts of carriages, a long vehicle on four wheels, (with a door behind,) which is drawn by four or six horses, and which can carry eight people; and a smaller carriage on two wheels of about half the length, which is usually drawn by three horses.

"When I first went across the pampas, I purchased for my party a large carriage, and also an enormous two-wheeled, covered cart, which carried about twenty-five hundred weight of miners' tools, &c. I engaged a capataz, (head man,) and he hired for me a number of persons who were to receive thirty or forty dollars each for driving the vehicles to Mendoza.

"The day before we started, the capataz came to me for some money to purchase hides, in order to prepare the carriages in the usual way. The hides were soaked, and then cut into long strips about three quarters of an inch broad, and the pole, and almost all the wood work of the carriage, were firmly bound with the wet hide, which, when dry, shrunk into a band almost as hard as iron. The spokes of the wheels, and, very much to our astonishment, the fellies or the circumference of the wheels were similarly bound, so that they actually travelled on the hide. We all declared it would be cut before it got over the pavement of Buenos Ayres, but it went perfectly sound for seven hundred miles, and was then only cut by some sharp granite rocks over which we were obliged to drive."*

Buenos Ayres is noted for its vast plains called Pampas. That on the east of the Cordillera is about 900 miles in breadth, and is divided into regions of different climate and produce. On leaving Buenos Ayres, the first of these regions is covered for one hundred and eighty miles with clover and thistles; the second region, which extends for four hundred and fifty miles, produces long grass; and the third region, which reaches the base of the Cordillera, is a grove of low trees and shrubs. The second and third of these regions have nearly the same appearance throughout the year, for the trees and shrubs are evergreens, and the immense plain of grass only changes its color from green to brown; but the first region varies with the four seasons of the year, in the most extraordinary manner. In winter, the leaves of the thistle are large and luxuriant, and the whole surface of the country has the rough appearance of a turnip-field. The clover in this season is extremely rich and strong, and the sight of the wild cattle grazing in full liberty on such pasture is very beautiful. In spring, the clover has vanished, the leaves of the thistle have extended along the ground, and the country still looks like a rough crop of turnips. In less than a month the change is most extraordinary;

* For an account of the mode in which the Cordillera is passed, the reader is referred to Chili.

the whole region becomes a luxuriant bed of enormous thistles, which have suddenly shot up to a height of ten or eleven feet, and are all in full bloom. The road or path is hemmed in on both sides; the view is completely obstructed; not an animal is to be seen; and the stems of the thistles are so close to each other, and so strong, that, independent of the prickles with which they are armed, they form an impenetrable barrier. The sudden growth of these plants is quite astonishing; and though it would be an unusual misfortune in military history, yet it is really possible that an invading army, unacquainted with this country, might be imprisoned by these thistles before they had time to escape from them. The summer is not over before the scene undergoes another rapid change; the thistles suddenly lose their sap and verdure, their heads droop, the leaves shrink and fade, the stems become black and dead, and they remain rattling with the breeze, one against another, until the violence of the pampero or hurricane levels them with the ground, where they rapidly decompose and disappear; the clover rushes up, and the scene is again verdant.

The climate of the pampas is subject to a great difference of temperature in winter and summer, though the gradual changes are very regular. The winter is about as cold as our month of November, and the ground at sunrise is always covered with white frost, but the ice is seldom more than one tenth of an inch thick. In summer, the sun is very oppressively hot, and its force is acknowledged by every living animal. The wild horses and cattle are evidently exhausted by it, and the *siesta* seems to be a repose which is natural and necessary to all. The middle of the day is not a moment for work; and as the mornings are cool, the latter are evidently best adapted for labor, and the former for repose.

The only irregularity in the climate is the pampero, or southwest wind, which, generated by the cold air of the Andes, rushes over these vast plains with a velocity and a violence which it is almost impossible to withstand. But this rapid circulation of the atmosphere has very beneficial effects, and the weather, after one of these tempests, is always particularly healthy and agreeable.

The southern part of the pampas is inhabited by Indians who have no fixed abodes, but wander from place to place, as the herbage around them becomes consumed by their cattle. They are all horsemen, or rather pass their lives on horseback. The life they lead is singularly interesting. In spite of the climate, which is burning hot in summer, and freezing in winter, these brave men, who have never yet been subdued, are entirely naked, and have not even a covering for their head.

They live together in *tribes*, each of which is governed by a cacique; but they have no fixed place of residence. Where the pasture is good, there they are to be found, until it is con-

sumed by their horses, and they then instantly move to a more verdant spot. They have neither bread, fruit, nor vegetables, but they subsist entirely on the flesh of their mares, which they never ride; and the only luxury in which they indulge is that of washing their hair in mare's blood.

The *occupation* of their lives is war, which they consider is their noble and most natural employment; and they declare that the proudest attitude in the human figure is when, bending over his horse, man is riding at his enemy. The principal weapon which they use is a spear eighteen feet long; they manage it with great dexterity, and are able to give it a tremulous motion, which has often shaken the sword from the hand of their European adversaries.

From being constantly on horseback, the Indians can scarcely walk. This may seem singular, but from their infancy they are unaccustomed to it. Living in a boundless plain, it may easily be conceived, that all their occupations and amusements must necessarily be on horseback, and from riding so much, the legs become weak, which naturally gives a disinclination to an exertion which every day becomes more fatiguing; besides, the pace at which they can skim over the plains on horseback is so swift in comparison to the rate they could crawl on foot, that the latter must seem a cheerless exertion.

They believe in a *future state*, to which they conceive they will be transferred as soon as they die. They expect that they will then be constantly drunk, and that they will always be hunting; and as the Indians gallop over their plains at night, they will point with their spears to constellations in the heavens, which they say are the figures of their ancestors, who, reeling in the firmament, are mounted upon horses swifter than the wind, and are hunting ostriches.

They bury their dead, but at the grave they kill several of their best horses, as they believe that their friend would otherwise have nothing to ride. Their marriages are very simple. The couple to be married, as soon as the sun sets, are made to lie on the ground with their heads towards the west. They are then covered with the skin of a horse, and as soon as the sun rises at their feet, they are pronounced to be married.

The north part of the pampas and the rest of the provinces of Rio de la Plata are inhabited by small groups of people called *Gauchos*, of whom Captain Head has given the following account.

The situation of Gaucho is naturally independent of the political troubles which engross the attention of the inhabitants of the towns. The population or number of these Gauchos is very small, and at great distances from each other: they are scattered here and there over the face of the country. Many of these people are descended from the best families in Spain; they possess good manners, and often very noble sentiments: the life they lead is very interesting—they generally inhabit

the hut in which they were born, and in which their fathers and grandfathers lived before them, although it appears to a stranger to possess few of the allurements of *dulce domum.* The huts are built in the same simple form; for although luxury has ten thousand plans and elevations for the frail abode of its more frail tenant, yet the hut in all countries is the same, and therefore there is no difference between that of the South American Gaucho, and the Highlander of Scotland, excepting that the former is built of mud, and covered with long yellow grass, while the other is formed of stones, and thatched with heather.

The materials of both are the immediate produce of the soil, and both are so blended in color with the face of the country, that it is often difficult to distinguish them; and as the pace at which one gallops in South America is rapid, and the country flat, one scarcely discovers the dwelling before one is at the door. The corral is about fifty or one hundred yards from the hut, and a circle of about thirty yards in diameter, enclosed by a number of strong rough posts, the ends of which are stuck into the ground. Upon these posts are generally a number of idle looking vultures or hawks, and the ground around the hut and corral is covered with bones and carcasses of horses, bullocks' horns, wool, &c. which give it the smell and appearance of an ill kept dog-kennel in England.

The hut consists generally of one room, in which all the family live, boys, girls, men, women, and children, all huddled together. The kitchen is a detached shed a few yards off: there are always holes, both in the walls and in the roof of the hut, which one at first considers as singular marks of the indolence of the people. In the summer this abode is so filled with fleas and binchucas, (which are bugs as large as black beetles,) that the whole family sleep on the ground in front of their dwelling.*

On the pampas, which afford excellent pasture, innumerable herds of cattle rove unvalued and unowned, their hides and tallow alone being sought after by the Spanish hunters. From the 30th parallel of latitude southward, great numbers of wild horses are met with, the progeny of those imported by the Spaniards. They congregate in herds of several thousands; and one traveller states, that, being in these plains for three weeks, he was continually surrounded by them. Sometimes they passed by in close troops on full speed, for two or three hours together. At other times, the same district has been passed over, and no horses have been seen. They are said to have a trick, on discovering any tame horses, which they do at a very great distance, of forming in close column, galloping up, and surrounding them; or perhaps they will run by their side, caressing them, gently neighing, and finally enticing them away with them. They run with incredible heedless-

* Head's Notes.

ness, and, when pursued, dash themselves against any object that stands in their way. Astonishing instances of this wildness are seen in dry years, when water is very scarce to the south of Buenos Ayres. They will run all together, as if they were mad, in search of some pond or lake; and on reaching it, plunge into the mud, and the foremost are trampled to death by those that follow. Azara relates, that he has more than once seen upwards of a thousand carcasses of wild horses that have perished in that manner. All of them are of a chestnut or dark bay color. The domestic horses are also very numerous, and on that account are most barbarously used. In Buenos Ayres, it is no extraordinary circumstance to see literally a beggar on horseback.

Wild dogs are also very numerous in the pampas. They are of a large breed, descended, like the wild horses, from domestic animals introduced by the first settlers. They are gregarious, and several will join to attack and pursue a mare or cow, while others kill the foal or calf. In this way they make great havoc. In consequence of their formidable numbers, the government, on one occasion, sent out a party of soldiers to destroy them, who killed a great number; but the ridicule cast on the expedition by the populace, who called the soldiers *mataperros*, (dog killers,) prevented the renewal of the attempt.

These open plains are also the haunt of the emu, or American *ostrich*. In parts where these birds are not hunted, they will approach the habitations of man, and are not disturbed at the sight of foot passengers; but, in the country, where they are objects of pursuit for the sake of their skins and plumes, they are extremely shy. They frequent especially the marshy grounds, either in pairs, or in troops of thirty or more. They run with such swiftness that only good horsemen well mounted can overtake them. When caught by means of balls,* the bird is not to be approached without great caution; for, though it does not strike with its bill, it kicks with great strength, and is said to be capable of breaking a stone. When running at full speed, their wings are stretched out behind: in order to turn, they open one wing, and the wind assists them to wheel about with such rapidity as to throw out their pursuer. The ostrich, when young, is easily domesticated, and will become familiar presently. They go into all the apartments, walk about the streets, and in the country sometimes to the distance of a league, and return to their homes. They are full of curiosity, and stop at the windows and doors of houses, to observe what is passing within. They are fed with grain, bread, and other things; they likewise swallow pieces of money, bits of metal, and small stones which they pick up. The flesh of the young birds is tender and well flavored, but not that of the

* See page 143.

old ones. It is believed that they never drink; they are, however, excellent swimmers, and will cross rivers and lagoons, even when not pursued. The number of these birds diminishes as the population increases; for, though it is difficult to kill them with fire-arms, or to run them down on horseback, and impossible to take them with snares, yet every one is eager to search for their eggs, and to destroy their young.

The room in which a corpse is deposited is lighted; large candles are placed round the coffin; and the wainscoting, tables, &c., are covered with white furniture, crosses, &c. The windows are often thrown open, for passengers to view the scene of death, as a warning that "to this complexion we must come at last." I remember my surprise on first seeing a spectacle of this sort. The corpse of a female about thirty, lay shrouded in her coffin, the lid of which was taken off, with her hands folded over her breast, and a small cross placed between them. The gaudy coffin, and the lights around it, gave it the appearance of wax work; indeed I had an impression that it was so, for some minutes, not being aware of the country's fashion. Deceased persons are interred twenty-four hours after their decease; a necessary precaution in a warm climate.

The hearses are modelled after the French fashion, and are not followed by mourners. The relatives of the deceased attend the burial-ground to receive the body, and the church ceremonies of mass, &c., take place some days after.

The death of a friar, or any priest, is announced by a particular tolling of the bell.

The masses for the repose of the soul are performed at various churches, according to the wish of the relatives, who issue printed notices, inviting the friends of the deceased. Any one is at liberty to attend. Those of respectability, who can afford to pay, have several masses; but it is rather an expensive affair. The ceremony lasts from one to two hours. An imitation coffin is placed near the altar, surrounded by lights. If it be for a military or public man, the sword and hat are placed on the coffin, and a company of soldiers fire a volley at the church door. Towards the end of the mass, candles are put into the hands of the male part of the congregation, and in a few minutes taken from them again and extinguished. At the close, the priests and friars, headed by their superior, take their station, in two lines, near the door, and receive and return the obeisances of the congregation. The relations and particular friends adjourn to the dwelling-house, (sometimes to the refectory of the church,) where a repast is prepared, of cakes, fruit, wine, liqueurs, beer, &c., the room being lighted, and hung with black and white decorations. I have heard some charming music in these masses, and it is far from being an unimpressive scene: the holding a light at the requiem of those we loved, carries with it a pleasing idea.

On the subject of the interment of the dead, Capt. Head remarks: "the house which I had near Buenos Ayres, was not only opposite the English burying-ground, but on the road to the Recolata, which was the great burying-place for the town; about half a dozen funerals passed my window every day, and during the few days I was at Buenos Ayres, I scarcely ever rode into the town without meeting one.

"Of late years, a few of the principal people have been buried in coffins, but generally the dead are called for by a hack-hearse, in which there is a fixed coffin, into which they are put, when away the man gallops with the corpse, and leaves it in the vestibule of the Recolata. There is a small vehicle for children, which I really thought was a mountebank's cart; it was a light open tray, on wheels painted white, with light blue silk curtains, and driven at a gallop by a lad dressed in scarlet, with an enormous plume of white feathers in his hat. As I was riding home one day, I was overtaken by this cart, (without its curtains, &c.,) in which there was the corpse of a black boy, nearly naked. I galloped along with it for some distance; the boy, from the rapid motion of the carriage, was dancing, sometimes on his back and sometimes on his face; occasionally his arm or leg would get through the bar of the tray, and two or three times I really thought the child would have been out of the tray altogether. The bodies of the rich were generally attended by their friends; but the carriages, with four people in each, were seldom able to go as fast as the hearse.

"I went one day to the Recolata, and just as I got there, the little hearse drove up to the gate. The man who had charge of the burial-place received from the driver a ticket, which he read, and put into his pocket; the driver then got into the tray, and taking out a dead infant of about eight months old, he gave it to the man, who carried it swinging by one of its arms into the square-walled burial-ground, and I followed him. He went to a spot about ten yards from the corner, and then, without putting his foot upon the spade, or at all lifting up the ground, he scratched a place not so deep as the furrow of a plough. While he was doing this, the poor little infant was lying before us on the ground on its back; it had one eye open, and the other shut; its face was unwashed, and a small piece of dirty cloth was tied round its middle: the man, as he was talking to me, placed the child in the little furrow, pushed its arms to its side with the spade, and covering it so barely with earth that part of the cloth was still visible, he walked away and left it. I took the spade, and was going to bury the poor child myself, when I recollected that as a stranger I should probably give offence, and I therefore walked towards the gate. I met the same man with an assistant, carrying a tray, in which was the body of a very old man, followed by his son, who was about forty; the party were all quarrelling, and remained disputing for some minutes after they had brought the body to the edge of the trench. This trench was about seven feet

broad, and had been dug from one wall of the burial-ground to the other: the corpses were buried across it by fours, one above another, and there was a moveable shutter which went perpendicularly across the trench, and was moved a step forwards as soon as the fourth body was interred. One body had already been interred; the son jumped down upon it, and while he was thus in the grave, standing upon the body, and leaning against three, the two grave-diggers gave him his father, who was dressed in a long, coarse, white linen shirt. The grave was so narrow that the man had great difficulty in laying the body in it, but as soon as he had done so, he addressed the lifeless corpse of his father, and embraced it with a great deal of feeling; the situation of the father and son, although so very unusual, seemed at the moment any thing but unnatural. In scrambling out of the grave, the man very nearly knocked a woman out of the tier of corpses at his back; and as soon as he was up, the two attendants, with their spades, threw earth down upon the face and the white dress of the old man, until both were covered with a very thin layer of earth: the two men then jumped down with heavy wooden rammers, and they really rammed the corpse in that sort of way, that, had the man been alive, he would have been killed; and we then all walked away."

6. CHILE.

This country, the manners and customs of whose inhabitants we propose next to survey, lies to the west of Buenos Ayres, and is separated from it by the Andes, some of the summits of which have been estimated at upwards of 20,000 feet. We shall have occasion, in a subsequent page, to describe more particularly the manner in which the passage is commonly made from Buenos Ayres to Chile; it will therefore suffice in this place to observe, that to ordinary travellers, the Andes are impassable, excepting in the summer season, and under the most favorable circumstances, is attended with imminent danger. But in *our* passage, which of our fellow travellers has thought of danger?—no spouting volcano has alarmed us—and no mountain torrent has threatened us. We rise with the ease with which the strong-pinioned condor lifts herself over the towering crags and summits of these "heaven-disturbing mountains,"—and descend as safely as does the skilful aeronaut on his return from some aerial excursion to the "low-lying lands below."

Chile is a large country—in length 1260 miles, and in breadth 300, with an area of 175,000 square miles. Its population has been variously estimated. In 1820, Malte Brun put it at 900,000; a later writer has stated it, said to be found-

ed on a census, at 1,200,000, exclusive of independent Indians.

The population of Chile consists principally of Spaniards, or people of Spanish descent, Indians, and Mestizoes, with a few French, English, Irish, Italians, and Negroes. The whole number of these several classes may be from one million to twelve hundred thousand. The wealthier inhabitants are in general fond of splendor and magnificence, which appear in their dress and equipage. The fashions are directed by those of Lima. Byron, who resided for some time in the country, gives the following description of the manners and customs of St. Jago. "In their assemblies many intrigues are carried on, for they think of nothing else through the year. Their fandangoes are very agreeable. The women dance inimitably; most of them have delightful voices, and all play upon the guitar and harp; on the harp, they excel every other nation. They are extremely polite; and when asked either to play, dance, or sing, they do it without a moment's hesitation, and that with an exceeding good grace. They have many figure dances; but what they take most delight in are more like our hornpipes, than any thing I can compare them to, and upon these occasions they show surprising agility. The women are remarkably handsome, and very extravagant in their dress. Their hair, which is very thick, they wear of great length, without any other ornament upon the head than a few flowers. They plat it behind in four plats, and twist it round a bodkin, at each end of which is a diamond rose. In winter, they have an upper waistcoat of cloth of gold or silver, and, in summer, of the finest linen covered with the finest Flanders lace. When they go abroad, they wear a veil, which is so contrived that one eye only is seen. Their feet are small, and they value themselves as much upon it as the Chinese do. Their breasts and shoulders are almost naked, and indeed you may easily discover the whole shape from their manner of dress. They have fine sparkling eyes, ready wit, a great deal of good nature, and a strong disposition to gallantry. Paraguay tea, which they call *matte*, is always drunk twice a day. They drink it through the conveyance of a long silver tube, at the end of which is a round strainer to prevent the herb getting through. And here it is reckoned a piece of politeness in the lady, to suck the tube two or three times first, and then give it to the stranger without wiping it. They eat every thing so highly seasoned with red pepper, that those who are not used to it, upon the first mouthful, would imagine their throats on fire for an hour afterwards. The ladies sit cross-legged, after the Moorish fashion, upon the estrado, which is a platform raised about five or six inches above the floor, and covered with carpets and velvet cushions. The common vehicle is a calash or vis-a-vis, drawn by one mule only.

Bull feasts are a common diversion here, and surpass any thing of that kind I ever saw at Lisbon, or anywhere else.

The *peasants* are a healthy and robust race of men, chiefly consisting of creoles. They are bold and dexterous horsemen, fond of riding, and almost always on the saddle. They are amazingly expert, also, in the use of the *laqui*,* which is their principal weapon, employing it on all occasions, both in hunting and in their private quarrels. The Spanish creoles possess all the estimable and engaging qualities which characterize those of English and French descent. They are brave, active, and enterprising, frank in their manners, and of the strictest honor. Their prejudices are easily eradicated; their temper is generous and unsuspecting, but at the same time ardent and impetuous in the pursuit of pleasure, and too frequently transports them beyond the strict bounds of moderation. They are fond of learning, and possess a degree of penetration, sagacity, and correctness of thought, that might ensure success in almost any study.

The *Spanish* inhabitants, in general, are of a hospitable and generous disposition. As but few inns have been established in the country, their houses are at all times open to strangers and travellers, whom they entertain with a degree of kindness and liberality unequalled almost among any other people.

We may here notice a *garment* of very general use, both among Indians and Spaniards, which, though differing in quality and ornament, according to the rank of the wearer, retains always its peculiar and distinguishing form: it is called *poncho*, and consists of a piece of quilted cloth, about three yards in length and two in breadth, having an opening in the middle just large enough to admit the head. It hangs down on all sides, serving completely the purposes of a cloak, while it leaves the motion of the arms more free and unembarrassed.

The negroes are wholly employed in domestic services, and treated with a degree of tenderness and humanity that greatly alleviates their state of servitude. They are protected from any extreme cruelty on the part of their masters, should these be so inclined, by a law permitting the slave, in a case of this

* This *laqui* differs from that used by the Indians in having a single noose in place of a ball at each end. Ulloa informs us that the Spanish peasantry can strike and halter the object of their attack, with almost unerring certainty, at the distance of thirty or forty paces; but that a small distance, such as ten or fifteen paces, renders their dexterity, in some measure, ineffectual. He relates an instance of their address, with regard to an Englishman whom he knew at Conception. This man was in the long-boat of a privateer then lying in Conception Bay, intending to land at Talcaguana, with a view of plundering the neighboring villages, when a body of the country militia made to the shore, in order to oppose them. Upon this, the English fired upon them with their musketry; and no sooner had they discharged their pieces, than one of the peasants, though the boat was at a considerable distance, threw his noose, and, notwithstanding all in the boat threw themselves on their faces, he noosed the above mentioned person, pulling him out of the boat with the greatest rapidity, while the others, instead of endeavoring to save him, thought of nothing in their fright but how to get out of danger as soon as possible.

nature to demand, and obliging the master to grant, *a letter of sale*, by which the former is authorized to seek a purchaser. There exists, also, another regulation in their favor, which has the force of law among the inhabitants, that when any one has, by his industry or good conduct, acquired a sum of money sufficient to purchase a substitute, his master is bound to receive it, and set him at liberty. Negroes born in the country, and mulattoes, are preferred to such as have been imported, as more readily attaching themselves to the families of their owners.

Valparaiso.—This city stands on a fine bay of the Pacific Ocean, and forms the port of Santiago, the capital of Chile. Captain Hall, who visited this place in 1820, has given us an extended description of the manners, &c., of its inhabitants. We select the following:

"We were fortunate in having reached Valparaiso at a moment when the Christmas festivities were at their height, and multitudes of people had been attracted from the country to witness the bull-fights and other shows. On the evening of Christmas day, which corresponds nearly with our mid-summer, everybody seemed to be abroad enjoying the cool air in the moonlight. Groups of merry dancers were to be seen on every hand—and crowds of people listening to singers bawling out their old romances to the sound of a guitar; gay parties sauntered along, laughing and talking at the full stretch of their voices; wild-looking horsemen pranced about in all quarters, mixing amongst the people on foot, drinking and talking with them, but never dismounting. From one extremity of the town to the other, along the base of the cliffs, and all round the beach of the Almendral, was one uninterrupted scene of noise and revelry.

"The bull-fights, which took place about four o'clock in the day, resembled any thing rather than fights; but they made the people laugh, which was the principal object; and by bringing a crowd together in a merry mood, contributed quite as much to the general happiness as if they had been exhibited in the usual sanguinary manner.

"The area in which the bulls were baited, for they were not killed, was a square enclosure, formed by a temporary building about fifty yards across, rudely constructed of posts driven into the ground, wattled with green boughs, and roofed with planks. Over two sides of the square was erected a second story, divided into compartments by flags, and left open at top, and in front; these were crowded with ladies and children, all in their gayest attire, and seated with much formality and decorum to witness the show. The scene in the ground floor, which was divided into booths called Ramadas, was of a very different description—here was dancing, singing, drinking, and all kinds of noise and bustle. Previous to the commencement of the bull-fight, the area was filled with people, some loung-

ing about smoking their cigars, and admiring the ladies' dresses, and some risking their money at *Rouge et Noir*, for which there were many tables brought from the booths into the open air. But the chief interest lay within the Ramadas, in each of which was to be found a band of musicians and dancers hired to attract company. Their instruments were invariably a harp, a guitar, and a sort of drum. The harp is held in a different manner from ours; for, instead of standing erect, it is kept in a horizontal position, the top of the instrument resting on the lap of the player, who sits on a low stool. The drum is made of a piece of wood hollowed out, and covered at one end with raw hide. This stands on the ground, and is patted with the fingers, while the wrist rests upon the rim. At times the end of the harp, or the empty guitar box, is used as a substitute, or any thing, indeed, which gives a clear hollow sound. The players, in general, are also singers, and the voice mingles more or less, at all times, with the instrumental music. They sing mostly in a high shrill tone, disagreeable at first to a stranger, but in the course of a little time it recommends itself to his ear, in a manner which his judgment scarcely allows to be just. Occasionally they sing in a lower tone, when the notes are very sweet and pleasing; but we had reason to suspect, that this was due to the accidental good taste of the singer, rising superior to the general practice of the country.

"The bull-fights are very boyish exhibitions, and deserve no particular description. The animals, in fact, were never killed, but merely teased by horsemen, who goaded them with blunt spears, or distracted by men on foot who waved flags in their faces, and, when the bulls were irritated, escaped over the railings into the Ramadas.

"The chief interest, to us at least, lay in the people, whose various dresses we were never tired of looking at, while the interpretation of their strange language gave us ample occupation; for although they all professed to speak Spanish, their dialect was strongly marked with a local idiom and pronunciation. But although every thing was new to us, and partook more or less of a characteristic air, it is not easy to describe, chiefly from its want of resemblance to any thing we have before witnessed.

"I met at the Ramadas, one evening, a family to whose attentions I am much indebted, especially for their assistance in explaining the native customs. We visited together many of the booths, and had an opportunity of seeing more of the dancing than on the first night. One of their favorite figures begins in a manner not unlike our minuet, with slow and apparently unpremeditated movements; the parties approaching and receding from each other, occasionally joining hands, swinging themselves round, and sometimes stooping so as to pass under each other's arms. These figures admit the display of much ease and grace, but inevitably betray any awkwardness

of manner. The slow movements last a minute or two, after which the measure suddenly changes from a dull monotonous tune to a quick and varied air, loudly accompanied by the drum and all the voices. At this instant the dancers commence a sort of shuffling step, during which the feet do not slide along the ground, but make, with great rapidity, a number of short stampings. At the moment of this change in time, the dancers dart forward towards each other, waving their handkerchiefs affectedly before them. They do not actually meet, but, when almost touching, pass, and continue to revolve round each other, in circles larger or smaller, according to the space allowed, accompanying these rotatory motions by various gesticulations, especially that of waving their handkerchiefs over their partner's head. There was a striking difference between the manner in which these dances were performed by the townspeople, and by the Guassos, or countrymen, the latter having always the advantage both in skill and in elegance.

"These amusements lasted throughout the night, and, although the people are naturally temperate, it was evident, that towards morning the dances were apt to acquire a more savage character, and the songs to become licentious. But there were very few instances of intoxication or riotous behavior. No women, except those professionally attached to the band of music, ever dance; but as the men of all classes join occasionally, the floor is seldom long unoccupied, no more than one couple ever standing up at the same time. Each figure lasts about three or four minutes, after which the music stops for a few seconds, and is then resumed, this being always repeated three times. The fondness of the populace for this amusement is so remarkable, that I have often returned to one of the Ramadas after an interval of several hours, and found the same people still looking on at the same dance with undiminished pleasure."

"The merchants and other principal inhabitants reside in the houses built along the base of the cliffs in Valparaiso, and along the streets of the Almendral. But the poorer people live chiefly in the Quebradas, or ravines. This class of society had been the least affected by the changes in the political state of the country, and retained, as we were informed, the same manners and habits as before; a circumstance which gave them a higher interest to us, and we frequently roved about in the cool hours of evening, amongst their ranchas, or cottages, and were everywhere received with the utmost frankness, and, as far as the simple means of the inhabitants went, with hospitality. They were chiefly brickmakers, day-laborers, and washerwomen, who were always gratified by the interest we took in their affairs, replying readily and cheerfully to our inquiries. Their first anxiety was that we should be seated, in order, to use their phrase, that we might feel ourselves in our own house; their next wish was, that we should taste

something, no matter how little; some offered us spirits, or milk and bread; others, who could afford nothing else, presented a cup of water. Yet, however wretched the cottage, or poor the fare, the deficiency was never made more apparent by apologies. With untaught politeness, the best they had was placed before us, graced with a hearty welcome.

"These ranchas, as well as the houses in the town, are built of large flat brick dried in the sun, and thatched with broad palm leaves, the ends of which, by overhanging the walls, afford shade, as well as shelter from the rain. Each cottage is divided into two rooms; one for the beds, the other as a dining-room, a portion of the mud floor of which is always raised seven or eight inches above the level of the other parts, and being covered with mats, serves as a couch for the siesta-sleepers after dinner.

"In one cottage we found a young woman grinding corn in a very primitive mill, consisting of two stones, one a large grooved block placed on the ground, the other a polished piece about twice the size of her hand. The unground corn appeared to be baked till it would crumble into powder between the finger and thumb, and the coarse flour, when mixed with water, made an agreeable drink, called Ulpa.

"In some of the Quebradas, we occasionally discovered houses of a better class, generally occupied by elderly ladies of slender incomes, who had relinquished the fashionable and expensive parts of the town, for more remote, though not less comfortable dwellings. Nothing could exceed the neatness and regularity which reigned in these houses, where we were often received by the inmates with a politeness of manners, indicating that they had known better days. These good ladies generally entertained us with the celebrated Paraguay tea, called *matte*, a beverage of which the inhabitants are passionately fond. Before infusion, the *Yerba*, as it is called, has a yellow color, and appears partly ground, and partly chopped; the flavor resembles that of fine tea, to which, indeed, many people prefer it. The matte is made in an oval-shaped metal pot, about twice as large as an egg, placed nearly full of water, on the hot embers of the brazier, which stands at all seasons of the year in the middle of a parlor; when the water begins to boil, a lump of sugar burnt on the outside is added. The pot is next removed to a filagree silver stand, on which it is handed to the guest, who draws the matte into his mouth through a silver pipe seven or eight inches in length, furnished, at the lower extremity, with a bulb pierced with small holes. The natives drink it almost boiling hot, and it costs a stranger many a tear before he can imitate them in this respect. There is one custom in these matte drinkings, to which, though not easily reconcilable to our habits, a stranger must not venture to object. However numerous the company may be, or however often the matte pot be replenished, the tube is never changed;

and to decline taking matte, because the tube had been previously used, would be thought the height of rudeness. A gentleman of my acquaintance, becoming very fond of this beverage, bought a tube for himself, and carried it constantly in his pocket; but this gave so much offence, that he was eventually obliged to relinquish it.

The following is Capt. Hall's account of a *Chilean dinner*. "We sat down to dinner, a very merry party, the master of the house insisting upon my taking the head of the table; a custom, he said, that could by no means be dispensed with. The first dish which was placed on the table was bread soup, exceedingly good, and cooked either with fish or meat, a distinction so immaterial, we thought, that our surprise was considerable when we observed a gentleman of the party start up, and, with a look as if he had swallowed poison, exclaim, "O Lord, there is fish in this soup!" and while we were wondering at this exclamation, our friend ran off to the kitchen to interrogate the cook. He returned with a most wo-begone look, and finished his plate of soup as if it had been the last he was ever to taste. A feeling of delicacy prevented our asking questions, although our curiosity was raised to the highest pitch, by observing the gentleman touch nothing else, but literally go without his dinner. It was Friday, and it was in Lent, which might have accounted for his horror at meat; but it was fish which had shocked him; besides, we saw the rest of the company eating both without scruple, which puzzled us exceedingly, and the more so, as the self-denying individual was a very sensible man, and showed no other symptoms of eccentricity. We at last discovered that he had, for some reason or other, come under a religious engagement not to eat both fish and flesh, though the South Americans are permitted to do so, by an express bull in their favor, and it so happened that he had set his fancy, this day most particularly, on a meat dish close to him, never dreaming of what had been put into the soup; fish once tasted, however, his feast was at an end, and he kept his vow in a manner worthy of an anchorite.

"We had then the *Olla*, a dish celebrated in all lands where Spanish is spoken. It consists of boiled beef, piled round with all sorts of vegetables, and well covered with a large yellow pea called a Garbanza; and so inseparable is this union, that our "beans and bacon" is not better known in English, even in a proverbial sense, than "Olla con Garbanza" is in Spanish. Besides these dishes, we had various rich stews, and, last of all, a dish of roast beef, not in the smallest degree resembling, however, the glorious roast beef of Old England; but a long thin strip of dry burnt-up meat, without a single bone to give it a shape, and with every bit of fat cut away. Meanwhile, we finished our dinner, and partook of a capital dessert of cool bursting figs, fresh from the trees within sight of the table; as were the luscious sweet grapes, the pride of our host's heart;

and, lastly, the enormous purple watermelon, the staff of life amongst the poorer classes in this country: to all which was added a pleasant small wine, manufactured by the hands of our absent hostess.

"The whole scene was characteristic of the country. We sat in the cross draught of two doors and numerous windows, enjoying the balmy air as it passed through the house, whisking, in its course, the dried fig and vine leaves along the floor. On one side, we could see along the gravel walks of the garden, stretching under trellised vines, and shaded by a broad belt of lofty walnut trees, which formed grateful screens between us and the fiery glare of the western sky. On the other hand, our view extended as far as the Andes, fifty or sixty miles off, indistinctly seen through the waving haze, caused by the fierceness of the sun's rays striking through the arid low grounds; neither bird nor beast was to be seen, nor the least speck of a cloud in the sky—the tyranny of the sun was complete. There was a solemn tranquillity in this, which, while it disposed the mind to thought, took nothing from its cheerfulness. But we were soon left to enjoy it alone, as the company dropped off, one by one, to take their siesta; the landlord only remained, but evidently out of civility to his guests; we, therefore, took an opportunity of slipping off to our rooms also, that he might retire."

The same author thus describes a *Chilean dance:* "It consists of a great variety of complicated figures, affording infinite opportunities for the display of grace, and for showing elegance of figure to the greatest advantage. It is danced to waltz tunes, played in rather slow time; and, instead of one or two couples dancing at once, the whole of the set, from end to end, is in motion. No dance can be more beautiful to look at, or more bewitching to be engaged in. As all the ladies have, more or less, a taste for music, and can play on the piano-forte, there seldom arises, on such occasions as this, a difficulty in finding a player. But I was surprised, and somewhat disappointed, to see a young lady, one of the gayest and best dancers in Chile, place herself at the instrument. The gentlemen loudly appealed against this proceeding; but she maintained her place resolutely, declaring she would not dance a single step. I saw there was some mystery in this, and took an opportunity of begging to know what could have induced a person of so much good sense and cheerfulness, and so fond of dancing, to make so very preposterous a resolution. She laughed on hearing the subject treated with such earnestness, and confessed that nothing was farther from her own wishes than her present forbearance, but that she was bound by a promise not to dance for a whole year. I begged an explanation of this singular engagement, when she told me, that, during the recent confinement of her sister, our host's wife, at a moment when her life was despaired of, her mother had made a vow, that, if she recovered, not one of the unmarried girls should dance for

twelve months. Her younger sister, however, was dancing; and I found she had managed to evade the obligation by an ingenious piece of casuistry, arguing that, as the promise had been made in town, it could never be intended to apply to the country. The good-natured mother, who probably repented of her absurd vow, allowed that a good case of conscience had been made out; and the pretty Rosalita danced away with a spirit which was taken up by the whole room, and a more animated ball was never seen."

Santiago.—This city is situated in an extensive plain, distant from Valparaiso ninety miles. According to Mr. Miers, it is one of the finest cities in South America, in point of structure, convenience, and healthiness; but not so with regard to its geographical situation: it is certainly inferior to Lima and Buenos Ayres in this respect, as well as in the elegance of its public and private buildings; but it surpasses them in cleanliness and regularity, and possesses, at first sight, a more imposing appearance than it is found to deserve on a closer examination. Like other Spanish towns, the city is divided in *quadras* or squares.

This town, says Capt. Head, is full of priests—the people are consequently indolent and immoral; and certainly I never saw more sad examples of the effects of bad education, or a state of society more deplorable. The streets are crowded with a set of lazy, indolent, bloated monks and priests, with their heads shaved in different ways,* wearing enormous flat hats, and dressed, some in white serge cowls and gowns and others in black. The men all touch their hats to these drones, who are also to be seen in the houses, leaning over the backs of chairs, and talking to women who are evidently of the most abandoned class of society. The number of people of this description at Santiago is quite extraordinary. The lower rooms of the most reputable houses are invariably let to them, and it is really shocking beyond description to see them sitting at their doors, with a candle in the back part of the room burning before sacred pictures and images.

The power of the priests has diminished very much since the revolution. They are not respected; they have almost all families, and lead most disreputable lives. Still the hold they have upon society is quite surprising. The common people laugh at their immorality, yet they go to them for images and

* I was one day in a hair-dresser's shop at Santiago, when a priest came in to have his head shaved, and I stopped to see the operation. The priest was a sleek fat man of about forty, with a remarkable short nose and sallow complexion. The man lathered him with the greatest respect, and then shaved the lower part of the head about an inch above the ears all round, and discovered bumps which a student of Gall and Spurzheim would have been shocked at. His head was deadly white as young pork; and while the barber was turning the priest's head in different directions, I really thought it altogether the most uncivilized operation I had ever witnessed; and when it was finished, and the man stood up, he looked so very grotesque that I could scarcely refrain from laughing.

pictures, and they send their wives and daughters to confess to them. Three times a day the people in the streets take off their hats, or fall down on their knees.

During the day one constantly meets a calash drawn by two mules, driven by a dirty boy in a poncho, and followed by a line of inhabitants with their hats off, each carrying a lighted candle in a lantern; every individual in the street kneels, and those who have windows towards the streets (who are generally the females I have described) are obliged to appear with a lighted candle. In the inside of the carriage sits a priest with his hands uplifted and clasped. In this system of depravity the great sinner pardons the little ones. Sins are put into one scale and money into the other, and intent upon the balance, both parties forget the beauty and simplicity of religion, which they nominally profess.

The *siesta* at Santiago is as long as it is at Mendoza. The shops are shut at noon, and remain closed for four or five hours, during which time all business is at an end.

The *climate* of Santiago is similar to that of all the parts of Chile which I visited. The day in summer is burning hot; the nights delightfully cool. During the day, the sun, reflected from the mountains which surround the town on every side, and which, of course, obstruct the breeze, has a greater heat than is natural to the latitude. At night the cold air rolls down the snowy sides of the Andes, and fills the Chilean valleys with a cool atmosphere, which is unknown to the great plains on the other side of the Cordillera. The effect of this stream of cold air is very agreeable, and people, whose occupation screen them from the sun in the day, enjoy their evening's ramble; and as the sky is very clear, the climate of Chile is often described as being extremely healthy. Yet the least learned, but perhaps the most satisfactory proof of the healthiness of a climate, is not the brightness of the stars, or the color of the moon, but the appearance of men's and women's faces; and certainly the people of Chile in general, and of Santiago in particular, have not a healthy appearance. The English there, also, look very pale and exhausted, and although they keep each other in countenance, it appeared to me, that a strong dose of British wind, with snow and rain, and a few of what the Scotch call "sour mornings," would do them a great deal of good.

The towns of Chile are built in the finest parts of the country, but not always placed so advantageously as they might have been, for the purpose of commerce. The streets are about forty feet wide, intersecting each other at right angles, and forming so many squares. The houses in general are built of mud or clay hardened in the sun, having but one story, with a garden attached to each of them; many, however, of more recent construction, are composed of brick or stone, and furnished with upper stories.

The *inland parts of Chile are the most fertile*, and the fertility increases in proportion to the distance from the sea. The valleys of the Andes are superior to the middle districts, and these to the maritime. In the maritime districts the soil is brown, inclining to red, brittle and clayed, and contains marl mixed with marine substances. In the interior and in the valleys of the Andes, it is brittle, and of a yellowish black color. It everywhere possesses an extraordinary warmth, and brings to perfect maturity those tropical fruits which are natives only of the torrid zone. The inexhaustible sources of fertility in this delightful country renders unnecessary the use of artificial manures, and experience has taught the husbandman of Chile their superfluity, if not injury. The fermentation and putrefaction of manure is supposed to engender or multiply certain worms destructive to grain in the blade. From these Chile is entirely exempted; and it is alleged as a known fact, that the lands of St. Jago, though they have been constantly cultivated for a period of near two centuries and a half, without receiving any artificial manure, have suffered no diminution in their amazing produce. The soil of Chile, by a very moderate calculation, yields, at an average, sixty-five for one in the middle districts, and forty-five in the maritime. There are, indeed, lands which produce 120, and 160 for one, and according to some authors, there have been frequent instances of 300 fold; but this extraordinary increase has not been confirmed by later and more authentic information.

The *climate* is mild, equable, and salubrious, and not inferior to any in the new world. The transition from heat to cold is moderate, and their extremes equally unknown. The air is so much cooled in summer by certain winds from the Andes, distinct from the east winds, that in the shade no one is ever incommoded with perspiration. In the interior, where the heat is greatest, Reaumur's thermometer seldom exceeds 45°, and in winter it very rarely sinks below the freezing point. Chile enjoys a constant succession of fine weather from the beginning of spring till autumn. The rainy season commences in April, and continues till the end of August. The southern provinces have much more of it than those in the centre, while in the northern provinces of Coquimbo and Copiapo, it rains very seldom. In these provinces, however, and throughout the country, the dews fall in such abundance, as in a great measure to supply the want of rain. Snow, except on the Andes, is very uncommon. On the coast it is entirely unknown, and though it sometimes falls in the middle districts, it is often melted before reaching the ground, and is seldom known to lie for the space of a day. On the Andes, however, from April to November, it falls in prodigious quantities, and renders the passes for the greater part of the year altogether impracticable.

Travelling from Buenos Ayres to Santiago.—In our remarks upon the mode of travelling in Buenos Ayres, we had occasion

to allude to the route between Buenos Ayres and Santiago across the pampas and the great Cordillera. From Buenos Ayres to Mendoza, or Uspallata, (the latter of which is about 20 miles from Mendoza, and is distinguished for its large and rich silver mine,) the time occupied is about fourteen days. The whole journey between Buenos Ayres and Santiago, including the passage of the great Cordillera, usually occupies three weeks, but the horses, to accomplish the journey in that time, must be kept upon the full gallop in all cases where such speed is practicable. Capt. Head thus describes the passage of the great Cordillera:

As I was looking up at the region of snow, and as my mule was scrambling along the steep side of the rock, the capataz overtook me, and asked me if I chose to come on, as he was going to look at the "Ladera de las Vaccas," to see if it was passable, before the mules came to it. He accordingly trotted on, and in half an hour we arrived at the spot. It is the worst pass in the Cordillera. The mountain above appears almost perpendicular, and in one continued slope down to the rapid torrent, which is raging underneath. The surface is covered with loose earth and stones which have been brought down by the water. The path goes across this slope, and is very bad for about seventy yards, being only a few inches broad; but the point of danger is the spot where the water which comes down from the top of the mountain, either washes the path away, or covers it over with loose stones. We rode over it, and it certainly was very narrow and bad. In some places, the rock almost touches one's shoulder, while the precipice is immediately under the opposite foot, and high above the head are a number of large loose stones, which appear as if the slightest touch would send them rolling into the torrent beneath, which is foaming and rushing with great violence. However, the danger to the rider is only imaginary, for the mules are so careful, and seem so well aware of their situation, that there is no chance of their making a false step. As soon as we had crossed the pass, which is only seventy yards long, the capataz told me that it was a very bad place for baggage mules; that four hundred had been lost there, and that we should very probably lose one; he said, that he would get down to the water at a place about a hundred yards off, and wait there with his lasso to catch any mule that might fall into the torrent, and he requested me to lead on his mule. However, I was resolved to see the tumble, if there was to be one, so the capataz took away my mule and his own, and while I stood on a projecting rock at the end of the pass, he scrambled down on foot, till he at last got to the level of the water.

The drove of mules now came in sight, one following another; a few were carrying no burdens, but the rest were either mounted or heavily laden, and as they wound along the crooked path, the difference of color in the animals, the different colors and shapes of the baggage they were carrying, with

the picturesque dress of the *peons*, who were vociferating the wild song by which they drive on the mules, and the sight of the dangerous path they had to cross,—formed altogether a very interesting scene.

As soon as the leading mule came to the commencement of the pass, he stopped, evidently unwilling to proceed, and of course all the rest stopped also.

He was the finest mule we had, and on that account had twice as much to carry as any of the others; his load had never been relieved, and it consisted of four portmanteaus, two of which belonged to me, and which contained not only a very heavy bag of dollars, but also papers, which were of such consequence, that I could hardly have continued my journey without them. The peons now redoubled their cries, and leaning over the sides of their mules, and picking up stones, they threw them at the leading mule, who now commenced his journey over the path. With his nose to the ground, literally smelling his way, he walked gently on, often changing the position of his feet, if he found the ground would not bear, until he came to the bad part of the pass, where he again stopped, and I then certainly began to look with great anxiety at my portmanteaus; but the peons again threw stones at him, and he continued his path, and reached me in safety; several others followed. At last a young mule, carrying a portmanteau, with two large sacks of provisions, and many other things, in passing the bad point, struck his load against the rock, which knocked his two hind legs over the precipice, and the loose stones immediately began to roll away from under them: however, his fore-legs were still upon the narrow path; he had no room to put his head there, but he placed his nose on the path on his left, and appeared to hold on by his mouth: his perilous fate was soon decided by a loose mule who came, and in walking along after him, knocked his comrade's nose off the path, destroyed his balance, and head over heels the poor creature instantly commenced a fall which really was quite terrific. With all his baggage firmly lashed to him, he rolled down the steep slope, until he came to the part which was perpendicular, and then he seemed to bound off, and turning round in the air, fell into the deep torrent on his back, and upon his baggage, and instantly disappeared. I thought of course that he was killed; but up he rose, looking wild and scared, and immediately endeavored to stem the torrent which was foaming about him. It was a noble effort; and for a moment he seemed to succeed, but the eddy suddenly caught the great load which was upon his back, and turned him completely over; down went his head with all the baggage, and he was carried down the stream; all I saw were his hind quarters, and his long, thin, wet tail, lashing the water. As suddenly, however, up his head came again; but he was now weak, and went down the stream, turned round and round by the eddy, until passing the corner of the rock, I lost sight of him. I saw however the peons, with their lassos in

their hands, run down the side of the torrent for some little distance; but they soon stopped, and after looking towards the poor mule for some seconds, their earnest attitude gradually relaxed, and when they walked towards me, I concluded that all was over. I walked up to the peons, and was just going to speak to them, when I saw at a distance, a solitary mule walking towards us!

We instantly perceived that he was the Phæton whose fall we had just witnessed; in a few moments he came up to us to join his comrades. He was of course dripping wet; his eye looked dull, and his countenance was dejected: however, none of his bones were broken, he was very little cut, and the bulletin of his health was altogether incredible.

With that surprising anxiety which the mules all have to join the troop, or rather the leading mule, which carries the bell, he continued his course, and actually walked over the pass without compulsion, although certainly with great caution.

We then continued our course for two hours, until we came to the "Rio de las Vaccas," which is the most dangerous torrent of any of those which are to be crossed. We got through it with safety, but it was very deep, and so excessively rapid, that large stones were rolled down it with the force of the water. The mules are accustomed to these torrents, but they are, notwithstanding, much frightened at them, and it is only long spurs that can force them into them.*

From this time nothing worthy of notice occurred to Capt. Head or his party. They at length reached the summit, and, to use his language, it was really a moment of great triumph and satisfaction: hitherto I had always been looking upwards, but now the difficulties were all overcome, and I was able to look down upon the mountains. Their tops were covered with snow; and as the eye wandered over the different pinnacles, and up the white trackless ravines, one could not but confess that the scene, cheerless and inhospitable as it was, was nevertheless a picture both magnificent and sublime.

The descent of the Andes on the Chilean side is upon the whole less difficult and dangerous than that on the Buenos Ayrean side. Greater quantities of snow are found on the former than on the latter, and consequently the path is often exceedingly treacherous, and not unfrequently the snow melting of a sudden, causes torrents of water to pour down the sides of the mountain with great power, oftentimes terrific both to the mules and their riders. Captain Head and his party, however, made the descent without any serious accident. On one occasion, they met with the following interesting incident, which he thus describes: We were riding close to a very high perpendicular mountain which was on our right, and were all looking up it, and making remarks upon its singular formation, when we heard a sound like a sudden explosion of a

* Head's Notes.

mine, and a large piece of the rock was instantly seen falling. The sound was exactly like that described, but I should think it must have proceeded from the rock having struck against some part of the cliff; however, one of the party exclaimed, "Oh! it is all coming!" and off he darted.

The other and I stood still, and we were much amused with the appearance of the fugitive, who bending over his mule, as if the mountain had already been on his shoulders, was kicking and spurring and beating his mule, and in this attitude actually rode out of our sight, without once turning to look behind him.

When we came up to him, "What! did you not see," exclaimed he, "the whole face of the mountain moving, and smoke peeping out of all the crevices?" He added, he had heard that Chile was full of volcanoes, that he considered the whole mountain was coming upon him, and that therefore he certainly did ride for his life.

Araucania.—This is the name of a great and independent nation in South America, who inhabit that part of Chile which lies between the rivers Bio-bio and Valdivia. The Araucanians are, in general, strong and well-proportioned, and have a fine commanding appearance, though they do not exceed the ordinary size of Europeans. Their complexion is of a reddish brown, their faces round, their eyes small and lively, and their nose rather flat, their mouth handsome, their teeth white, their legs muscular and well-formed, and their feet small and flat. They have almost no beard, and the greatest care is taken in removing every hair from the body. The hair upon the head is long, thick, black, and coarse: and, being regarded as a great ornament, is wound carefully in tresses round their heads. From the strength of their constitutions, they rarely begin to become gray till 60 or 70, and they are seldom bald or wrinkled till 80. They live to a greater age than the Spaniards; and though many are to be found who are more than a hundred years old, yet they preserve, unimpaired to the last, their sight, teeth, and memory.

The minds of this people are marked by an intrepidity of character, a patience of fatigue, an ardor of patriotism, and an enthusiastic love of liberty, which they will surrender only with their lives. Jealous of their honor, polite, hospitable, and grateful, they are generous and humane to their vanquished enemies. If these virtues formed the leading features in the Araucanian character, we might pronounce them to be the happiest people upon earth; but, from the want of culture and refinement, these qualities are debased by debauchery, drunkenness, presumption, and an insolent contempt for other nations.

The *dress* of the Araucanians, which is made of wool, consists of a shirt, a vest, a pair of short close breeches, and a

cloak, called *poncho*, in the form of a scapulary, with an opening in the head, and of a sufficient length to cover the hands and the knees. The color of the poncho is greenish blue among the lower orders, but of different colors among the higher classes, and generally striped, and ornamented with flowers and animals. The rest of their clothes is always greenish blue, which is the color of the nation. Their heads are covered with a bandage of embroidered woc which they raise a little as a mark of courtesy. They wear round their bodies a woollen sash; the lower class go barefooted, but people of rank wear woollen boots and leather sandals.

The *women*, who are delicately formed, and frequently handsome, are remarkable for the modesty and simplicity of their attire. A tunic, a girdle, and a short cloak, clasped before with a silver buckle, and always of a greenish blue color, are invariably the articles of their dress. The tunic, which has no sleeves, descends to their feet, and is fastened on their shoulders with silver buckles. Their hair floats in graceful tresses over their shoulders, and a false emerald sparkles in their foreheads. Their square ear-rings are of silver, their necklaces and bracelets are made of glass, and a silver ring is worn upon each finger. As ornaments of this kind are used even by the poorest class, it is computed that a hundred thousand marks of silver are employed in female ornaments.

The *food* of the Araucanians is chiefly Indian corn and potatoes; and when they do eat flesh, which is very seldom, it is simply boiled or roasted. Though they have plenty of excellent fish, they do not use it much as food. Their substitute for bread is small cakes, or roasted potatoes with salt. Their drinks are various kinds of beer and cider, made from their corn and fruits. They are very fond of wine, which they purchase from the Spaniards, though their own climate and soil is well adapted for the culture of the vine. Their mode of living is, in general, temperate; but, at the public entertainments, which are given at marriages, funerals, and other events of importance, they are extremely profuse and luxurious. Three hundred people sometimes partake of these feasts, which last often for two or three days, and which are open to every person without invitation. When they give feasts on the occasion of cultivating their fields, thrashing their grain, or building a house, no person is allowed to participate, but those who have labored till the work is done. From their fondness for fermented liquors, they consider every entertainment as wretched, when they have not plenty to drink. These Bacchanalian feasts are accompanied with music and dancing; but the women are generally forced to dance in separate companies from the men.

The *Araucanian women* are remarkable for their neatness

and cleanliness. Their houses and courts are swept several times every day; and whenever any utensil is used, it is immediately washed in the running stream. The women comb their heads twice a day; and wash them once a week with soap manufactured from the bark of the *quillai;* and a spot of dirt is never to be seen on their clothes. The men perform the same acts of cleanliness. Their houses being placed on the banks of rivers, they bathe three or four times a day in summer, and always once in winter; and hence they have attained a remarkable expertness in swimming and diving.

The Araucanians are celebrated for the number and ingenuity of their *games.* The game of chess, which they call *comican,* has been in their possession from time immemorial. Their game of *quechu* resembles backgammon; but in place of dice, they use triangular pieces of bone, marked with points, which are thrown with a small hoop supported by two pegs.

The youths amuse themselves in wrestling, running, and playing with ball. Their chief games, however, are the *peuco* and the *palican,* the first of which represents the siege of a fort, and the other a regular battle. In the *peuco,* several persons joining hands, form a circle round a little boy. Their enemies, who equal them in number, attempt, by stratagem or force, to take possession of the boy, which gives great exercise to the skill and strength of both parties. The *palican* is played with a wooden ball, called *pali,* on a plain, half a mile long, marked out by branches of trees, and exactly similar to the *orpasto* of the Greeks, the *caicico* of the Florentines, and the *shinty* of the Scotch. The successful players obtain great credit, and are invited to all the principal parties in the country. Sometimes two provinces challenge each other, and crowds of spectators assemble to witness the spectacle.

As the use of money has not been introduced into the kingdom, their *commerce* is carried on by barter, which is regulated by a kind of conventional tariff. Thus a horse or bridle is one payment, an ox two, &c. They trade chiefly with the Spaniards, who live in the province of Maule, on the frontiers of Araucania, and who exchange iron ware, bridle bits, cutlery, grain, and wine, for their *ponchi* or cloaks, horned cattle, horses, ostrich feathers, curiously wrought baskets, and other articles of a more trifling nature. No fewer than 40,000 of these *ponchi* are exported annually from Araucania. The Spaniards, who engage in this trade, apply for permission to the heads of families; and, after having received it, they proceed to every house, and distribute their merchandise to every person who appears. When the sale is over, he notifies his departure; and all the purchasers, with the most scrupulous fidelity, hasten to

deliver to him, at the first village he reaches, the commodities which they bartered.

Among the Araucanian *traditions*, is that of a great *deluge*, from which a few individuals were preserved by repairing to a high mountain, called Theg-theg, the thundering or the sparkling, which had three points, and floated upon the water. Dreading that after an earthquake, the sea will again deluge the world, they fly to mountains, similar to Theg-theg; and imagine, that in consequence of this resemblance, they must have the property of moving upon the waters. During their superstitious pilgrimages, they carry with them a supply of provisions, and wooden plates to protect their heads from the burning sun, lest the mountain Theg-theg should be elevated by the waters to the height of that luminary.

The only ceremony which attends their *marriages*, is that of carrying off the bride by open violence. Her father and her intended husband, accompanied with other friends, conceal themselves near the place where the bride is to pass. Whenever she appears, she is seized, and put on horseback behind the bridegroom; and, notwithstanding her resistance and counterfeited shrieks, she is conveyed to the house of her husband, where her relatives are assembled to receive the customary presents.

The *funeral rites* of the Araucanians bear a strong resemblance to those of the ancients. When an Araucanian dies, his body is laid upon the ground, and his weeping relations and friends sit round it for a considerable time. The body, decked in the best apparel, which he wore when alive, is placed on a high bier, and is watched by the mourners during the night, which is generally spent in weeping, or in feasting with those who come to condole with them. After the termination of this black entertainment, as it is called, and an interval of one or more days, the corpse is carried in procession to the family burial-ground, in a wood, or upon a hill. The cavalcade is preceded by two young men, riding at full speed; the bier, supported by the relations of the deceased, and encircled by females, who, like the hired mourners among the Romans, bewail the loss which has been sustained; while another female follows the procession, strewing ashes on the way, to prevent the return of the soul to its earthly abode. When the mourners reach the burying-ground, the corpse is laid upon the earth, and surrounded with his arms, if a man, but if a woman, with female implements. A great quantity of provisions, and vessels filled with chica and with wine, are deposited beside the corpse, to support it in its passage to the next world; and a horse is sometimes killed and interred in the same spot. After covering the body with earth and stones, in a pyramidal form, and pouring upon this *tumulus* a

great quantity of chica, they bid farewell to the corpse, with many tears, wishing it a prosperous journey to the world of spirits.*

7. PATAGONIA.

The extensive region of Patagonia lies south of Buenos Ayres, with the Atlantic on the east, and the Pacific on the west. On the south, it is separated by the Straits of Magellan, from the island of Terra del Fuego. The coast on the Pacific extends about 770 miles; on the Atlantic upwards of 1050.

The *inhabitants of Patagonia* are still imperfectly known, and some contrariety is observable among writers who have treated of them. Respectable authority† divides them into three classes, *Cassores*, *Pampas*, and *Patagons*. The first, a race of common men, who live on the Terra del Fuego side, as low as opposite Cape Horn, and who were probably driven by their enemies to take shelter in this part. Of the second class, seen by Mr. Carteret, Captain Wallis, and M. Bougainville, &c., the largest measured 6 feet 7 inches; while the greatest part of the natives were only 5 feet 10 inches, or 6 feet. The third class consists of those who were seen by Commodore Byron, Mr. Faulkner, &c., and whose size is said in many instances to have been from 7 feet 8 inches to 8 feet, and some say 9 or 10 feet. The common height was 6 feet, which was also that of the tallest women.

Their color, as represented by the above navigators, is that of deep copper; their hair as harsh as hog's bristles, tied back with cotton thread, and their hands and feet small. The eyelids of the young women are painted black. Many of the men paint their left eye with a red circle, and others their arms, and different parts of their face. They are expert in the use of the sling, with which they entangle the legs of the ostrich and guanaco, so that the animals are easily caught. They are of an agreeable, and frequently handsome figure; and have a round flat face, very fiery eyes, with white and rather large teeth. Some of them wear long, but thin whiskers. Their cloak, of guanacos' or sorillos' skins, is tied round the body with a girdle; and that part which is designed to cover the shoulders, is suffered to fall back. The flesh of horses, guanacos, and vicunnas, constituted their chief food. This is generally boiled or roasted, but is sometimes devoured raw. They make a fermenting liquor called *chuca*, which causes inebriation. Their tents are covered with the hides of mares.

Their horses are of a diminutive size, but nimble. They use bridles made of leather thongs, with a bit formed from

* New Edinburgh Encyclopedia. † Ibid.

wood, and their saddles resemble our pads. No stirrups are used, and both sexes ride in the same manner, galloping without fear over the most rugged roads.

They worship a good and a bad principle. The first is called *Toncha*, or chief in the land of strong drink, and by some, the lord of the dead; they consider him the creator of all things, who never afterwards troubles himself about his creatures. The evil principles are termed the wanderers without, and the dwellers in the air, who are viewed as the protectors of some, and the injurers of others. Heaven they consider the land of drunkenness, where they will find plenty of chucha, and enjoy hunting the ostrich. Polygamy is allowed. Widows express their mourning by blackening their faces for a year after the death of their husbands. On the decease of a person, they remove his flesh from the bones, either by burning or cutting, and then form a skeleton of them, which being decked in the best robes, with various weapons, is placed in a sitting posture in a deep square pit covered with turf.

The Patagonians, according to Admiral Don A. De Cordova, are a collection of wandering savages, who occupy all that vast tract of country extending from the Rio de la Plata about S. latitude 37° to the Strait of Magellan in S. latitude 52° 20′. Their most settled habitations are in the interior of the country; but, in the hunting season, they approach the strait, where navigators have met with them.

Their stature, so much disputed, exceeds, in general, that of Europeans. Some of them being measured accurately, we found that the tallest did not exceed 7 feet 1¼ inches, *Burgos* measure; and that the common size was from 6½ to 7 feet.* But even this height is not so striking as their corpulence, or rather bulkiness, some of them measuring four feet four inches round the breast; but their feet and hands are not in due proportion to their other parts. They all give evident signs of strength of body; they are full of flesh, but cannot properly be called fat. The size and tension of their muscles evince strength; and their figure, on the whole, is not disagreeable, although the head is large, even in proportion to the body; the face broad and flattish, the eyes lively, and the teeth extremely white, but too long. Their complexion, like that of other Americans, is *cetrino*, (pale yellow,) or rather verging to a copper color. They wear thin black straight hair, tied on the

* The *vara*, or yard of Burgos, the standard of Spain, contains 33.06132 inches, or two feet nine inches and one sixteenth, English; the tallest Patagonian, therefore, did not exceed six feet six inches and one third, English; and those of the common size were from five feet eleven inches and two thirds, to six feet five inches and one seventh, English. It is, however, to be remembered, that *Spaniards* are not in general tall men, and that a *seaman* is seldom among the tallest of his countrymen: to them, therefore, the Patagonians might appear giants.

top of the head with a piece of thong or riband, brought round their forehead, having the head entirely uncovered. We observed some with beards, but which were neither thick nor long.

Their dress adds much to the effect of their size, being composed of a kind of cloak made of the skins of llamas or sorillos, arranged with some skill, with stripes of different colors in the inside. They wear it fastened round the waist, so that it covers them below the calf of the leg, letting that part commonly hang down which is intended for covering the shoulders; and when the cold, or other cause, induces them to put it over them, they hold the upper part of it with the hand, and so cover themselves entirely with this cloak.

Some also, besides this skin cloak or mantle, wear ponchonos, and breeches or drawers, of the same shape and sort with those worn by the creoles of Chile and Buenos Ayres. The *poncho* is a piece of strong cloth striped with various colors, about three yards long and two broad, having an opening in the middle made for the purpose of passing it over the head; a piece of dress extremely proper for riding on horseback, as it covers and defends the arms, at the same time leaving them in perfect liberty for any exertion. Some had ponchos made of the stuffs manufactured by our settlers in Buenos Ayres. The breeches, or drawers, are very much like those worn in Europe; but their boots are very different, being formed of the skin of the legs of the horse, taken off whole, without cutting them open, and sewed up at one end.

There were, however, few Patagonians who enjoyed all these conveniences. The far greater number were almost naked, having only their skin cloak, with a sort of leather purse hanging by a thong fixed round the waist, and fastened between the legs with one or two thongs, to the former round the waist.

With a piece of skin or leather fastened round the foot, they make a kind of shoe, and fix to it behind, two little bits of timber forming a sort of fork, which serve them for a spur; but they leave off this part of their dress when they have no intention to go on horseback, which, however, happens very seldom.

It is a very general practice among them to paint the face with white, black, and red, a kind of ornament contributing very little indeed to the agreeableness of their appearance.

Their equipage, or horse furniture, consists of a kind of covering formed of several skins of llamas, one over the other, and rolled up a little both before and behind, so that at first sight they have some resemblance to a saddle; the whole fastened on with strong leather thongs or straps, instead of girths. The stirrup is formed with a piece of wood four inches long, supported at each end by a small thong, connected with another which is fastened above to the girth. The other parts of

their furniture resemble entirely those used by the Indians of Buenos Ayres, with this difference alone, that the bit is made of very hard solid wood.

As the Patagonians have neither iron nor cordage, they supply their place with solid timber, and straps and thongs of skin or leather.

We saw one among them having a complete European saddle and bridle, but could not learn by what means he had acquired them.

Although we saw these people in troops of 300 or 400 together, yet we can give no information concerning their women, who never came near enough to permit our examination; only an officer, who was on shore in the Bay of St. Gregorio, assured us that their stature was somewhat shorter than that of the men, and that they differed very little from the men in their dress.

The children, even in their tender years, show that they are descended from parents of extraordinary size; and, by the largeness of their features, indicate to what they will arrive, when nature shall have attained its full vigor, and their members shall be properly developed.

As the Patagonians draw no part whatever of their nourishment from the sea, they have established their dwellings in the interior of the country, in the valleys near some rivulet or pond of fresh water, and in the neighborhood of some mountain, to shelter themselves from the fury of the winds; so that we could have no opportunity of seeing their manner of lodging and living, having only now and then, on board of the frigate, had a distant view, from which we were not enabled to remark many particulars. Nevertheless, since we know that they lead a wandering life, like the Arabs, abandoning the tracts that fail spontaneously to furnish them with food, it is natural to suppose that their huts are constructed without design or solidity. As a proof that they lead an unsettled wandering life, we can allege, that during our voyage, we met with the same tribe established in two different parts of the strait.*

In his first voyage to the South in 1822, Captain Morrell informs us that having a desire to ascertain for himself the truth respecting the stature of the Patagonians, he made an excursion into the country for that purpose. The following is his account of his adventure: Accompanied by two men only, I proceeded into the interior until we arrived at a valley where we discovered a band of above 200 native Patagonians, all on horseback, attending to a drove of about 3000 guanacos.

Apprehensive for his own safety, and that of his companions, Morrell concealed himself in some underbrush, where, without being seen, he could observe the movements, and study the appearance and costume of this singular people.

* Voyage to the Strait of Magellan by Admiral Don A. De Cordova.

STATURE OF THE INHABITANTS.

"Their *stature*," he observes, "was of the common measurement, say from five feet ten inches to six feet; a few might have boasted three or four more inches, but their average height was about six feet. Their complexion is of a deep copper-color, similar to the aborigines of our own country, with long, straight, black hair, which did not appear to have any of the properties of 'hog's bristles,' as one navigator has represented, but soft and pliable. They were all well made, robust, and athletic; but I was not near enough to observe that remarkable diminutiveness of hands and feet, which has been attributed to the formidable giants of Patagonia.

"They were generally clothed in skins of the guanaco, or some other animal, with the flesh side out. These appeared to be confined to the body by a narrow strip of the same material, but by what kind of fastening I could not ascertain. Some of them, however, were evidently clad in cloth of some kind or other; whether of their own manufacture or not, it is difficult to conjecture. The shape and fashion of their cloth garments, however, must be peculiar to themselves. From the opportunity I had of inspecting them, I should agree with the description of Capt. Wallace,—that this apparel was a square piece of cloth, made of the downy hair of the guanaco, through which a hole was cut out for the head, with side slips for the arms, and the rest sustained by the shoulders, hung down in folds to the knees, or was confined to the body with a girdle. Many of them had a kind of leggin or buskin, made of skin, extending from the top of the calf to the foot. Their horses, which displayed a great deal of spirit, were not of the largest size, but handsomely formed, and in excellent condition. The bridles were similar to our halters, made of a thong of skin; but whether their bits and spurs were of wood, or of any other material, it was impossible for me to determine. Something like a saddle formed a seat for the rider, who managed his animal with much tact and dexterity, and rode with an ease and grace not easily obtained by art.

"That their life is pastoral as well as predatory, I have no doubt; as they are frequently seen in such companies as I have just described, watching over their flocks or herds of guanacos, while they are grazing, surrounding them on horseback, and arresting such as seemed disposed to desert the fold. Those not actually employed in this particular service are grazing their horses, or refreshing themselves."

In a subsequent voyage, Captain Morrell had a better opportunity to judge of the stature, &c. of the Patagonians. The following is his account of his interview with a party of these long celebrated aborigines.

"Here I again left the vessel in charge of my first officer, and with my former three companions made an excursion into the interior of Patagonia, as we all had a longing desire to have an interview with the natives before we left the strait, having

read and heard so much of this gigantic race, as described by Magalhanes, Byron, and others.

"Like most of my contemporaries, I have treated these accounts in a style of light burlesque or grave skepticism: not that I ever doubted that these navigators might have seen men of six and a half, or even seven feet in height; for many skeletons of Indians have been found in the Western States of North America of a still greater length: but I wish to discountenance all exaggerated accounts of foreign parts, which have a tendency to deter investigation and commercial enterprise. Hawkins, for instance, gravely cautions navigators to beware of the natives on the coast of Magellan:—They are cruel and treacherous, says he, and of so lofty a stature that several voyagers have called them giants. Such gratuitous and unnecessary cautions have been the principal cause that this interesting region has never yet been explored.

"From all I have seen, heard, and read, on the subject, I have no doubt that the Patagonians were once, (as some of them are now,) the tallest race of men in the world. They were seen by Magellan, and others, a long time ago, and there seems to be a natural tendency in all animated nature to degenerate in size. Other countries have at a former period contained inhabitants of as gigantic a size as that imputed to the Patagonians three centuries ago; but their descendants are now degenerated by luxury or refinement, and intermarriages with others of a small stature. The Patagonians, separated from the rest of mankind, have not degenerated by luxury or refinement; but there is no doubt that they have from oppression. From whatever stock they may have descended, they were doubtless once existing under more favorable circumstances than at present. They have been driven from the southern banks of the La Plata, and the pampas of eternal verdure, where they once grazed their flocks and herds, to the extreme southern verge of the continent, where they preferred to starve in freedom and independence, rather than become slaves to their remorseless and unprincipled invaders. They are now but the scattered fragments of a colossal fabric—the ruins of a pastoral nation. Though their minds have scorned to bend, it is not surprising if their bodies have degenerated in stature.

"One thing is certain, and I can assert it from my own observation and actual inspection,—there is just as strong testimony in favor of a former gigantic race in Patagonia, as there is in favor of the former existence in our country of a race of animals now known by the appellation of mammoth. We have the bones, and even entire skeletons of this huge creature in our museums; and I have seen in the interior of Patagonia the bones and entire skeletons of men who, when living, must have measured more than seven feet in height. The tombs or sepulchres in which I found them were covered with large heaps of stones, probably to prevent them from being molest-

ed by wild beasts. The position of these was uniformly the same, with the head to the east; and I sincerely regret that after thus violating the sanctity of their final resting-place, I had not silenced skepticism by taking possession of one of these gigantic skeletons, and bringing it to the United States. Such an acquisition to a museum would be a very suitable accompaniment to the mammoth, and such a one shall be exhibited if I ever visit Patagonia again."*

* Morrell's Voyages to the South Seas.

EUROPE.

1. ENGLAND.

HAVING now made the circuit of the Western Continent, we are prepared to turn our attention towards other and more distant lands.

It were vain, however, for a tourist, like ourselves, to launch forth upon such a travelling expedition as we contemplate, without company. One object of our labors at least—the entertainment and instruction of others—would, in such an event, be lost. True, our own pleasure might be promoted, and this to a selfish spirit would be a consideration of value—but we have learned from an experience of some years, that selfish pleasure is not half so valuable as that which can be shared by others.

Hence, we are solicitous, if from no other consideration, that those who have thus far accompanied us should still be our companions, and having seen what people are at home, should become acquainted with those abroad. The world is wide. The human family is greatly diversified. Other characteristics belong to portions of them than those which yet have been noticed. Lessons of importance may be deduced from what has yet to be explored.

Will our travelling companions then continue, and wander as we still wander abroad?

Does the distance startle? Do the dangers of a rolling ocean deter? Does imagination, trembling at approaching tempests, exclaim,

> "We perish! not a hope is left,
> Death rides on every billow."

We are able to calm such fears. The merit attaches to our mode of travelling, that we incur no hazard. No tempests drive us. Neither rocks, nor reefs, nor shores, can wreck us. Sitting in our quiet habitation, we may launch forth, and imagination will bear us away with greater speed than if driven by wind or waves. We need no insurance—no outfit, but the pages which lie before us, and on every succeeding evening can lay ourselves down upon a pillow, where none molest, or make us afraid.

With such inducements—even although we shall impart no higher interest to our travels than we have done, we venture to invite our readers on board, with the assurance that our anchor is weighed—our canvass floats already in the wind, and "bidding our native land good-night," we already announce to our readers the sight of land, whence we again

commence our travels; and beg leave to introduce them to the quondam acquaintance of our fathers—the *English.*

Look abroad, and tell me, are they better looking than ourselves? A late writer has pronounced them "the handsomest and best formed people on the face of the earth." On this point, we have no disposition to contend, conscious to ourselves that as a people we are quite well looking enough to foster pride, and if they from whom we sprung think that we have degenerated, we may still indulge the hope, that nature will ultimately restore us to the pristine beauty and comeliness of the stock whence we were derived.

The English *are* a well looking people—the men of middle stature, well formed, generally robust, with regular features, and florid complexion;—yet the Americans generally have one advantage—not in width, not having "the old roast beef" of England, by which to acquire breadth—but an inch in stature, and this, perhaps, as our transatlantic neighbors would say, because they are not so well fed.—The females are perhaps less better looking. Their form, features, and complexion, however, bestow upon them a degree of grace and beauty, which rivals the most elegant foreigners, while the peculiar modesty and meekness which pervade all their actions and habits, confer upon them charms which are in vain sought for among the fair of some other nations. In reference to personal appearance, the following is from "A Foreigner's Opinion:" "The most conspicuous phenomenon in relation to the exterior of the English, is their singular beauty, and universal symmetry of figure, which inclines a stranger to suppose that they constitute one individual family, assimilated by the powerful bonds of consanguinity. As national, this excellence is referable, not so much to the happy influence of a benign climate, as to physical education, and a simple and natural manner of life. The women are somewhat inferior to the men in beauty and regularity of shape. Those pretty diminutive feet are wanting, for which the French ladies are remarkable. The features of both sexes are rather of a noble and expressive, than of a ravishing or exquisite beauty. A fine open forehead, eyes which do not sparkle with uncommon vivacity, but beam with gentle lustre; noses handsomely shaped, and features happily meeting and mingling together, distinguish both. Those distorted countenances, disgusting faces, and ill-favored features, so common among other nations, are in England seldom to be found. The complexion of the men is the warm glow and animated bloom of health. The ladies are very fair; their skin is delicate, transparent, and of a shining whiteness. A single defect, however, often withholds from them the character of perfection; their mouth is too large, and not well proportioned. Although it frequently displays a beautiful set of ivory teeth, when it is expanded by a smile, yet those bewitching charms are wanting which

animate the far less handsome countenance of the Parisian fair."

In the narrow limits to which we must confine our investigations, it were vain to attempt a full analysis of the *national character of the English.* We shall therefore glance at a few of their more prominent traits, leaving our readers to form their ultimate estimation of the character of this interesting people, from the several topics which will be the subject of remark.

And as blemishes in a portrait, especially if they be considerable, are more apt to be noticed than excellences, it will be mentioned as a charge frequently, and we think justly made against the English, that they are distinguished for their *national pride.* It is admissible to think well of one's own government, laws, religion, institutions, and country; in other words, there is a patriotic feeling, which, if not excessive, no one should censure, but when that feeling leads the subject of it to *decry* all other lands, and all other institutions, it merits condemnation. As a nation, England has, indeed, many things of which she may well boast—of which she may well be proud, if pride be ever just. In a variety of particulars, England holds a superiority over most other countries. Her empire is a great one. She is the mistress of the ocean. In a sense, she controls the commerce of the world. Her wealth is boundless—her institutions have become consolidated by the lapse of time—her sway extends over portions of the globe upon which the sun never sets. And then, again, in respect to warriors, what country has produced those of greater renown?—Or if naval heroes be mentioned, who compares with Nelson?—Or if we speak of intellectual greatness, where are greater than Newton, and Bacon, and Locke?

We have no controversy with the English, when they boast of superiority; but it is when their pride grows intolerant, and they pass the sentence of condemnation, and enstamp with meanness and insipidity every other people, all other countries, institutions, customs, and laws. It is one thing to think highly of our country, and all that pertains to it, and quite another to underrate and revile all others. "In truth," to use the language of a recent writer, "it is the unreasonable national pride and vanity of the English, that make them so intolerant to a spark of the same flame in others: were they not more proud, they would not be moved by the harmless pride of others. This spirit is seldom allayed in an Englishman by a visit to the United States, or by a favorable description of this Republic. If he but hear a farmer in New England express his contentment in living under a government of equal rights, he looks back to his own country, and because he was not oppressed there by poverty or the laws, reflects not that others were; or he is stung by the honest yankee's remarks, because he remembers that there are in England, taxes, game laws

and a code of two hundred capital crimes. An Englishman in our country, nothing can satisfy; he loses both his sense of justice, and his desire to be just; his judgment may be convinced, but not his will. The more he is courted, the more he is entreated, the higher does the spirit of rebuke and sarcasm rise within him. Yet one of the most intolerant of British travellers has remarked, that though he "oftentimes provoked the national pride, and sometimes sought to wound, he never saw an American out of temper." In short, to use the words of Bulwer, "In his own mind, the Englishman is the pivot of all things—the centre of the solar system. Like Virtue herself, he

> 'Stands as the sun,
> And all that rolls around him
> Drinks light, and life, and glory from his aspect.'"

But let us do the English justice. With all their national prejudices—their cold and reserved manner—their haughty demeanor towards strangers, unless they be men of rank, or have letters of introduction—they are nevertheless possessed of traits which would do honor to any nation. They are a brave people, as all the world well knows; and more than brave, they are honorable, honest, and generous. "Honor," remarks the writer last quoted—"honor is their creed. In our relations with foreign states, we have been rarely wise, but invariably honorable; and we have sustained our national character by paying, with rigid punctuality, the national loss."

The English are also an eminently *generous people*—not merely generous in respect to pecuniary relief, when that is demanded, but generous in all their *sympathies;* they feel for the persecuted, and their love is for the fallen.

"But it is mainly *the people*, (properly speaking,) the mass, the majority, that generosity characterizes; nor is this virtue to be traced to the aristocratic influences; among the aristocracy, it is not commonly found. As little, perhaps, is it to be traced to the influences of trade; it is rather connected with our history and our writers, and may be considered a remnant of the chivalric spirit which departed from the nobles ere it decreased among the people. It is the multitude who preserve longest the spirit of antiquity—the aristocracy preserve only the forms.

"Let us recall for a moment the trial of Queen Caroline; in my own mind, and in the minds of the public, she was guilty of the crime imputed to her. Be it so; but the people sympathized not with the crime, but the persecution. They saw a man pampered in every species of indulgence, and repudiating his wife in the first instance without assignable cause; allowing her full license for conduct if she consented to remain abroad, and forebore to cross the line of his imperial Sybaritism of existence; but arming against her all the humiliations and all the terrors of law, the instant she appeared in England,

and interfered with the jealous monopoly of royal solemnities. They saw at once that this was a course of conduct natural rather to a man of passion than of honor; to a man of honor, disgrace to his name would have seemed equally punishable, whether perpetrated in Italy or in England. The queen ceased to be the defendant in a court of law, and seemed to the public the victim of a system of oppression. The zeal with which the lower orders supported her, was the zeal of chivalry; the spirit which Burke invoked in vain from a debased nobility, leaped at once into life among a generous people. Compare the subservient and smothered disgust of the aristocracy with the loud indignation of the people;—which was the more indicative of the nobler emotions, or which preserved in the higher shape our national characteristic of generosity? Who are they that feel the most deeply for the negro slave—the people or the nobles? The people. Who attend the meetings in behalf of Poland? the aristocracy?—some two or three of them, indeed, for the vanity of uttering orations; but it is the people who fill the assembly. The people may be right, or they may be wrong, in their zeal for either cause; but it is at least the zeal of generosity."*

Another national characteristic of the English is their *spirit of industry*. "This," says Bulwer, "has been the saving principle of the nation, counteracting the errors of our laws, and the imperfections of our constitutions. We have been a great people, because we have always been active, and a moral people, because we have not left ourselves time to be vicious. Industry is, in a word, *the* distinguishing quality of our nation, the pervading genius of our riches, our grandeur, and our power." Another writer, remarking upon the industrious habits of the English, observes: "An Englishman, while he eats and drinks no more than another man, labors three times as many hours in the course of the year. His life is three common lives. People of other countries have some leisure hours; an Englishman none. You may know him from all the rest of the world by his head going before his feet, and by pushing along as if he were going for a wager." The same writer also adds, that an American gentleman, on his first arrival in London, observed that "all the people in the street seemed as if they were going on an errand, and had been charged to make haste back." This incessant propensity to activity is not confined to any particular class; it is equally displayed in the garden of the laborer, the field of the farmer, the workshop of the artisan, the counting-house of the merchant, and the amusements of the gentleman.

In respect to a desire for knowledge, a regard for morality, religion, and a disposition for public benevolence, there is much to admire among the English. The public benevolent

* England and the English, by Bulwer.

institutions of England are, perhaps, not equalled in any other country. We might mention their hospitals—their Bible and Missionary Societies, &c. &c., all going to show the spirit of humanity and of religious kindness, which pervade the English character. But notwithstanding the moral influence which is exerted, the religious principle which prevails, the restraints which from a thousand sources are imposed upon the lower orders, there is a very large class of the population of England who are as low and degraded as is to be found in any country on the globe.

In respect to the *vice of tippling*, a late writer thinks it more generally prevalent than in the United States. He observes: "From the peculiar compounds of the beer, of which a great quantity must be swallowed to produce inebriating effects, the habit of frequenting ale-houses, is attended with pernicious effects upon health and morals. During the time spent in midnight revels with dissolute companions at the pot-house, the sleeping wife and helpless children are left neglected. In the United States, a man is considered as lost to all sense of shame, and his society is abandoned by all his considerate acquaintance, whenever he continues to resort openly to the tavern, and to pass his time there in drinking to excess. Although the American toper may drink an equal quantity of intoxicating alcohol with the professed beer drinker of an English ale-house, yet taking it as he does in the state of distilled spirits, he swallows a hasty draught. He commonly slinks into some dram shop where, behind a screen, or in an obscure corner, usually prepared for secrecy and expedition, he takes his glass as privately as possible. This done, he carefully wipes his mouth, perhaps with his sleeve, and sallies forth, imboldened to court observation in the broad daylight. The beer drinker, on the contrary, usually requires half a day to get drunk upon his more diluted potation, and then his shameless condition is veiled by the approaching darkness. In some manufacturing districts, the laborer actually leaves the workshop to go to the ale-house at 4 o'clock "for drink," as it is termed, and the women get tea, or rather drink, at the same time.

"Although beer drinking is so generally prevalent throughout England, that 130,000 persons, as is stated, are engaged in the manufacture and vending of it, yet the vice of gin drinking has also become common. The following account, extracted from the Manchester Guardian, will enable the reader to form an imperfect estimate of the prevalence of this vice also.

"At a public meeting holden in Manchester, an individual stated that on eight successive Saturday evenings, he had counted the number of persons who entered one dram shop between the hours of 7 and 10 o'clock, and made the average 412 per hour. He estimated that the total number of persons who entered that one dram shop every Saturday afternoon and evening to exceed 2500!"*

* Practical Tourist, by Z. Allen.

The higher classes of the English observe, it is said, *more simplicity of dress*, except on public occasions, than the tradesmen, the linen drapers, mercers, &c. The latter are the finest dressed people in and about London. The fashion of the court dress has experienced no change for seventy years. The coats are without collars, and have wide sleeves and broad skirts. The ladies have hooped skirts and high head-dresses. Young people in the metropolis and large towns are fond of showy apparel, which the improved state of the manufactures enables them to indulge in at an easy rate; hence, on Sundays and holydays, there is among apprentices and servants a show of fashion and finery. The better sort of people are distinguished, however, for dressing with a view to comfort and neatness. Their garments generally, are by no means so scanty nor so mean and strangely absurd as are to be met with on the continent; still less, as the Duc de Levis remarks, are the worn out clothes, which, preserving the traces of a luxury unsuitable to the condition of those who wear them, appear to be the livery of wretchedness; on the contrary, all the apparel here seems, at first sight, fresh from the manufactory, and the same tailor appears to have cut out the coats of the whole nation; and we are tempted to ask if the English do not export their old clothes? The truth is, they wear them as long as we do, but preserve them better. The dress of the women is, like that of the men, almost uniform; although fashions change in England oftener than in any other country. Cotton and woollen stuffs, of which the texture, fineness, and patterns, are almost infinitely varied, constitute the basis of it. This advantageous practice, among a commercial people, who possess rich colonies, maintains a multitude of manufacturers, whose useful and charming productions are sought after and imitated throughout Europe. Large scarlet cloaks, with bonnets of straw or black silk, which preserve and heighten the fairness of their complexion, distinguish the country women which come to market. And the working farmer preserves his clothes by a covering in the shape of a shirt, of white, brown, or blue dowlass. When a class, so inferior, is so well dressed, we cannot doubt of the prosperity and comfort of the nation to which it belongs.

The English pride themselves much upon their roast beef, and in comparison with that which is found on the continent it is decidedly superior, but not superior to the best beef in the United States. In general, the people of England live far less luxuriously than the people of the United States. The American laborer often consumes in a single day as much animal food as the same description of persons in England does in a week. In the latter country, however, more animal food is used than in France. According to a late French writer, who may be supposed, however, to speak somewhat in favor of his own country, "It is a French axiom of good sense and good

company to enjoy one's self at table. In England, on the contrary, to eat to live, seems to be the sole object; here the refinements of cookery are unknown. It is not, in a word, a science; neither does the succession in which dishes should be served up appear to be studied. To cover a table with immense pieces, boiled or roasted, and to demolish them, in the confusion in which chance has placed them, appears to be the whole gastronomic science of the country."

The meat is either boiled or roasted. Fish is always boiled, and served invariably with melted butter. Eggs are excluded from English dinner-tables, and when produced at other meals are served in the shell. English fowls are of an indifferent quality, and game is subjected to a process of roasting, which deprives it of much of its flavor. The confectionary is badly made, and without much variety.

The following, according to the Baron D'Haussez, is the order in which an *English dinner* is served. "The first course comprises two soups of different kinds; one highly peppered, in which float morsels of meat; the other a soup *à la Francaise*. They are placed at either extremity of the table, and helped by the master and mistress of the house. They are succeeded by a dish of fish, and by roast beef, of which the toughest part is served round. Where there is no *platau*, a salad occupies the middle of the table. This course being removed, regular *entrées* are brought in, and the servants hand round dishes with divisions, containing vegetables. The course which follows is equivalent to the second course in France; but, prepared without taste, it is served confusedly. Each guest attacks (without offering to his neighbor) the dish before him.

"The creams have often disappeared before the roast is thought of; which, ill-carved, always comes cold to him who is to partake of it. The English carve on the dinner-table, and as before proceeding to this operation, each person is asked whether he wishes to taste of the dish or not, a considerable time is lost in fetching the plate of the person who accepts. A dinner never lasts less than two hours and a half or three hours, without including the time the gentlemen sit at table after the departure of the ladies. The salad appears again before the dessert, flanked by some plates of cheese. After the cloth is removed, dried and green fruit with biscuit are placed on the table. These compose the not very brilliant dessert. The serving up of the dinner, however, is the part about which the English give themselves the least trouble. Their table only presents an agreeable '*coup d'œil*' before dinner. It is then covered with the whitest linen, and a service of plate of greater variety, richer, and more resplendent than is to be seen in any other country.

"The dessert served, conversation commences. The gentlemen lean their elbows on the table to converse more familiarly with their neighbors. The ladies draw on their gloves,

and in order not to soil them, eat their dessert with their forks. Now drinking commences to some purpose. Up to this period, the guests have only, as it were, slaked their thirst with a few glasses of wine taken with each other. It is a civility in England for one to take a glass of wine with you. On this occasion you are begged to name what wine you choose. This proposition, which is not to be declined, imposes on you the necessity of drinking when others are thirsty. It is often renewed, without much real inconvenience, however, for those who do not wish to drink; for custom allows you merely to sip a little from the glass, which you seem to fill on each fresh challenge. Sometimes, between these frequent libations, but not commonly, a glass of beer is swallowed. This is not wonderful, for the strength of the English wines is more calculated to excite than allay thirst. The same want of regularity and system which is observable in the service of the dinner, exists in the distribution of the wine. The different species of wine succeed each other without regard to their respective qualities. To empty bottles, and *wine-season* (*aviner*) the conversation, appears to be the only object of the guests.

"At a signal given by the host, the company rises, but only the ladies retire. The master of the house takes his plate and his glass, and places himself near the person he wishes to honor. The other guests draw near each other, and then commences without interruption the circulation of four glass decanters, which each man, after helping himself, passes to his neighbor. Sometimes idle conversation springs up on this occasion; sometimes interesting political discussions, which from the warmth of manner and the force of argument exhibited, are not unlike those parliamentary discussions, of which they may be often considered as the rehearsals. Local interests are sometimes talked of, and above all hunting and coursing, which are in England important affairs. Presently the conversation becomes more animated, is carried on across the table, and grows confused and noisy. After three quarters of an hour or an hour, they are interrupted by the announcement of coffee; but instantly after this announcement, the conversation is resumed; nor does it cease till all the subjects under discussion are exhausted. At length the gentlemen quit the dinner-table and go to join the ladies, who are found round the tea-table, or occupied in turning over a collection of caricatures. Coffee, which has been poured out since the moment of its announcement, and consequently cold, awaits the guests, who in general take but a little, preferring two or three cups of very strong tea. The party is prolonged till twelve or one o'clock.

"There are many exceptions to the state of things I have described. In many houses there are French cooks; but the dinners which they send up are neither appreciated nor remarked. In order that the arts may spring up in a country, something more than artists is necessary: it is essential also

to have connoisseurs; and if England, in cookery, as in music, borrows her professors from foreign lands, she will never obtain either a national *cuisine* or a national music.

"In respect to drink, the great national beverage is beer or porter. The consumption of this is enormous. A good deal of perry is consumed, and in many places cider forms the common drink. Wines are expensive. Those of Portugal are in greatest request. Mixtures in imitation of wine are sold in vast quantities. Ardent spirits are not as much used as in the United States, owing chiefly to the high duty imposed on them. But drunkenness is produced from a poisonous compound called gin, and from beer, which has threatened to break down the pillars of society, and destroy morality and order in all the land. Temperance societies are however at work in England, and are putting in check an evil which for a time bid fair to ruin the nation."*

The buildings in England, especially those which are designed for public purposes, and those which belong to the nobility and men of wealth, are often costly and magnificent. Seldom does a traveller visit England, and not see St. Paul's Cathedral, Westminster Abbey, York Minster, or the Castles of Windsor, Warwick, Kennilworth, and other splendid monuments of British wealth. It is not our intention to go into a particular description of these magnificent edifices, as a full account of a single one would detain us a longer time than we can devote to the subject of buildings. We have no such structures in the United States; take, for example, York Minster. This cathedral is 524 feet long and 222 feet wide. This building would enclose within its walls 30 churches 70 feet long, and 55 feet wide.

"Warwick Castle," a brief account of which we give as a specimen of what castles are in England, using the language of a late traveller, (Dr. Humphrey,) "is kept in fine repair, stands on the north bank of the Avon, eight miles above Stratford, the birthplace of Shakspeare. You ring a small bell at the outer gate, and an aged porter opens the wicket, ready to *receive* your shilling, or reluctantly to *take* your sixpence, and show you in one corner of his lodge, a prodigious suit of armor, which he tells you was worn by Guy, Earl of Warwick, who, we know, was one of the most powerful chieftains and terrible warriors of the times in which he lived. A giant, indeed, he must have been, if he could wield that sword, and bear that ponderous helmet, and fill that enormous breastplate. From the outer gateway, you wind round three or four hundred feet, in a wild and beautiful carriage road, which is cut through the solid rock, to the depth of ten or fifteen feet. The moment you emerge from this defile, Guy's Tower bursts upon your view, on the right, rising a hundred and twenty-eight feet from

*Baron D'Haussez.

the cliff on which it has stood ever since the days of *Edward Second*, and yet it bears no marks of decay. On the left, is *Cæsar's* Tower, which is about seven hundred years old, one hundred and forty-seven feet high, and in nearly as good a state of preservation as the other. After looking at these for a moment, you pass over the drawbridge, and through an immense, deep, arched gateway, where you find yourself entering the great quadrangle of the castle. On your left, rises a noble Gothic pile, three hundred feet in length, the princely abode of the hereditary possessor and his family. When they are there, you cannot gain admittance to the interior. At the time I visited it, they happened to be absent, and I was permitted, for a moderate fee, to gratify my curiosity so far as I wished. Standing near the great eastern gateway when you enter the quadrangle, on the right you see two unfinished towers, and in front, considerably beyond the opposite side of the square, is a very steep eminence, on which the *keep*, a kind of fort, is situated, and which, seen through the thick foliage of trees and ivy, has a very romantic appearance. In going through what may be called the more public apartments of the family mansion, you first enter the great hall, 62 feet long, 36 wide, and 32 high, and a most superb hall it is. Next comes the great dining-room—then the ante-room—then the cedar drawing-room—next the state bed-room—and after that, the state dressing-room. Besides these, they show you the British armory, the chapel, and some other less interesting apartments. A great many paintings arrest your attention as you pass along, and not a few of them are by distinguished masters. There, in a very conspicuous station, is *Charles First*, and in a dark passage, almost behind the door, is *Oliver Cromwell*. Time was, when a single gun, pointed at the republican army, from the battlements of this castle, would have brought light enough into this and every dark corner, along with the cannon balls with which Cromwell would have visited it.

"The pleasure grounds and park, consisting of about 800 acres, are most tastefully laid out, amid shrubbery, and flowers, and lofty trees; as you traverse the gravelled avenues and serpentine walks, ever and anon you catch some enchanting glimpses of lawns and summer houses, and of the quiet Avon winding its way through this terrestrial paradise, and lingering as if to admire the majestic shadows, which fall upon its surface."*

The same writer remarks respecting the *larger towns*, as follows: "You look in vain in Liverpool, or Birmingham, or London, for those clean, airy, and painted dwellings, and shops, and warehouses, which you have been accustomed to see and admire in Baltimore, Philadelphia, New York, or Boston. Except in the outskirts of foreign cities, every thing bears the marks of age, and in some of them, as Chester, for

* Dr. Humphrey.

example, of deep decay, under the wasting hand of time. The style of building is rather heavy, solid, and enduring, than showy. The private dwellings, warehouses, and factories, are higher and more uniform than with us. The materials are stone and brick. Three or four centuries ago, the former greatly predominated; but now bricks are chiefly used; and so much care is taken to guard against the communication and spread of fire, that a single block is rarely burnt; and you almost never hear of any thing like those wide-spreading conflagrations which so often ravage our cities.

"In point of *neatness, beauty, and life*," the villages of England are said to be altogether inferior to ours. "Instead of having sprung up in a night, they are, for the most part, the growth of other centuries. They are built of heavy stone, with small windows, and steep, thatched, or tiled roofs; the eaves and gable ends projecting a good deal over the walls. Some of them have a very antique appearance, which arrests the attention of a traveller, who, like myself, had never seen any thing of the kind before. The thatch is wheat straw, laid on eight or ten inches thick, and quite as impervious to rain, I believe, as any other roof. It is said to last, when well put on, fifteen or twenty years. Even the blacksmith's shops are thatched, and why they do not oftener take fire, seems strange to one who has been accustomed to the use of wood and charcoal."

"The scattered *farm houses* are substantial, and, for the most part, respectable looking dwellings; built not for forty or fifty years, then to be replaced by others, equally transitory; but to last for ages. Every thing within, as well as the outer walls, is solid and enduring. The floors, the partitions, the heavy oak doors and ceilings, the furniture, all promise to go down several generations. The barns are small, compared with the quantities of hay and grain which a New England or Pennsylvania farmer would think must be put under cover. Most of the hay is put up in large stacks, near the barn, and the same is the case, more or less extensively, with the wheat, barley, oats, beans, &c.

"The *English cottages* of the better sort are exceedingly neat and attractive. Every thing around them, observes Mr. Stewart, in his Sketches, as well as the whitewashed walls, looks cleanly and carefully kept; while honeysuckles and jessamines, clustering roses and graceful laburnums, with their thickly pendent blossoms of bright yellow, overhanging and festooning the doors and windows with sweet drapery, add a charm seldom seen in the abodes of the poor in our own country, and, to my mind, give assurance of something beyond mere animal existence within. However rude and uncultivated the mind, I would trust much to the hearts of those whose dwellings are marked with such evidences of taste and purity."*

* Stewart's Sketches.

The favorite diversions of the English, consist of hunting, coursing, and horse-racing; rowing and sailing are amusements peculiar to them, and in perfect unison with their insular situation and maritime character. The ringing of bells is also much practised, and has been brought to great perfection in this country. A more refined and intellectual entertainment is sought in the charms of music, which is cultivated with great success; and many of the large towns, as well as the metropolis, have their music meetings and oratorios, together with assemblies and theatrical entertainments. The athletic diversion of cricket is still kept up in the southern and western counties; and is sometimes practised by persons of the highest rank. Cock-fighting, to the disgrace of the nation, is a favorite pastime among the great, as well as the vulgar; and pugilistic contests, though sometimes fatal to one of the combatants, are patronised by what is termed "the sporting world," for the sake of betting upon the dexterity and strength of the brutal competitors. Bull, bear, and badger baiting, are chiefly confined to the lower orders; as are also cudgelling and wrestling. Many other diversions are common in England, as trap-ball, tennis, fives, bowls, skittles, nine-pins, quoits, prison-base, billiards, cards, swimming, angling, &c.; to which may be added, foot and donkey racing, dancing, puppet-shows, and May-games. The English are fond of skating, but not very expert at it, on account of the short periods of frost in their climate; yet are they adventurous in it, frequently to the loss of their lives.

Of all the amusements to which the English are addicted, *horse-racing* has, perhaps, the preference. To the indulgence of this sport the richest classes devote the superfluity of their wealth. An enormous expenditure is apparently made for the pleasure of seeing horses run, which are unfit for any other kind of labor. An improvement of the breed of horses may be the result of these sports of the turf; but the benefit which grows out of the practice, by no means compensates for the destruction which it causes to good order and good morals.

New Market is one of the most renowned race-courses in England. There are observed three racing seasons, or periods, in every year, each containing six weeks, with an intermission of every other week. At such seasons, an immense multitude, from the humblest plebeian to the haughtiest nobleman, throng the village of New Market. The London papers give weekly details of all the particulars of the proceedings of New Market, stating the names of the horses and of the owners of them, and the stakes or purses for which the horses are run.

Pugilism, or *boxing*, is also a favorite amusement, and whenever a match takes place, attracts immense crowds. These contests would better befit the savage beasts of the

desert; yet they take place among human beings, and human beings are not backward in urging on the miserable combatants till nature is spent, or death ends the conflict. The following is a description of a battle between two pugilists called "deaf Davis," and a feather-bed maker, named "English," as reported for an English paper:

Round 1. The deaf one had hardly put himself into attitude, when he went to work like a hammer man, and floored English like a shot flat upon his back.

2. The feather-bed hero, before he could look around him again, received three facers in succession, and was again floored.

3. English came up gamely to the scratch, when Davis punished him in all directions, and put in such a blow over one of his peepers, that he was positively electrified. He put up his arm to feel if he had not lost his head, turned his back, and was stopped only by the ropes. Here Davis caught his adversary, and once more levelled him. "Take him away," rang from all parts of the ring, "he will be killed."

4. Contrary to all expectation, the feather-bed maker was not such a flat as he seemed; he met Davis like a trump, and after a terrific rally, Davis was hit down almost senseless.

5. English put a new face, or rather one of another color, on Davis; he milled him from one end of the ring to the other, and by a flooring hit, levelled the deaf one in his native dust.

6. Davis again took the lead, and nobbed the feather hero to a stand still; when English in turn gave him a hit that was almost a finisher, on the knowledge box.

7. This round was fighting with a vengeance. The claret ran in streams from both their mugs. Davis was floored, and on being called, said to his second, "he could not stand." It was over in twelve minutes.

Gambling also is carried to a great extent in the neighborhood of St. James's, and other fashionable parts of London. Large and expensive establishments, appropriately denominated *hells*, are fitted up for the purpose, which are the resort, it is said, of nearly half of the young men of rank and fortune in London. Not being under the protection of government, like similar gambling establishments in Paris, Milan, &c., a certain degree of secrecy is necessary in conducting them. They are usually opened by some needy adventurer, who is associated with sharpers and other notorious characters. The society is of the most mixed description; the peer and the black leg sit familiarly at the same table. Gambling levels all distinctions; and the proudest and most aristocratic nobleman is not ashamed to pass night after night in the company of the lowest and most infamous characters. No sooner has a young man of fortune set foot in London, than the members of the hells fix their eye upon him as a fit subject for fleecing, and unless he has sufficient good sense to be warned

by the experience of others, it is seldom that he can avoid the snare. But a gambler who has lost his fortune too often has a pleasure in reducing all others to the same condition. A young man is induced to visit these gaming houses from curiosity, and a love of novelty. He plays at first with caution, and it is seldom that the company do not contrive that he shall win for the first few nights. Excitement soon follows; loss after loss at length renders him desperate; and he soon finds himself upon a level with those whose very names he would have scorned to pronounce but a few months before. The light of the sun is excluded from these asylums. The shutters are closed, and night succeeds day, and day follows night, and yet the gamblers continue in fierce and desperate contest. Hazard and écarté are the principal games. The lights, cards, and dice, are supplied by the master of the establishment, with a casual refreshment to those who find it necessary. If the young man who has been inveigled into these haunts, can by any effort of courage shake himself free before it is too late, the experience he has gained may be of service to him; otherwise he is plunged into irretrievable ruin, both of fortune and principles.*

The facilities for travelling in England, and the comforts which one may find in every part of it—the roads, the inns—the carriages, the coachmen, the servants—all unite in giving to England a great superiority over all other countries on the globe for travelling. But then the cost of travelling is in proportion. No kind of travelling is more agreeable than that of *posting*. The post-chaise resembles a common coach, excepting that it contains but two seats, and is shaped like half the body of a common coach. The usual rate of travelling is about ten miles an hour. Relays of post-horses are to be found at that distance, and whenever the traveller desires a post-chaise, the innkeeper is obliged to furnish it.

The *mail coaches*, destined for the transport of letters, are carriages with four inside and six outside places. Behind the coach a guard is seated with a blunderbuss, and a pair of pistols before him. These coaches travel at the rate of ten miles an hour. *Stage coaches* are very elegant carriages; when filled, they carry from fifteen to twenty travellers, besides a large weight in packages. The inside of the coach contains only four places. The seat of the coachman, and another seat placed immediately behind it, admit of six persons, and two seats facing each other at the hind wheels, afford places for six or eight more. These seats are fixed over boots or boxes for stowing away the luggage. Such parcels as these cannot contain, are placed on the imperial. Travellers generally, however, give a preference to outside places, unless in bad weather; and the place most in request—the place of honor,

* Goodrich's Universal Geography.

and one which even lords do not disdain—is the left-hand of the coachman. The coachmen themselves are generally a respectable class, always well dressed—with hats broad-brimmed, drab-colored, and Quaker-like small clothes—their boots topped with white; thus dressed, and with white gloves, a nosegay in their button-hole, and their chins enveloped in an enormous cravat, they mount their "well-cushioned throne," and there they have a right to stay, if they please, from Manchester to London. On reaching a hotel, where the horses are to be exchanged, the latter stand ready harnessed in the middle of the street—and his coachmanship looks down upon his subjects, the grooms, with a complacent smile, for the moment which it requires to take off and hitch on, when the sharp crack of his whip announces that the measure of the next ten miles is begun. When these co-ordinate sovereigns meet, as they needs often must, they exchange salutations, very significantly, by raising the elbow at a sharp angle, and turning it out towards each other. The omission of this august etiquette, would be regarded as affording sufficient cause for a complete non-intercourse, if not for absolute reprisals. In passing one another upon the road, all kinds of vehicles in Great Britain turn to the *left*, and not to the *right*, as in the United States. This mode of passing brings both the coachmen on that side where the danger of collision lies, and enables them better to avoid it. Each coachman drives from 40 to 60 miles, when he resigns his seat to another. Upon this, he advances in turn to each passenger, and touches his hat with the tip of his finger —a polite mode of asking of each one a shilling. If you give him less, he comes to a dead stand—which is as much as to say, that won't do, sir, and you rummage your purse for a few more coppers. Dr. Humphrey, to whom we are indebted for the foregoing account, relates the following humorous adventure in his late tour to England: "In going from Warwick to London," he says, "it was quite dark before we reached the city. After jolting half an hour over the pavements, the coach turned into a narrow, gloomy alley, and our baggage was taken off. A porter was at hand, and had shouldered my trunks to carry them to a boarding-house in Falcon Square, when I put, what I supposed to be the customary tribute, into the hand of the guard. It smote him like the shock of a galvanic battery. 'Put down that luggage,' exclaimed he, in a peremptory tone to the porter. 'What's the matter,' quoth I, 'haven't I given you enough?' 'Enough! do you call that enough?' Well, how much more do you ask?' 'Ask! I ask nothing. Gentlemen always give what they please; but that won't do.' My spirit, I confess, was a little stirred within me. A man of the world, and at home in London, would probably have called a police man, and taken his *guardship* to Bow-Street. But there I was, a perfect stranger, in the night, and in the heart of that great city, which I had never seen before, and not choosing to get into a quarrel, just then and there, for sixpence, I

gave the fellow another metallic shock, about as hard as the first, and strange to tell, instead of falling into convulsions, he walked deliberately away, saying, 'that will do a little better.'"

The excellent state of the *roads* in England at all seasons of the year conduces greatly to the pleasure of travelling in that country. Their roads are not as numerous as in many parts of the United States, but they are kept in a far better condition, and are greatly superior to the roads in France. The most of the great roads have within a few years been M'Adamized, and are kept in repair at what we should deem an enormous expense, being, it is said, at an annual cost of 160*l.* sterling per mile for roads of the first class, and 40*l.* sterling per mile for roads of the second class. English roads are in general level, and almost flat. A slight convexity is given them, sufficient to turn the waters off which are received on either side of the road by a species of gutter paved in broken stones with floodgates. The general repair of the roads is confided to road-makers, whose employment consists in picking up the surface in order to spread the stones; in causing the water to run off, and in scraping the mud from either side, whence it is immediately removed, unless intended for the purpose of making foot-paths. The bridges in England are either of brick or stone, and are constructed with reference to comfort, safety, and durability. The direction of the English roads is carefully indicated by the aid of finger-posts placed wherever there are branch or cross communications. Other finger-posts, placed at the boundaries of villages, enable the traveller to ascertain their respective names. The distances are marked by mile-stones. Within ten miles of London, the roads are watered during the summer at the expense of companies to whom the undertaking belongs. This inconvenient practice is pushed to such extremes as to produce a liquid mud in the streets of London, even in the hottest weather. The object is less the comfort of the traveller, than the preservation of the road. M'Adamization has been very generally substituted in the streets of London, and in those of most towns, in lieu of the old pavement. The result has been a remarkable economy, a better adaptation for travelling, a great reduction in the repairs of carriages, and an increase in the duration of the labor of horses.

Among the wonders of English civilization, the *inns* should be mentioned. In many of the large towns they are magnificent, and they are good and well supplied in the smallest. In the greater part of them, the servants are in livery, and in all, their attendance is prompt and respectful. On their arrival, travellers are received by the master of the house, whose decent dress indicates a respectful feeling towards strangers. Introduced into a well-heated, well-furnished room, they have never to wait for a meal, the simplicity of which, in the way of cookery, is atoned for by the elegance. often the richness of

the plate and ware, and the superior quality of the meat. A sleeping-room, as comfortable as this kind of apartment (so neglected in England) can be, completes the *agreement* of your sojourn. Your discontent does not commence till the exorbitant bill proves that such attentions, far from being disinterested, are dearly charged for. Seldom do you separate from your host with a reciprocation of politeness. Yet, notwithstanding the coldness with which his attentions are received, the landlord does not cease to remain by the side of the traveller till his carriage is in motion.*

Previously to the eighteenth century, agriculture in England was a neglected concern; but during that century and since, great improvements have been made, which, notwithstanding the inferiority of the soil, has made England comparatively a garden. Some of these improvements may be here enumerated: The gradual introduction of a better system of rotation since the publication of Tull's *Horse-hoeing Husbandry*, and other agricultural works, from 1700 to 1750; the improvements of livestock by Bakewell, about 1760; the raised drill system of growing turnips, the use of lime in agriculture, and the convertible husbandry, by Pringle, and more especially by Dawson, about 1765; the improved swing plough, by Small, about 1790; and the improved thrashing machine, by Meikle, about 1795. As improvements of comparatively limited application might be mentioned, the art of tapping springs, or what has been called Elkington's mode of draining, which seems to have been discovered by Dr. Anderson, from principle, and Mr. Elkington, by accident, about 1760, or later, and the revival of the art of irrigation, by Boswell, about 1780. The field culture of the potato, shortly after 1750; the introduction of the Swedish turnip, about 1790; and of mangold wurtzel more recently, have, with the introduction of other field plants, and improved breeds of animals, contributed to increase the products of agriculture; as the enclosing of common field lands and wastes, and the improvements of mosses and marshes, have contributed to increase the produce and salubrity of the general surface of the country.†

In nothing, perhaps, is English agriculture more worthy of notice than in the adoption of a system of *a rotation of crops*, dependent upon the now well-established principle "that one kind of vegetable will grow and flourish well in a soil from which another kind of vegetable has just been gathered, while an attempt to raise another crop of the first vegetable, or a crop of a third vegetable, immediately after the first, in the same soil, would be attended with little or no success."‡ More has been accomplished both in England, and the United States, within the last thirty years, from an observance of this principle, than in a century before. The system is still but par-

* Baron D'Haussez. † Loudon.
‡ This is as stated by *M. Macaire* of Geneva.

tially adopted, more in England than the United States, but its advocates in both countries are yearly increasing, and corresponding agricultural income is the result.

English agriculture is also worthy of notice in its endeavors to improve the *breed of cattle*. Bakewell has the honor of leading the way, and Matthew and George Culley of extending the improvements of the former. Horses, cows, and sheep, have been brought to great perfection in England, and are the basis of agricultural speculations and profits. Each county has its peculiar breed.

Horses are bred in meadows, in the middle of which they find shelter in open stables. Cows and oxen pass the summer in the fields, and the winter in enclosed courtyards, in which they are fed with hay and turnips. Sheep are turned, the whole year round, into fields sown with turnips and trefoil. They are prevented from straying away, by wickets and moveable paling or hurdles.

The custom of *irrigation* does not prevail, indeed it is not properly understood in English agriculture. There are few countries in which this useful practice is followed, though the abundance of water should make it obtain everywhere. In general, the English are either indifferent to, or they misdirect the labor, that should be bestowed on natural meadows. In this branch of agriculture, one sees nothing in England, which bears a comparison with the practice that obtains in France.

Oxen are rarely used, and always ill-employed in agricultural labor. Six are yoked to a plough, which could be easily drawn by two. These animals are almost bred to do no service. At four years old, they are fattened, and delivered over to the knife of the butcher.

The rarity of land carriage may be ranged among the number, and indeed as one of the main causes, of English agricultural prosperity. Neither the men, nor the animals, in cultivating the earth, participate in this branch of industry. It is not so in France. Whatever prejudice may be the result to husbandry, the hope of a profit suffices to induce the farmer to postpone the cultivation which the land requires. Hence arise delays, inconveniences, and what is worse, the loss of agricultural habits. In England, on the contrary, the husbandman is never turned from the business in hand, and the sedentary life which he leads, fosters the taste for the species of labor which agriculture requires.

The appearance of the rural habitations is the same as in France; though the number and extent of the dependent buildings be much less in England, when compared with those of the former country, still there is a greater intelligence displayed in the orderly disposal and arrangement of each object, and a more obvious cleanliness than on the other side of the straits. Farm houses are often built of planks, painted white, or pitched and tarred over; sometimes of brick or stone, with roofs

thatched. tiled, or slated. Compact earth, prepared as it is in France, is little used in England.

Owing to the agricultural habits of England, many buildings are not required. With the exception of horses, all animals are kept in the open air, in summer as well as in winter. The harvests, of whatever nature, are stacked. The corn is not carried into the barn till the operation of thrashing is to be commenced. If this mode of preserving it saves the expense of the necessary outlay for the building and repair of barns, it nevertheless superinduces a much greater annual expense than the interest of the money required for such a building fund, when the cost of hand labor, with the stacking and unstacking of the corn, the loss and destruction of the grain, and the facility afforded to incendiaries, are taken into account.

Farming offices are generally built round a square court, in which the cattle are enclosed for the very short time during which they are prevented from grazing. In many counties the house is in the centre of the farm—a location which must obviously save much labor. In the United States, the farm house is often at one corner of the farm, from which circumstance the transport of the manure and the crop is slow and expensive.*

Upon the whole, agriculture in England is far in advance of that of many other countries; still it is not better perhaps than that of Brabant, of Flanders, or of the provinces of Artois and Normandy, or perhaps of some parts of France and Belgium. It presents here and there beautiful masses of cultivation, owing to the consolidation of fortunes, the peculiar taste of certain proprietors, and the union of large capitals, all of which advantages are incidental to England in a greater degree than in France. But a well-cultivated field is pretty much the same in both countries.

In manufacturing skill, enterprise, and accomplishment, England surpasses all other nations, whether ancient or modern. A large proportion of her population are employed in manufacturing establishments; yet by means of machinery, labor is performed, which more than one hundred times that population would not be able to accomplish. It is stated upon respectable authority, that in some manufacturing establishments, by means of labor-saving machinery, one man is able to do the work of one hundred and fifty; and that fifty millions of men, half a century since, would not have accomplished in the cotton manufactures, what is done at the present time.

Cotton goods are chiefly manufactured in Manchester and its neighborhood; woollen goods principally in the West Riding of Yorkshire, at Leeds, Wakefield, Bradford, Halifax, and Huddersfield; cutlery and plated goods at Sheffield; hardware at Birmingham; ribands at Coventry; carpeting at

* Baron D'Haussez.

Kidderminster; flannels at Salisbury, silk, iron, and china-ware, in the midland counties; and in the southern counties cotton, paper, and blankets, &c. &c. The yearly manufactures of cotton are valued at £20,000,000; those of woollen at £18,000,000; of silk at £10,000,000; and the linen exported at £2,000,000. The iron weighed in Great Britain in 1827, was 690,000 tons. The value of hardware in cutlery exported in 1824, was £1,090,880, and of tin plates £254,514.

We designed to notice the *process of manufacturing* several articles; but our limits allow us to describe but one, viz. *pins*, the quantity of which made in England has exceeded in value $4,000,000 annually.

"This simple article, which occupies so important a station on the toilet of a lady, in the course of its manufacture passes in detail through nearly as many hands as the complicated mechanism of the watch. One person is employed to polish the wire; a second to cut it in suitable pieces, each of the length of two pins; a third person takes several of the pieces between his thumb and forefinger, and applies them to a circular steel grinding-wheel or rasp. The pieces of wire for a dozen or more pins, are thus sharpened at once by the operator, who dexterously causes all of them to turn simultaneously between his thumb and finger; whereby the points are rendered round and acute. A fourth person divides each of these pieces in the middle, to form two pins, and slips on the heads (which are formed by a fifth person) over the shank of the wire. A sixth person now takes the rudely formed pins, rivets the heads, and passes them to a seventh workman, who whitens them by means of a composition of melted tin. The scouring, or brightening, or polishing, occupies another hand, and the ninth in the series is busily engaged in sticking the pins into papers for packing."*

The protestant religion, according to the Episcopal form, is the established religion of England. The king, whether an atheist or a believer, stands at the head of the church. Next to him ranks the archbishop of Canterbury, who is called the Primate of all England, and next to him is the archbishop of York, called the Primate of England. Under these are twenty-four bishops, all of whom, except the Bishop of Sodor and Man, are peers of the realm, and hold seats in the House of Lords.

The bench of bishops numbers individuals as distinguished by their talents as by their morals; but their interference in the political concerns of the nation has been a stain upon their character, and under the late spirit of reform a loud demand has been made to exclude them from their seat in parliament. The revenues of the bishops are princely—by far too great for

* Practical Tourist.

their spiritual good, and the good of the establishment. It was stated in 1830 in the House of Commons, that the income of the Bishop of London would soon amount to 100,000*l.* a year, and that of the Bishop of Winchester to 50,000*l.*

Among the established clergy of the English church, there are those who are decidedly pious, and devoted to their spiritual calling; but there are those, who, as a writer remarks, are oftener seen at Epsom, Doncaster, and New Market, at the sporting parties of Norfolk and Yorkshire, than in the pulpit. The clerical costume interferes in England with none of the enjoyments of the world; those who wear it do not hesitate to appear at balls and routs, or in opera stalls; and they have no scruples at being seen in a box at the Adelphi, or the Olympic.

The secret of this lax state of morals and manners of the English clergy lies in the *right of presentation* to churches, which are held, not by the people, who have no choice in the election of their ministers, but in the king and bishops, in the lord chancellor, in cathedral and collegiate establishments, and in the aristocracy and gentry. For example, the king's patronage is the bishopricks—the deaneries—thirty prebends—twenty-three canonries, and 1048 livings. The lord chancellor presents to all livings under the value of 20*l.* in the king's book, which are 780, besides 21 prebendal stalls. The bishops have in their hands 1600 places of church preferment; the two Universities 600; the colleges of Eton and Winchester 57; one thousand are in the gift of cathedrals and collegiate establishments; the remainder are in the gift of the aristocracy and the gentry. In 1814, there were 6311 church livings held by non-residents. Of these, 1523 employed curates, leaving 4788 entirely neglected. Under such an arrangement of ecclesiastical affairs, is it strange that men should be preferred who are utterly destitute of piety? And is it strange that true religion should suffer as a consequence? Yet there are connected with the establishment, not a few clergymen of evangelical principles; who preach the gospel in its purity, and who are the means of training up a spiritual generation of holy and devoted friends of the Redeemer.

Disconnected with the establishment are numerous religious denominations. Mr. Southey enumerates more than *forty-two*, of which, under the name of *dissenters*, the Congregationalists, or Presbyterians, Methodists, Baptists, and Quakers, are the most respectable.

The people of England are, in general, strict observers of the Sabbath, and most of the churches have, on that day, a numerous and attentive congregation. It is a high encomium which a French writer passes upon England, "that the Sabbath produces there an absolute suspension of business, labor, and pleasure." He adds, although in terms which would seem to indicate a sort of regret that it is so,—yet states the fact, that, "unless at those hours when the monotonous and prolonged jingling of bells call the faithful to prayer, all is sad, motion-

less, silent. It rarely happens that the rolling of a carriage comes to interrupt the meditations of those who pray, or to distract the ennui of those whom custom confines at home. The approach of carriages to church is forbidden during the progress of Divine service. All places of public amusement are closed—the most innocent domestic recreations are banished for the day. If the sounds of a piano are heard, it is in the accompaniment to psalms. In many houses, the inmates dine on cold meats, prepared the day before, so that the servants may be relieved from all labor. The reading of a sermon is the only recreation allowed. Will it then be said that a religious spirit does not exist in England?"

"On certain serious occasions, when the country is menaced or struck with some great calamity, the parliament originates, and the king ordains a fast. No one omits to abstain on this day, or ventures to turn the measure into ridicule. What would the liberal and unbelievers of France have said, if, in consequence of an epidemic, Charles X. had ordered his subjects to abstain from dinner? There would have resounded cries of jesuitism, the dominion of priests, superstition, &c. The journals could not have found space enough in the limits of their columns, nor caricaturists ridicule enough to shower down on the head of the king and his government. William IV. orders a fast to allay the cholera, and every one actually fasts, goes to church, and gives abundant alms. Is it from obedience to the laws, from respect for power? Yes, but it is also from a *spirit of religion.*

"There are few, even among those most indifferent to religion, who would dispense with the hearing of a sermon, though it dwelt upon the most unpalatable truths, which can be rendered neither less repugnant nor more attractive by the talents of the preacher, or with being present at the service that immediately follows, if some friend proposed it to them. The reason of this is to be found in the dread of making a parade of irreligion. Every one appears collected during the sermon—pious during the service. People listen, keep their eyes on their book, join in the hymn, kneel with the congregation, put their head in their hands, and appear quite absorbed in pious thoughts; no one complains, on leaving church, of the length of the service. For the profane, nevertheless, there is no compensation to be found in the commonplace eloquence of the preacher, nor in the harmony of a choir of children of twelve years of age, mingled with the sharp voices of men of fifty, the whole accompanied by the favorite instrument of England—an organ. The English behave themselves decorously in church; they demean themselves as they ought in the house of God. They may be either *ennuyé* or impatient while there; that is very possible; but at least they do not show that they are so. Would it be thus, if the religious principle were not deeply rooted in the national mind?"*

* Baron D'Haussez.

GOVERNMENT.

The government of England is a constitutional hereditary monarchy, in which the power of the sovereign is controlled by the influence of the aristocracy in the House of Peers, and by that of the democracy in the House of Commons. The executive authority is vested in the king; the legislative, in the king and Parliament. The king has the power of appointing all the great officers of state, and all the executive acts of the government are performed in his name; but the ministers only are responsible for them; for the king himself can do no wrong.

The principal council of the sovereign is his *privy council*, the members of which are chosen by him. They are styled Right Honorable, and are sworn to preserve secrecy.

The *Cabinet* or *Cabinet Council*, consists of those ministers of State who hold the highest rank in England. The number of members varies generally from 10 to 14; consisting of the Lord Chancellor, the Lord Privy Seal, the President of the Council, the First Lord of the Treasury, the Chancellor of the Exchequer, the three principal Secretaries of State, the First Lord of the Admiralty, and commonly some others of the principal officers of government. The First Lord of the Treasury is considered as the Premier, or Prime Minister of the country.

The *Parliament* of Great Britain is the great council of the nation, constituting the legislature, which is summoned by the king's authority, to consult on public affairs, and enact and repeal laws. It consists of Lords Spiritual and Temporal, called the Peers, or Upper House; and Knights, Citizens, or Burgesses, who are comprehended under the name of the Commons, or Lower House.

The *House of Lords* is composed of all the five orders of nobility of England, dukes, marquises, earls, viscounts, and barons, who have attained the age of 21 years, and labor under no disqualification; of 16 representative peers from Scotland; 28 representative peers from Ireland; 2 English archbishops and 24 bishops; and 4 representative Irish bishops. In 1830, the total number of the House of Peers was 401.

The *House of Commons* consists of 658 members, of whom 513 are from England and Wales; 45 from Scotland, and 100 from Ireland. They are chosen by counties, cities, boroughs, and the two universities.*

The House of Lords, like the Senate of the United States, is a far more grave and dignified body than the House of Commons. The latter corresponds with the popular branch of the national legislature of the United States. The members of the House of Commons present a motley group. They are dressed in the most careless fashion, in frock-coats, in boots, with their hats on, or with an umbrella under the arm. They listen to few of the speeches. They but repeat the cry of

* American Almanac, 1835.

"hear, hear," with intonations which give to the words, alternately, a meaning of approbation or disapprobation, as they perceive their friends who have heard the speaker, cheering ironically or in earnest. They talk, move about, cross the room, without attention to him who speaks or those who listen. It is the custom not to leave the house without turning towards the speaker, and bowing to him with becoming respect.

English orators speak extempore, many of them from notes. With some exceptions, speakers of the house are not characterized for much grace. A majority of those who speak in our American Congress speak as well, if not better, than the orators of St. Stephen's. American speeches are, in general, much longer than those heard in the House of Commons. In the latter, the most important projects are discussed and decided at a single sitting; in the House of Representatives, a debate, on perhaps some question of minor importance, is continued for weeks.

The *expenses* of the English government are far beyond those of any other on the globe, amounting for the year 1830, to 240,000,000 dollars. The salary of the Prime Minister, is £5,000; that of the Lord Lieutenant of Ireland, £23,153. The salaries of officers, pensions, sinecures, &c., exceed £9,000,000 annually. Pensions are granted for all sorts of service from £4,000 downward. The list of pensioners is said to be 1500. Of sinecures there is a large number, exceeding in amount nearly a million and a half of dollars. The family of the Duke of Wellington has received, it is said, £62,000, or nearly half a million of dollars, for *services* in a single year. These immense expenses are met by taxes upon every luxury, and upon almost every article of comfort and convenience, and even necessity, throughout the kingdom.

We shall conclude our account of England, with a brief notice of the inhabitants of Wales, which lies on the western side of the island. The Welsh are descendants of the ancient Britons, who, though they have long lived under the English government, still remain an unmixed race, and adhere to the customs of their forefathers. Their language is a dialect of the Celtic; but in the towns, the English is generally spoken. Wales was a seat of learning at a very early period, and furnished the Anglo-Saxons with an alphabet. In more recent times, it has produced some eminent literary characters.

In their *persons*, the Welsh are generally short and stout-limbed. The women, for the most part, have pretty round faces, clear complexions, with dark expressive eyes, and good teeth. The higher class dress like the English; but in the more humble ranks, the national costume is preserved, which, for both men and women, is composed of home-made woollen

cloth. The coat, breeches, and stockings, of the men are always blue, and their waistcoats red. Their shirts are of blue or red flannel, except in some parts of the northern counties, where they are striped. The common dress of the females in South Wales consists of a jacket, made tight to the shape, and a petticoat of dark brown or striped linsey-woolsey, bound with different colors. Young women wear mob-caps, pinned under the chin, and small round felt or beaver hats, like the men. The elderly women commonly wrap up their heads in two or three colored handkerchiefs, over which they put a large felt hat. Both young and old throw a scarlet whittle across their shoulders, which completes their dress. In North Wales, the costume is similar, except that the whittle is superseded by a large blue cloak, descending nearly to the feet, which is worn at all seasons, even in the hottest weather. Linen is rarely used; flannel being substituted in its place. Nor are shoes or stockings worn, except sometimes in fine weather; and these are carried in the hand, if the owner be going any distance, and put on only at or near the place of destination, the feet being first washed in a brook.

The *women* of the *higher class* are generally well informed, and possess great volubility of speech, with a considerable portion of satirical wit. The men, who pay much less attention to mental attainments, are great sportsmen, and hospitable, but often addicted to excessive drinking; and so irritable, that trifling provocations have engendered quarrels that have not subsided through many generations. They are very litigious; and there are few countries in which lawyers are so numerous, or so much employed.

The *women* of the *lower order* are sober and industrious: they assist in tilling the ground, and manufacture clothing for themselves and families; for to them belongs the whole process of spinning the wool, and knitting the yarn into stockings, or of dying and weaving it into cloth, flannel, or blankets. They are very tender mothers, and carry their children tied upon their shoulders wherever they go. The men are less industrious than the women, and do not work so many hours, nor with so much energy, as Englishmen.

The Welsh are religious observers of the Sabbath; and the poorest cottager and his family, however numerous, are always clean and decent on that day. They still retain many of their ancient superstitions, prejudices, and customs; and are extremely credulous on many points, which persons of more enlightened understandings regard as mere illusions.*

* Aspen's Cosmorama.

2. SCOTLAND.

Scotland occupies the northern portion of the island of Great Britain, and was formerly an independent kingdom, between which and England many sanguinary wars were waged. And though they are now united under one constitution, Scotland still retains her peculiar forms of ecclesiastical and common law, and her Presbyterian form of church government. Her population somewhat exceeds two millions.

The Scotch, as a people, are more spare than the English, and generally have high cheek bones. Their countenances have a staid, hardy, and somewhat weather-beaten appearance. In national character, they hold a high rank. They are a grave, sober, sincere, and religious people, and attached to their superiors, whether that superiority is derived from rank, wealth, official dignity, talents, or virtue. Out of their own country they are peculiarly noted for their industry and enterprise, and few of them return, till they have earned a competency to support them in their old age. Like the English, they are distinguished by their courage, by their love of domestic life, and by a contempt for every thing like show, or theatrical effect. By their enemies, the Scotch have been considered as displaying a pliancy or servility of character; but if this remark is the result of observation and not of malignity, it must be drawn from the study of that part of the population which have but recently escaped from the influence of feudal habits, or must have been witnessed in those districts, where the power or the kindness of the chieftain still calls forth the humility or the affection of his vassals. In the lowlands of Scotland, the people have the same independence of character as the English, and we should be disposed to say, that the Scottish peasantry even surpass their neighbors in that respect, in so far as they surpass them in education and general knowledge, which are the sure foundation, and the best tests of independence of character. There is nothing more characteristic of the Scottish peasantry than their respect for the Sabbath. In place of spending the Sabbath day in idleness and gayety, the Scottish peasant accompanies his family to the House of Prayer; and however small may be his means, he appears in clean and decent attire. When the service is over, he instructs his children in the duties of religion, reads with them the holy scriptures, and perhaps accompanies them, when these duties are discharged, to some romantic and sequestered scenes, to contemplate the beauties of the material world. This observance of the Sabbath is no doubt the principal cause of the superior information, and the sober and moral habits of the people.

In addition to the foregoing, the following remarks upon the condition and manners of the Scotch, from the travels of Pro-

fessor Silliman, will be found interesting. "The lower class of people in Scotland, so far as I have seen them, appear less comfortable than in England. Even now, in winter, some of the female servants in Edinburgh, walk about the streets over ice-cold pavements, or through mud and snow, *without shoes or stockings;* in London I never saw girls in service, so destitute. But it is not surprising that in Edinburgh they should not be able to obtain necessary clothing, for their wages are only three guineas a year, and in some of the lodging houses, they are obliged to give an account of all the money which is given them, by the lodgers, that it may be deducted from their wages. We have no examples of such poverty in America; even a southern negro is better provided for; still, these poor girls can read and write, and cast accounts, and they are the most civil and attentive of servants.

"The steps, doors, and common passages of the houses in Edinburgh, excepting the houses of the gentry, are extremely dirty. This, however, arises principally from the fact that the most of the houses are occupied by a number of families at once; they live in different stories, or, as they call them, *flets*, of the same house, and go out and come in through a common door, which is always open; it thus happens very frequently that families live in the third or fourth story; the kitchen and all their apartments are at this height, and, of course, there is a great deal of labor in carrying articles up and down so many stairs; the stairs, as well as the houses themselves, are of stone. Families that live under the same roof, and use constantly the same passage, have, often, no connexion with each other.

"The height of the houses in Edinburgh is proverbial, and the use of so many stories is very evident. On this subject there is some exaggeration. It is true that some houses rise to the astonishing height of fourteen stories, and I have repeatedly seen them of nine and ten; but these very lofty houses are always (as far as I have seen them) erected on the steep declivities of hills, where on one side, that near the summit of the hill, there will not be more than three or four stories, while on the other, there may be more than twice that number. The average height through the whole town, is probably not more than five or six stories; for, in the new town, and in the most genteel parts of the old, the houses are not generally more than three or four stories high.

"There is a custom in Scotland which would appear somewhat singular to American ladies. Immediately after the cloth is removed, rum, gin, whiskey, or other ardent spirits, are placed upon the table, and the lady who presides offers each guest a dram; the thing is not veiled under any polite periphrasis, for the question is put in palpable terms, Will you drink a dram? The answer is commonly in the affirmative, and a glass of raw spirits is poured out, without water, and passed from one to another, each individual drinking succes-

sively from the same glass, which is replenished as fast as it is emptied. This practice is general, and nearly as common among the ladies as gentlemen, but the dram is always drunk with moderation, and seems to be merely an interlude, before the regular round of wine-drinking commences. Healths are drunk with wine during dinner, as with us, and this is common in England also. Both dinners and suppers, when they are meant to be hospitable, are here concluded by the drinking of hot toddy. A pitcher of hot water is placed upon the table and each guest is furnished with a large foot-glass, holding nearly a pint, in which he mixes his water, spirits, and sugar, in such proportions as he pleases; whiskey is preferred on these occasions, but that of the Highlands, which is the best, is so expensive, in consequence of the excise, that it is not universally used.

"Each foot-glass has a small wooden ladle, which is employed to dip the hot toddy out into wine-glasses, from which it is drunk.

"The ladies are not supplied with foot-glasses, but the gentlemen occasionally lade out some of their own hot toddy into the wine-glasses of the ladies, who thus partake of this beverage, although with much moderation.

"It might perhaps be inferred, that such habits must lead to intemperance; it cannot be doubted that they have a bad tendency, and although I have never seen a single instance of excess in this way, it may well be presumed that the fumes of such a hot inebriating mixture must occasionally turn the brains of parties not restrained by considerations of decorum or of religion.

"And indeed, among the most sober people, it is easy to perceive some exhilaration produced by the hot toddy, as they sit and sip from hour to hour; and it sometimes happens that a circle, before mute, becomes suddenly garrulous and brilliant.

"The manners of the Scotch are full of affection and cordiality; on parting, after their little social interviews, they all shake hands with each other, and with the strangers who may be present; the ladies do it as well as the gentlemen, nor is it a mere formality, but the frank and warm expression of generous feeling; one hearty Scotch *good-night* is worth a thousand bows of ceremony.

"The food which is seen at genteel Scotch tables is very similar to that used in England, and with us, but they still retain some of their own national dishes."*

The dress of the Lowlanders is the same as that of the English. In the Highlands, the ancient costume has fallen greatly into disuse, and a Highland chief, in the full dress of his country, is only seen on extraordinary occasions. It is, however,

* Silliman's Journal.

still retained by many of the peasantry, and is composed of a checked woollen stuff, called *tartan*, woven in stripes of various colors, crossing each other at right angles. Above the shirts, the Highlander wears a waistcoat, with sleeves of this stuff; and over his shoulders he throws his plaid, which is also of tartan, and commonly about twelve yards in width. This is sometimes fastened round the middle with a leathern belt, and, hanging down before and behind, supplies the place of breeches. This dress the Highlanders call a *phelig*, but the Lowlanders call it a *kilt*. A kind of short petticoat, of the same variegated stuff, is also frequently worn, and is denominated a *phelibeg;* this reaches nearly to the knee, and with short tartan stockings, tied below the knee with garters, formed into tassels, completes the dress. The lower classes cover their feet with brogues of untanned leather, and their heads with a flat blue cap, or *bonnet*, as they call it, made of a particular kind of thick woollen cloth. A large leathern purse, richly adorned with silver, hanging in front, was always an appendage to the dress of a Highland chief, who also wore in the belt of his phelibeg, his knife, dirk, and iron pistol; the last, sometimes of fine workmanship, and curiously inlaid with silver.

The dress of the Highland *women* consists of a petticoat and jerkin, with close sleeves, over which they wear a plaid, fastened under the chin, and falling in graceful folds to the feet. Round the head they fold a kerchief, or a piece of fine linen, in various forms; though the young women have rarely more than a riband for this purpose. Shoes and stockings are little worn by the Highland females, except among the higher classes. In bad weather, the plaid is raised from the shoulders, and thrown over the head.

In the Lowlands of Scotland, the food of the people does not differ essentially from that of the English peasantry. Animal food is certainly less used than in England, and spirituous liquors are much more common. The Lowland Scotch are now better lodged, their houses are kept with a greater degree of cleanliness, and if they do not in these respects rival their English neighbors, they are advancing towards them with accelerated steps. In the Highlands of Scotland, we regret to say, that the cottages are, generally speaking, of the worst description, and are as uncomfortable within as they are squalid without. The diet of the Highlanders is principally oatmeal, potatoes, and milk; fish being much used on the coast.

The style of buildings in Scotland is less tasteful, expensive, and commodious, than in England. In the older towns, the houses are generally of stone, with the ends to the street. The entrance is frequently by a pair of stairs ascending to the second story on the exterior of the building, while the descent to the ground floor is by stairs from within. The modern part

of Edinburgh, called the New Town, contains numerous edifices which are highly splendid and magnificent. The habitations of the Highlanders are generally built in glens, or valleys, by the side of a lake, or near a river or stream, with a little arable land adjoining. The walls are of turf or stones, raised about six feet high, on the top of which is a roof, constructed with the branches of trees, and covered with turf, on which the grass continues to grow, so that a traveller, at a little distance, distinguishes, with difficulty, a hut from a green hillock. The interior is divided into three compartments, viz. the *butt*, or kitchen, the *benn*, or inner room, and the *byar*, or cattle stall. The partition between these apartments is frequently no more than an old blanket, or piece of sail cloth. In the kitchen, and sometimes in the inner room, are cupboard-beds for the family: but more frequently when the fire on the ground is extinguished, they lay their bed of heath and blankets on the spot, on account of the earth being dry.

The following interesting account of an adventure in the Highlands, is given by the author of the Practical Tourist. "Feeling a curiosity to see the interior of some of the poor hovels, built of loose stones and covered with thatch, I entered one of them for the purpose, and asked for a draught of water. The thin blue peat smoke was issuing from the front door as I approached it, and from every crevice of the roof. Immediately on entering, I found myself at the heels of a cow, the front door of the hovel opening into her apartment, which served at the same time for the principal entrance to the only furnished room of the house. This room seemed to be at once the parlor, kitchen, and bed-room. An old lady was busily employed over a peat fire in preparing some wool for combing, for making worsted for plaids. The smoke ascended in eddies to the roof, and partially escaped through a hole in the thatch; for in order to prevent the drops of rain falling perpendicularly, and extinguishing the fire, the hole in the thatch is not made directly above the hearth. The old lady suspended her employment as I entered, and raising herself, viewed me attentively, to ascertain my wishes. The color of her countenance was sallow, or rather of a saffron shade, from the effect of the constant smoke, or peat reek, as it is here called. Her small gray eyes appeared sunk in their sockets, as if they had retreated there from the smoke that must perpetually offend them. She was truly hospitable, offering me some buttermilk instead of water. The sharp acid of the liquor, together with the smoke of the room, caused tears to start from my eyes, while the mug was at my lips.

"Having bestowed a small gratuity and thanked her for her hospitality, I took a hasty glance at the furniture of her apartment. A sort of bunk, built of boards, served for a beadstead, in one corner, and a few earthen dishes, tubs, and pots, with a rudely made case of drawers, seemed to constitute all the worldly gear belonging to the hovel. The floor was of earth,

or mud, hardened by frequent tread. The inmate, however, appeared cheerful and quite contented with her humble cot. The opposite door of the room led into the sheep-fold, where the flock is kept in winter. Most of the hovels we passed are built upon the same plan, having a stable at one end, and the dwelling room opening into it. Healthy little children appeared seated at the doors, eating their bannocks or parrich, made of oatmeal. The former sometimes resembles what is called in New England an Indian journey cake, or Johnny cake, and the latter, hasty pudding or mush. Oats, in truth, seem to form the principal constituent of the bread."*

The inhabitants of Scotland speak three different languages, the English, the Scotch, and the Gaelic. The English language is spoken by all well educated persons in every part of the kingdom. It is used in all written deeds, and in all works in prose. The Scotch language, which is used by all the lower class in the Lowlands, and even by many old persons of the higher ranks, is still employed in their national poetry. The Gaelic language is spoken in every part of the Highlands; but almost all the Highlanders are acquainted with English, which is taught in all their schools.

The Scotch language, or that which is spoken in the Lowlands of Scotland, has generally been regarded as a corrupt dialect of the English, or of the Anglo-Saxon; and those who have maintained this opinion, have not scrupled to fix upon some era at which it was imported from the South. Their eminent antiquarian, Dr. Jamieson, however, who at first entertained this opinion, was led to investigate the subject with much attention, and the result of his investigation was, that the language of the Lowlands of Scotland is as much a separate language as the English; and that its basis, like that of the English, is Teutonic, with a strong mixture of Gaelic and French.

Various causes have combined to sink the estimation of the Scottish tongue. It is no longer the language of the noble, the opulent, and fashionable, nor are the transactions of public and private business conducted in it. It is but seldom partially employed in conversation by the more enlightened and accomplished. It is heard chiefly from the mouths of the low, illiterate, and unpolished. It abounds, however, in terms and phrases connected with domestic and social life, with rural scenery, sentiments, and occupations; and hence is peculiarly fitted for pastoral poetry, and the lighter odes. It surpasses in humorous representations, and is far from being unsuited to the plaintive and tender. The poems, and especially the songs of Burns, illustrate and confirm these observations. In the sublimer kinds of poetry, it is deficient in majesty and compass.

* Practical Tourist.

The Gaelic language is still the universal language of the Highlands. It is a dialect of the Celtic, dialects of which are also spoken in Ireland, Wales, and the Spanish province of Biscay.

Of Scottish literature, we cannot adequately speak in this place. In general, however, we may remark, that there is scarcely a department in the wide field of learning and research, in which the Scotch have not been highly distinguished. In mathematical and physical science, the names of James and David Gregory, of Maclaurin, Simpson, Black, Hutton, Robinson, Playfair, and Ivory, will be long remembered. In the practical arts of civil engineering, the labors of Watts, Murdock, Rennie, and Telford, will bear testimony to the remotest times, of their pre-eminent talents. In history, Fordun, Buchanan, Robertson, and Smollett, have shone forth with the highest lustre. Among their ethical writers may be enumerated Reid, Smith, Beattie, Oswald, Campbell, Lord Kames, Lord Monboddo, and Stewart; among novelists, Smollett, Moore, Mackenzie, and Sir Walter Scott; among their anatomists and physicians, the Gregories and the Monroes; among critics, Blair and Kames; among antiquaries, Lord Hailes, Geddes, Pinkerton, Geo. Chalmers, and Dr. Jamieson; among divines, Macknight, Blair, Logan, Moncreiff, and Alison; among painters, Runciman, Jamieson, Raeburn, Thomson, and Wilkie; and among poets, Lermont, Barbour, Douglas, Ramsay, Thompson, Mallet, Armstrong, Arbuthnot, Mickle, Smollett, Beattie, Ferguson, Burns, Mackenzie, Baillie, Scott, and Byron.*

Scotland is celebrated for its music; but the style which prevails in the north, or Highland country, is entirely different from that which is most relished in the southern provinces. The songs of the latter, Dr. Beattie remarks, are "all sweetly and powerfully expressive of love and tenderness, and other emotions suited to the tranquillity of pastoral life." On the contrary, the musical compositions of the Highlands "exhibit the wildest irregularity; the expression is warlike and melancholy, and approaches even to the terrible." Of musical instruments, the Highland pipe is peculiar to Scotland, and will excite a Scotchman in the same way that the sound of the trumpet gives animation to the war-horse, or a fandango will excite a Spaniard. In the following beautiful language a Scotch writer† speaks of the bagpipe. "In halls of joy, and in scenes of mourning, it has prevailed; it has animated her warriors in battle, and welcomed them back after their toils, to the homes of their love and the hills of their nativity. Its strains were the first sounded on the ears of infancy, and they are the

* New Edinburgh Encyclopedia.
† MacDonald, in his Ancient Martial Music of Caledonia.

A Highland Bagpiper. P. 237.

last to be forgotten in the wanderings of age. Even Highlanders will allow that it is not the gentlest of instruments; but when far from their mountain homes, what sounds, however melodious, could thrill round their heart like one burst of their own wild native pipe? The feelings which other instruments awaken are general and undefined, because they talk alike to Frenchmen, Spaniards, Germans, and Highlanders, for they are common to all; but the bagpipe is sacred to Scotland, and speaks a language which Scotsmen only feel. It talks to them of home and all the past, and brings before them, on the burning shores of India, the wild hills and oft frequented streams of Caledonia, the friends that are thinking of them, and the sweethearts and wives that are weeping for them there! And need it be told here, to how many fields of danger and victory its proud strains have led? There is not a battle that is honorable to Britain, in which its war-blast has not sounded. When every other instrument his been hushed by the confusion and carnage of the scene, it has been borne into the thick of battle, and, far in the advance, its bleeding but devoted bearer, sinking on the earth, has sounded at once encouragement to his countrymen and his own coronach."

Numerous anecdotes are related of the effects of this instrument on the hardy sons of Caledonia. "In the war in India, a piper in Lord McLeod's regiment, seeing the British army giving way before superior numbers, played in his best style the well known *Cogadh na Sith*, which filled the Highlanders with such spirit, that, immediately rallying, they cut through their enemies. For this fortunate circumstance, Sir Eyre Coote, filled with admiration, and appreciating the value of such music, presented the regiment with fifty pounds, to buy a stand of pipes. At the battle of Quebec, in 1760, the troops were retreating in disorder, and the general complained to a field officer in Fraser's regiment, of the bad conduct of his corps: 'Sir,' said the officer with a degree of warmth, 'you did very wrong in forbidding the pipers to play; nothing inspirits the Highlanders so much; even now they would be of some use.' 'Let them blow, in God's name, then,' said the general; and the order being given, the pipers with alacrity sounded the *Gruinneachadh*, on which the Gael formed in the rear, and bravely returned to the charge. George Clark, now piper to the Highland Society of London, was piper to the 71st regiment at the battle of Vimiera, where he was wounded in the leg by a musket ball as he boldly advanced. Finding himself disabled, he sat down on the ground, and putting his pipes in order, called out, 'Weel, lads, I am sorry I can ga na farther wi you, bit deel ha my saul if ye sall want music;' and struck up a favorite warlike air, with the utmost unconcern for any thing, but the unspeakable delight of sending his comrades to battle with the animating sound of the *piobrachd*.

"At all rural occupations in the Highlands it has been observed that labor is accompanied by singing. Where music

can be had, it is preferred. A piper is often regularly engaged in harvest to animate the reapers, and he generally keeps behind the slowest worker."*

The Scotch were formerly exceedingly superstitious, especially the Highlanders; but as they become more enlightened, their superstitious tendencies are diminished. Marriage is usually performed by the clergy; justices are allowed to perform the ceremony, and even a declaration by the parties before competent witnesses, that they take each other "for better, for worse," is deemed a valid marriage. In the south of Scotland is a small village known by the name of *Gretna Green*, which for more than a hundred years has been the resort of fugitive lovers, whom their parents and friends forbid, but who were determined to be no longer "twain, but one flesh." At Gretna Green, there formerly lived an old blacksmith, who was always ready to undertake the *welding process*. It is said that between sixty and seventy such hymeneal jobs are yearly executed at this noted spot, although the master of the forge of Vulcan has given place to the minister of religion. Funerals among the Scotch are conducted much after the manner of similar solemn services in New England. In the Highlands, the Gaelic manner is sometimes observed with feasting and festivity, accompanied with the *coronach*, or funeral dirge, and the shrieking of women. Long processions are common, as in most parts of Scotland, all the relatives of the deceased being expected to attend. The funeral ceremony is performed in silence, and the corpse is carried to the grave and interred without a word being spoken.

3. IRELAND.

Before passing to the Continent, Ireland will claim our attention. Bidding adieu, therefore, to Scotland, let us direct our course thither. We might indeed adopt the usual course, and taking a steamboat at Glasgow, proceed to Belfast, touching at Greenock, about twenty-five miles below the latter place. But this would be at a charge of five dollars for the passage, besides other charges for board, &c. Were it pleasant weather, we might make the passage on deck at about one dollar. But preferring, as I doubt not you will, an aerial passage, subject to no charge, and devoid of the dangers of an Irish sea, we will launch forth, and here, anon, we find ourselves in the land of "*Swate Ireland*."

As our principal business is with the population of the country, I would inform you that at the last census, which was

* Logan's Scottish Gael.

made in 1821, it amounted to nearly 7,000,000. They are chiefly of English descent in the eastern parts, Celtic in the west, and Scotch in the north. You will observe great national peculiarity of features, which serves to distinguish them from most other people on the globe. Among the lower classes, there is little personal beauty. This is attributed to the inferior mode of living. In England, the meanest cottager is better fed, clothed, and lodged, than the most opulent Irish farmer, who, unaccustomed to the comforts of life, has recourse to deep potations of ardent spirits, which stunts the growth of the race. In the superior classes, where these impediments do not prevail, the men acquire the standard height of Englishmen, and the females have a prepossessing appearance.

Dauntless valor, ardor of affection, incorruptible fidelity in keeping secrets, impatience of injury, implacability in resentment, unbounded hospitality, strong local attachment, parental and filial tenderness, insatiable inquisitiveness, endless loquacity, acuteness and shrewdness, mixed with blundering precipitancy, mark the genuine Irishman, with whom every thing is in extremes. He entertains a high idea of himself, and the advantages of his country, is greedy of praise, irritated by censure, and easily offended. Though sometimes parsimonious, he is more generally improvident, enjoying the present moment without thought of the future.

The common people are in a miserable state of poverty. In the country they live in mean huts, or cabins, built of clay and straw, partitioned in the middle by a wall of the same materials. One of these apartments accommodates the family, who live and sleep promiscuously, having their turf fire in the midst of the floor, with an opening through the roof for the escape of the smoke: the other is occupied by a cow, or such articles of lumber as are not in immediate use. Potatoes, with coarse bread, eggs, milk, and occasionally fish, constitute their food; for, however plentifully the surrounding fields may be stocked with cattle, these poor natives are so oppressed and squeezed by their imperious landlords and lease-holders, that they rarely taste butcher's meat.

In no part of Ireland are the extremes of wealth and poverty more conspicuous than in Dublin. In his "Practical Tourist," Mr. Allen thus notices the contrast. "As a contrast to the splendor of the public buildings of Dublin, the appearance of extreme poverty in some of the obscure streets is very surprising. In passing through several of these streets on Sunday, the clusters of persons collected in them, resembled, in dress, crowds of beggars, instead of being clothed in the clean linen and decent attire so commonly observed on this day in every town and hamlet in England. Most of the groups of persons, however, appeared merry and free from care, indulging occasionally in peals of vociferous laughter and mirth, that seemed to make amends for their want of most of those external objects of enjoyment, in the full possession of which

an Englishman or an American will usually appear grave. Although the day was excessively warm, I noticed a tall, robust man with a florid face, wrapped up carefully in a great-coat. Whilst I stood observing the singularity of his appearance, clothed in so heavy a garment on a warm day, a slight breeze blew aside the skirt, unveiling his brawny limbs invested only in a shirt, the color of which seemed to indicate that it had never been parted from the wearer during a temporary immersion in a wash-tub. A lad also passed me, whose pantaloons were so much rent as to hang loosely suspended from his waist in front, like a sort of apron, or curtain, his bare knees protruding at every step from beneath the floating screen. One might here almost credit the assertion of an Irish traveller, who states that there are very many ragged people that sleep in their clothes, because if they pulled off their loosely stitched rags, they would never succeed in getting them on again. They have a sufficient supply of potatoes, and vegetate in rags and wretchedness."

It is stated by Mr. Young, that "in England half the life, and the vigor of youth of a man and woman, are passed before they can accumulate a small sum for purchasing furniture and building a cottage; and when they have got them, so burdensome are the poor to a parish, that it is twenty to one if they get permission to erect their cottage. But in Ireland, the cabin is not an object of a moment's consideration, being a hovel erected with two day's labor; and hence the want of a habitation is no bar to early marriages."

The inhabitants of some of the provinces live throughout the year almost entirely on potatoes; oat-meal being considered as a luxury rather than a regular article of diet. The food of the inhabitants, even in times of plenty, is the poorest kind which human beings can subsist upon.

Notwithstanding the general poverty which prevails, the *hospitality* of the Irish, when their circumstances are not too wretched to display it, is remarkably great. The neighbor or the stranger, observes "The Stranger in Ireland," finds every man's door open, and to walk in without ceremony at meal-time, and to partake of his bowl of potatoes, is always sure to give pleasure to every one of the house, and the pig is turned out to make room for the gentleman. If the visiter can relate a lively tale, or play upon any instrument, all the family are in smiles, and the young will begin a merry dance, whilst the old will smoke after one another out of the same pipe, and entertain each other with stories. A gentleman of an erratic turn was pointed out to me, who, with his flute in his hand, a clean pair of stockings, and a shirt in his pocket, wandered through the country every summer; wherever he stopped the face of a stranger made him welcome, and the sight of his instrument doubly so;—the best seat, if they had any, the best potatoes and new milk, were allotted for his dinner; and clean straw, and sometimes a pair of sheets, formed his bed; which,

although frequently not a bed of roses, was always rendered welcome by fatigue, and the peculiar bias of his mind.

Curran, in one of his celebrated speeches, thus beautifully described the native hospitality of his country: "The hospitality of other countries is a matter of necessity, or convention; in savage nations of the first, in polished of the latter; but the hospitality of an Irishman is not the running account of *posted* and *legered* courtesies, as in other countries; it springs, like other qualities, his faults, his virtues, directly from the heart. The heart of an Irishman is by nature bold, and he confides; it is tender, and he loves; it is generous, and he gives; it is social, and he is hospitable."

Their *native urbanity* to each other is very pleasing; I have frequently seen two boors take off their hats and salute each other with great civility. The expressions of these fellows upon meeting one another, are full of cordiality. One of them in Dublin met a camrogue, in plain English, a boy after his own heart, who, in the sincerity of his soul, exclaimed, "Paddy, myself's glad to see you, for in truth I wish you well." "By my shoul, I knows it well," said the other, "but you have but the half of it;" that is, the pleasure is divided. If you ask a common fellow in the streets of Dublin which is the way to a place, he will take off his hat, and if he does not know it, he will take care not to tell you so, (for nothing is more painful to an Irishman than to be thought ignorant;) he will either direct you by an appeal to his imagination, which is ever ready, or he will say, "I shall find it out for your honor immediately;" and away he flies into some shop for information, which he is happy to be the bearer of, without any hope of reward.

The *instruction of the common people* is in the lowest state of degradation. In the summer, a wretched uncharactered itinerant derives a scanty and precarious existence by wandering from parish to parish, and opening a school in some ditch covered with heath and furze, to which the inhabitants send their children to be instructed by the miserable breadless being, who is nearly as ignorant as themselves; and in the winter, these pedagogue pedlers go from door to door offering their services, and pick up just sufficient to prevent themselves from perishing by famine. What proportion of morals and learning can flow from such a source into the mind of the ragged young pupil, can easily be imagined, but cannot be reflected on without serious concern. A gentleman of undoubted veracity, stated, not long since, before the Dublin association for distributing Bibles and Testaments amongst the poor, that whole parishes were without a Bible.

The peasantry are uncommonly attached to their ancient melodies, some of which are exquisitely beautiful. In some parts of Ireland, the harp is yet in use; but the Irish bagpipe is the favorite instrument. The stock of national music has

not been much increased of late years. The Irish of all classes are fond of music. Dancing, also, is a favorite and national amusement. Scarcely ever is there an assemblage of common people without a dance. Even on the Sabbath day, after the hours of devotion, the spirit of gayety bursts forth among the peasantry, the bagpipe is heard, and every foot is in motion. In the neighborhood of some alehouse, the peasantry of the vicinity collect, purchase a huge cake, which is paid for by subscription, and which being placed upon a distaff, they contend for it as a prize, either in a dance or some athletic exercise. The piper, who is considered an essential personage on such occasions, is seated on the ground, with a hole dug before him to receive such presents as may be offered for his services. The "Irish fair" also is frequently an occasion of tumultuous joy. Originally, these fairs were instituted for the meeting of traders and farmers for the transaction of business, but at present they serve mostly as an occasion for holyday recreations.

"Numerous large booths of boards are erected in various parts of the open fields, where the multitudes are assembled. Theatrical performances, shows, and all sorts of amusements, are exhibited at the cheapest rates, and coarse toys, and articles of little value, are offered for sale upon benches. In the afternoon, the prevailing amusement, amongst the rabble, is of a pugilistic kind, half a dozen, or more, participating at once in this sort of diversion, dealing out blows with their big fists, as if they were 'trifles light as air.'"

As might be expected from their ignorance, the Irish are *remarkably superstitious.* In the last century, according to the author of the "Stranger in Ireland," even distinguished families had a banshee; a fairy in the shape of a little frightful old woman, who used to warble a melancholy ditty under the windows of great houses, to warn the family that some of them were about to die. In several parts of Ireland are *elf-stones;* these are triangular flints, with which the peasantry suppose the fairies, when angry with them, destroy their cows. When these animals die unexpectedly of any natural disease, they say they are *elf-shot.* The rustics require a great deal of encouragement before they can be brought to level an ant-hill. from the belief that it is a fairy mount.

Few things are more characteristic of the Irish than a strange confusion of speech, or a sort of intermixture of words, which has received the name of a *bull.* Hence a writer somewhere remarks, that "an Irishman and a bull form a twin thought in an Englishman's mind." The Irish, however, bear a greater share of honor in this respect than they deserve. The lower classes in all other countries fall into similar humorous mistakes. It may happen that the lower Irishmen make more, on account of the uncommon quickness of their thoughts, and

the volubility of their speech. A common Irishman seldom gives himself time for reflection; and before a question is half delivered, the whole of his answer is discharged, and another ready to follow; and moreover, if he knows nothing of the subject on which he is asked, he is sure to give some, and generally an instantaneous, reply. The following circumstance, which is said to have occurred in London, is a tolerable instance of a low Irishman speaking with that sort of precipitation. An Irish laboring bricklayer laid a wager with his companion and fellow laborer, that he could not carry him on his hod (a frame with a handle, which bricklayers use for carrying mortar upon their shoulders) up a ladder to a high house, and bring him down again safely; the bet was taken and won. As Pat who rode upon the hod alighted, he said, "Och! my honey, you tripped once as we were coming down, and I was in hopes I should have won my wager." A similar want of reflection induced the following whimsical observation. During a severe gale of wind, an Irishman who was going to England to work in the harvest there, told the captain of the packet, who appeared to be much fatigued with his attention to the vessel, "Now, do go below, my honey, and take a nap; and, if we strike, never fear, but I'll tell you of it."

The established church in Ireland is that of England, the members of which, including Presbyterians and other denominations, called dissenters, amount to about 1,000,000; the remainder of her population, about 6,000,000, are Catholics. Religion among all classes is greatly depressed. The Catholics especially are oppressed, being obliged not only, poor as they are, to support their own clergy, but also to contribute for the support of the established church. In general, the Catholics willingly pay their own clergy, but they regard the money which goes to the English clergy as cruel extortion. This exaction of tithes has been the cause of much contention, strife, and even bloodshed, in Ireland. At a county meeting at Wexford, in the month of July, 1831, a gentleman, among other things, remarked—"I have taken the laborious trouble to search accurately the files of some Irish journals, and I have found that no less than six and twenty thousand persons have been butchered, in twenties, and tens, during the last thirty years, in Ireland, in the enforcement of this system."

Without having any national literature, which she may properly call her own; without any marked superiority in science, or in arts, Ireland has contributed, nevertheless, her full quota to the general stock, which illustrates the annals of Great Britain, by the number and talents of those distinguished men to whom she has given birth.

Bishops Jebb and Magee, and Dean Kirwan, have acquired a just renown by their pulpit eloquence. Science is deeply indebted to Young, Donavon, and Westley. Literature may

justly be proud of such men as Usher, Goldsmith, Sheridan, Swift, Stone, and Moore; and of Burke, Castlereagh, Grattan, Curran, Plunket, Ponsonby, Canning, and O'Connel, as orators and statesmen; and whatever opinion individuals may entertain regarding the direction in which he exerts his talents, of the Duke of Wellington, whose military glory is, however, so transcendent, as to eclipse the renown to which he may lay claim as a statesman:—all these stand deservedly high in public opinion.

Ireland, then, should be ranked among those nations which have produced, and still give promise of producing, men distinguished in the walks of literature and science, and above all, in politics. It is, therefore, only just to conclude, that the vices and imperfections of her sons arise from an absence of, or an imperfect, education, rather than from any inherent or natural vice.

Neither the useful nor ornamental arts are in a flourishing condition in Ireland, chiefly from the want of that encouragement, which would be given to them by a residence of the rich proprietors in the country. The linen manufacture has long been the staple manufacture of Ireland. Flax-seed was originally brought from Holland by the Earl of Strafford, in the reign of Charles I. The spinners and manufacturers were introduced from France and the Netherlands. In 1810, about one hundred thousand acres were cultivated with flax, which yielded of the raw material to the value of one million and a half pounds sterling. Till the beginning of the present century, flax was entirely spun by hand; it is still so spun, to some extent, at the present time. Coarse thread only can be spun by machinery. The finest thread linens are still spun by the Irish women. Machinery will produce thread of the fineness of three hanks to the pound, whereas women, when the flax is good, will spin it from twelve to twenty hanks.

In his late tour to Europe, Dr. Griscom visited the linen hall at Belfast. "Nothing," says he, "can exceed the neatness and beauty with which the packages of linen are folded, and arranged in the various rooms of this extensive building. Great attention is paid to the external decoration of the pieces, such as tying them up in handsome strings or ribands, stamping them with beautiful devices, and attaching the maker or vender's name, engraved, and surrounded with an elegant vignette. These ornamental doings, I was told, are very expensive, but quite indispensable in the goods destined for the American market. Unless they look well, and have a beautiful gloss, they meet with a dull sale; the quality of the cloth having much less to do with the demand, than the superficial appearance. In England, the merchants and consumers have learned better; and no such expensive putting up is practised with the goods sent to the neighboring markets. It is a fact which ought to be well understood by the consumers of linen, that the gloss

or glazing is produced by a violent mechanical friction and stamping upon the surface of the stuff, while it is firmly stretched over a hard unyielding substance. This is done by wooden beams, armed with smooth flint stones, and for no other purpose than to give it a beautiful appearance. It is nevertheless injurious to the cloth, abrading the surface, and weakening its texture. It will not be long, I hope, before the corrected taste of American purchasers will enable the Irish manufacturers to dispense with this useless and injurious process, for how perfect soever the glazing of linen may be, it all disappears in the first washing and shrinking, before the goods are made up into garments."*

Six miles from Belfast, at Lisburn, is an establishment, the most celebrated in Ireland, for weaving Damask Tablecloths. "One hundred and eighty persons are employed in the various processes of weaving. Each loom is managed by a man and boy. The former operates the loom to beat up the cloth, and the latter stands by the side of it to draw the strings, to raise the threads that must be skipped by the shuttle, to form the embossed figures. In this, as in the shawl weaving in Paisley, the art of the process consists in arranging the web previously to commencing the operation of weaving. The designs to be wrought are sketched in red and white colors upon a paper, and the artist, by referring to it, is enabled to calculate where to leave the delicate embossed figures of the same white color with the groundwork of the cloth. Some of the tablecloths are woven 3½ yards in width, and of any desirable length. The loom upon which the cloths for the royal tables were woven, was pointed out. The coats of arms of several noblemen are introduced into the centre of a few of the fabrics in the looms, for which an extra price is paid. Upon the napkins prepared for military officers, the names of the battles by which the regiments have been distinguished, are embossed in raised work in large characters, and the half-spread wings of the American eagle appeared in some instances to be forming by the swift shuttle of the weaver.

"Most of the linen is bleached upon the grass, and large fields of several acres are clothed with white linens, appearing at a distance to be covered with snow-drifts. In winter, chemical bleaching is sometimes practised.

"The poor families scattered over the adjacent country, spin the thread, and weave it into cloth at their hovels. It is purchased of them in the brown state by the capitalists, who carry on the bleacheries and the processes for finishing the cloth for market.

"The glazing is performed in some instances by rubbing polished flint stones upon the surface of the linen. The violent friction of the stamping and polishing process upon the cloth must be very injurious to the texture, although only a

* Griscom's Europe.

false and useless gloss is produced by the operation. Much pains and expense are bestowed upon the external appearance of the goods, in pressing, folding, and preparing them with covers of blue and gilded papers for the English market, and for exportation."*

"*In Ireland*," observes the author whom we have just quoted, "*the grim tyrant* is noticed with eccentric honors. Upon the death of an Irish man or woman, the straw upon which the deceased reposed is burned before the cabin door, and as the flames arise, the family set up the death howl. At night, the body, with the face exposed, and the rest covered with a white sheet, placed upon some boards, or an unhinged door, supported by stools, is *waked*, when all the relatives, friends, and neighbors of the deceased, assemble together; candles and candlesticks, borrowed from the neighborhood, are stuck round the deceased; according to the circumstances of the family, the company is regaled with whiskey, ale, cakes, pipes, and tobacco. A sprightly tourist, whose name does not appear in his book, observes, that 'walking out one morning, rather early, I heard dreadful groans and shrieks in a house. Attracted by curiosity, I entered, and saw in a room about fifty women weeping over a poor old man, who died a couple of days before. Four of them, in particular, made more noise than the rest, tore their hair, and often embraced the deceased. I remarked that in about a quarter of an hour they were tired, went into another room, and were replaced by four others, who continued their shrieks until the others were recovered; these, after swallowing a large glass of whiskey, to enable them to make more noise, resumed their places, and the others went to refresh themselves.'"

4. FRANCE.

We must leave the British Isles, with not a little that is interesting to the traveller, remaining unvisited and unexplored. Our route now lies across the English Channel from Dover to Calais, a distance of twenty-one miles, occupying with a prosperous passage by steamboat only a few hours, and by imagination, the easier mode which we have adopted, only a moment, and we find ourselves in an equally interesting country—*France.*

This is a much larger country than England, and differs from it both in respect to climate and population in more particulars than would be anticipated from the narrow sheet of water that separates the two countries.

* Practical Tourist.

The French are a well-formed people, in general more slender in frame than the English, more quick and lively in their movements. Their countenances are expressive of intelligence and uprightness; their eyes are brilliant and restless, and many instances occur of great beauty of features and expression. In complexion, they are not so light as the English, nor so dark as the Italians. There is some difference as to personal appearance in the different portions of the kingdom, though in general they are a homogeneous people in that respect.

France was the Gallia of the Romans, and a part of its present inhabitants are descendants of the Gauls, who anciently inhabited it. A part also are descended from the Romans themselves. But the larger portion of the present race of the French people are derived from the Franks. These were supposed to be of German origin, and to inhabit the country between the Rhine and the Wesser, which now forms a part of Holland and Westphalia. Clovis, their king, at an early period, obtained, by degrees, possession of the country. From this people, ancient Gaul obtained the name of France. Within the boundaries of France are the Bretons, the Walloons, the Basques, Jews, Gipsies, and Savoyards, with their peculiar characteristics.

The distinction in the classes of the people, is not so great as it was formerly. The French government has abolished hereditary peerage. Princes, dukes, marquises, counts, viscounts, barons, and chevaliers, constitute the titles of nobility. The noble families are numerous, although comparatively few of them are ancient. Some of the most distinguished orders are those of St. Michael, the Holy Ghost, St. Louis, and under the consulate, the Legion d'Honneur. The members of this last order were both military and civil. It was re-organized at the Restoration.

The original language of France, the Celtic, gave place to the Latin, during the empire of the Romans in that country, at least among the higher classes of men. When the Franks settled in the country under Clovis, they introduced the Gothic, and the French became a mixture of Celtic, Latin, and Gothic, but it was called *Romance* from the predominance of Roman words; and the first fictitious narratives being written in that language, the name *Romance* has been transferred from the language to that kind of writings. The present French is esteemed for its adaptedness to the common business of life, and for light and familiar subjects, but it wants force, dignity, and sublimity. It is, however, more widely diffused in foreign countries than any living language.*

The French are not a generally educated people, like those

* Webster's Elements of Useful Knowledge.

of the United States. No system of general education for all classes has ever obtained in France, nor indeed in any European nation. In certain respects, however, and among several classes, education is extensively promoted in establishments, public and private, of every degree. Colleges and schools of an excellent kind, are established for instructing youth in every branch of useful knowledge. Twenty-three universities, and a still larger number of literary societies adorned France previously to the Revolution. Since that era, a National Institute has been established with professorships in all branches of science and arts. This institution, which was brought into existence, or received a common name, by uniting the several academies of Paris into one, is divided into four academies—viz: the *Academie Française*, composed of forty members; that of *Inscriptions and Belles Lettres*, also of forty; the *Royal Academy of Sciences*, with sixty-three; and that of the *Fine Arts*, with forty. Napoleon's *Imperial University* has been retained with some modifications. It includes twenty-six academies.

"There is no circumstance in the appearance of the National Institute more striking and interesting," says Lady Morgan, "than the vast proportion of young men, who have forced themselves, by superior talent, within its walls. The law of conscription, and still more the personal influence which Napoleon exerted over the higher ranks, by inducing or forcing their sons at an early age into the army, much interrupted the course of education, and checked the progress of elegant acquirement. But in all ages, and under all reigns, the army was the hereditary profession of the young French nobility; and the elder sons were as invariably *guidons* and colonels, as the *cadets* were prelates and abbés. I can, however, on my own experience, attest the ardor with which the young men of the highest rank, civil and military, return to their studies, from which they have been forcibly estranged. I have known the young heirs to the most distinguished names in modern celebrity, to the most illustrious titles in historic record, not less regular and assiduous attendants on the daily lectures of Cuvier, St. Fond, Fourcroy, Haiiy, than those who have to subsist by the exercise of their acquired talents."

Education is now receiving the attention of the government, and schools upon the system of mutual instruction, have been extensively established. In the primary schools, reading, writing, and arithmetic, are taught; and those which consist of lyceums and high schools, are preparatory to the colleges. Still, with all the attempts that have been made to increase the amount of education, there are nearly four millions of children in France destitute of the means of instruction. It is only in Paris that there is any thing like a universal diffusion of knowledge.

During the dark ages, France produced some respectable

writers: and learning revived there before it did in England. Among the French authors of those times, we find the names of Abelard and Aquinas, whose industry and talents were exhausted in laborious searches after unmeaning subtleties. Froissart, an ingenious chronicler, Amyot and Marot who composed, the first in prose, the other in poetry, with a sweetness and simplicity unknown before, and Rabelais, renowned for his brilliancy, indecency, and wit. Following these, was a succession of writers of some note, particularly Descartes, in philosophy. It is supposed however, by many, that learning and fine writing reached its greatest height in the reign of Louis XIV. Among the accomplished authors of that period, are Corneille, Pascal, Molière, Racine, La Fontaine, Bourdaloue, Massillon, Bossuet, Borleau, Rollin, and Fenelon. Since the age of Louis, many celebrated authors have arisen, among whom are Voltaire, Rousseau, D'Alembert, Diderort, Raynal, Condorcet, and Chateaubriand.

The French have attained to an enviable distinction in *science.* Their scientific works are numerous, especially in zoology, botany, chemistry, and mathematics. The following, among others, are distinguished names in these sciences, viz. Buffon, Cuvier, Lalande, La Place, Lacepede, Jussieu, Lavoisier, Fourcroy, Geoffrey. Many able works on morals and law are found in the French tongue, particularly those of Fenelon and Montesquieu.

The *ornamental arts* flourish in France; and Paris, particularly, is filled with painting and sculpture. The most splendid collections of specimens in both of these arts, is the king's museum in the Louvre. It occupies four contiguous apartments approached by a grand staircase, which is ornamented with twenty-two marble columns of the Doric order, and the whole richly embellished with sculpture. The first saloon contains a collection of the earliest productions of the French and Italian schools, which are no otherwise interesting, than as furnishing illustrations of the progress of the art. The next saloon is almost exclusively devoted to the battle pieces of La Brun. These rooms are of moderate dimensions, forming the mere vestibule to the temple. On passing the latter, the long vista of the great gallery opens on the eye of the spectator, for the whole extent of fourteen hundred feet, and cannot fail to strike him with surprise and admiration. By the natural effect of perspective, the farther extremity is contracted to narrow limits; and throngs of ladies and gentlemen in full dresses moving along the varnished floor, and reduced to a diminutive size in the distance, together with columns at suitable intervals, splendid mirrors, busts, altars, antique vases, and other embellishments of the hall, present a scene more like enchantment than reality. The gallery is lighted by double rows of windows, which sometimes throw a disadvantageous glare across each other, and the walls from top to bottom are lined with pictures, which challenge atten-

tion and distract the mind of the beholder. The hall is partially and rather nominally divided by arches erected along the sides into nine compartments, three of which are appropriated to the French, three to the Flemish, German, and Dutch, and the remaining three to the Italian schools. Among the great masters whose pencils have contributed to enrich the gallery, are, Corregio, Guido, Raphael, Salvator Rosa, Titian, Paul Veronese, and Rubens. The marked difference in the leading characteristics, and particularly in the coloring of the several schools, will strike the most superficial observer. In anatomical exactness, and in boldness of perspective, the French, perhaps, surpass any other artists; but in some instances their gaudy and glaring colors appear to be laid on with a trowel, and are wanting in that harmony, softness, and delicacy which characterize the schools of Italy. They also generally fail in expression, particularly in the milder expressions of the human face, "overstepping the modesty of nature," and throwing something showy or fantastic upon the canvass, as if to challenge admiration. Among the most celebrated pictures in the collection, are reckoned the Holy Trinity, by Raphael—the Entombment of the Saviour, by Titian—Jupiter and Antiope, by Corregio—the Witch of Endor, raising the Ghost of Samuel, by Salvator Rosa—the marriage of Cana, by Paul of Veronese—Æneas bearing on the shoulders his father Anchises, and accompanied by the boy Ascanius, by Domenichino—a portrait of Charles I. by Vandycke—Diogenes looking for an honest man, by Rubens—St. Ambrose, by Philip de Champagne—The Ports of France, at sunrise, sunset, and in a tempest, by Vernet—the Judgment of Solomon, the Institution of the Eucharist, and the Deluge, by Poussin—and several landscapes, by Claude Llorraine.*

The halls appropriated to sculpture are twenty in number, designated by classical names—gods, goddesses, and heroes—from Hercules down to the Duke d'Angouleme. Although they have been robbed of their most interesting and valuable antiques, they are still quite numerous. The catalogues of the Royal museum comprise three volumes, containing merely an exposition of the curiosities to be seen. In this part of it there are about fifteen hundred articles, embracing specimens of every sculptor from Phidias, and Praxiteles, to the scarcely less celebrated Canova. Several exquisite relics of the two former, are among the antiques; and two beautiful groups of white marble from the chisel of the latter, adorn the modern hall, bearing the name of the Duke d'Angouleme. Both of them represent Cupid and Psyche. The proportions, finish, and expression of one of them are inimitably fine. In the other the god of love is in the attitude of rescuing Psyche while sleeping, and ready to fall from the brink of a precipice. The design is not more beautiful than the execution. Of the

* Letters from Europe, by N. H. Carter.

antiques which have acquired the most celebrity, are the groups of a Gladiator combating with an enemy on horseback, ascribed to Agasias of Ephesus—a statue of Pallas—Silenus and the infant Bacchus, said to be found in the garden of Sallust—and a colossal figure of Melpomene, Nosaies, and various specimens of ancient marbles are extremely rich and interesting. Additions are daily making to this extensive collection, to supply the places of those which have been removed.*

Concerning the French sculptors of the present times it is said that they "have more science than feeling, or invention. Their works display the correct proportion and symmetry of the Grecian statues, but are totally wanting in the divine expression and sentiment which animated those works."

There are grand specimens of architectural skill and taste in France. The French kings before the revolution indulged their passion for display very much in rearing splendid public edifices, and Napoleon afterwards added greatly to these monuments of the arts. The streets of Paris in particular are well paved and lighted, and the buildings are in a style of superior elegance and beauty. Many of the public edifices present the noblest forms of architecture. Among these is the palace of the Louvre, the Exchange, the Palais Royal, the palace of Luxembourg, Notre Dame, and a hundred others.

"*The palace of the Louvre*," says Mr. Carter, "surrounds a square four hundred feet in diameter. It is two stories high, and built of light-colored stone, which preserves its complexion notwithstanding its great age. Three of the sides presenting exterior walls between five and six hundred feet in extent, are of the Corinthian order of architecture, and the remaining one of the composite. That which faces the Seine, including the gallery connecting the Louvre and the Tuilleries, presents a noble front, stretching for about a quarter of a mile along the right bank of the river, from which it is separated by the street, and without any objects to intercept the view from the opposite shore, or from the bridges for a long distance above and below. The eastern facade is reckoned the most splendid monument of the reign of Louis XIV.; but owing to the obstructions of the adjacent buildings, no view of it can be obtained, equal to the one just mentioned. It is celebrated for the magnificence of its arcades and the richness of its ornaments, among which is the bust of the monarch under whose auspices it was erected, and dedicated to himself. It is the most ancient of the numerous palaces at Paris, and once had a tower commensurate in its proportions with the rest of the edifice, in which the feudal chiefs of France were compelled to assemble at stated periods and do homage to the king. Those who were refractory were confined to a gloomy dungeon be-

* Letters from Europe.

neath, the horrors of which gave rise to frightful tales, and eventually caused the tower to be demolished."

Of the Exchange, or *Palais de la Bourse*, the same traveller remarks, "it is one of the most magnificent structures I have ever seen, and is perhaps unequalled by any thing of the kind in Europe. Its location however is very bad, being in the centre of the old part of the city, surrounded by a swamp of buildings; and although particular pains have been taken to elevate it from the low, circumscribed area which it occupies, no distant glimpse of it can be obtained. Were it situated upon some of the open squares upon the banks of the Seine, the grandeur and classical simplicity of the edifice could not fail to strike the mind with admiration. It is surrounded with sixty-four columns of the Corinthian order, rising to the second story, and forming a most splendid colonnade. In front is a porch, with fourteen additional pillars, the ascent to which is by a lofty flight of sixteen steps. The principal hall is 116 feet long, and 75 wide, being sufficiently spacious to accommodate two thousand persons. The inside is as rich and beautiful as the exterior. Notwithstanding the boasted architecture of Italy, it is, taken as a whole, the most chaste and perfect building I have ever examined. The material is substantial, the designs classical, and the workmanship finished. A flight of marble steps, worthy of the taste of Bramante, leads to the second story. Splendid corridors open from the galleries into the principal room."

It is different in France from what it is in England in regard to commodious and elegant country-houses, there being comparatively few of these in France. The men of wealth live mostly in the towns. The ancient chateaux occasionally appear, but they are uninviting structures. There are, however, many neat and comfortable cottages.

The French are celebrated for their attention to matters of dress and taste. From the highest to the lowest individual, dress is considered an important concern in France. Every station in life has its peculiar costume. Paris sets the fashions of all Europe; and an immense trade in articles of dress and new patterns is carried on by tailors, dress-makers, and miliners. Every week has its new female fashions, and every month its new cut for the male attire; so that it would be impossible to describe any particular dress as a standard. But notwithstanding this fickleness of fashion in the metropolis, and other large cities of the kingdom, the mass of the provincials, especially the peasants, remain faithful to the ancient costume of an enormously large hat, loose breeches, and wooden shoes, for the men; and the jerkin and short petticoat, with a high cap, for the women.

Cookery in France has reached a perfection which is unrivalled elsewhere. It is surprising to see the variety and deli-

A Russian Soldier. P. 366.

cacy of their dishes. Art and science are both concerned in the preparation of articles for the table. The quantity of vegetables, fruits, and eggs, to be seen on a market-day, surprises an Englishman or an American; but his wonder ceases, when he has learned that these light articles, with bread, diversified as they may be, constitute the greatest part of a Frenchman's diet. He is equally surprised at never seeing a joint of meat brought to the table, and seems to make little account of the numerous dishes of chops, fish, chickens, vegetables, fruit, which rapidly succeed each other, for no more than one dish is laid on the table at a time. Neither is he much pleased with the small blunt knife that is put before him; forgetful that there is neither leg of mutton, nor round of beef, to be carved; and as for the poultry, it is so young, and so thoroughly cooked, that it may be separated with the greatest facility.

The temperate mode of life pursued by the French, doubtless contributes to their general healthfulness. This fact is exemplified, as well in the happy constitution of the people, as in the advanced age to which they live. "He was only fifty-six or sixty," is a common formula of French biography. Men of seventy, or eighty, have usually as much life and playfulness, in France, as their grandchildren.

We give the etiquette of a Parisian dinner in the words of a tourist. "The hour of dining is about 6 o'clock. All the guests enter the drawing-room wearing their hats and gloves. At the door of the apartment, the name of each person is announced by the servant, and he receives no other introduction to any of the company. In going to the table, there is no formal allotment of places—no sit thou here, and sit thou there—but each one must look out for himself, and for the lady of his charge. The French, although fond of good living, make a business instead of a pleasure of eating, and the great object is to get through as soon as possible. An hour and a half is the longest time occupied in a fashionable dinner, during which the guest tastes, perhaps, of thirty different kinds of food, and as many varieties of wine. A succession of dishes is constantly circulated by a train of waiters, and each person, even the ladies, help themselves to what is presented carved at their side. Another train of servants bear around all varieties of wine, naming them as they pass. There is no drinking of healths—no loud talk across the table—and none of that noisy festivity observable at an English or American dinner. Each guest converses in a low tone of voice with the persons who happen to sit next to him. A Parisian would think it extremely rude to attract the attention of the table, or to disturb the almost whispered colloquies of others. Ladies and gentlemen retire from the table to the drawing-room at the same time, where coffee is served up, and in the course of the evening a dish of tea sometimes follows. No refreshments are subsequently sent round; and I have passed five or six

hours in fashionable French circles without either eating or drinking." The same writer remarks again concerning the French manner of living: "Social pleasures in France possess the peculiar merit of costing little or nothing, save time. Ladies and gentlemen can never visit for the sake of the luxuries of the sideboard and table. Their enjoyments must be purely mental; for in the course of the longest evening, no kinds of refreshments are introduced, not even a dish of coffee or a glass of wine. This custom is not less conducive to temperate habits, than to a diminution of the expenses, and of course to an extension of the sphere of fashionable life."

The temperance of the French people has been mentioned. France, it is well known, is a country abounding in wines. Many of these are excellent, and the brandies which are made in France are esteemed the best in Europe. It is seldom, however, that excessive drinking is indulged among the people. In the beginning of the last century, France exported, upon an average of five years, from the year 1720 to 1725, annually, to the amount of more than twenty millions of livres; in 1778, the exportation amounted to more than twenty-four millions; and in 1788 to more than thirty-three millions. The revolution nearly annihilated the foreign trade in French wines. Cider is made in most of those provinces the climate of which is not favorable to the grape.

The French as a nation are greatly given to amusement, and every variety of games and pastimes is found in France. The natural vivacity of the people, and their love of amusement, seem even to be regarded as an equivalent for worldly comforts; and it has been supposed that the shafts of adverse fortune fall innocuous at the feet of a nation, whose buoyancy of spirits enables them to float upon a sea of trouble, and to rise with unimpaired vigor, when its billows subside. That the French possess these dispositions in a very remarkable degree, no one can doubt, who has seen and known them. Their love of amusement, and willingness to be amused, are highly characteristic of the whole nation. There is scarcely a town of any note or even a populous village, from Dieppe to Marseilles, that has not its *Salle à Comédie*, its Caffès, and promenades, where variety spreads its never-ending charms for the young and the old. The Sabbath is generally a holyday of enjoyment, and besides these, their fêtes occur very frequently, and furnish extraordinary occasions for festivity and mirth.*

On this sacred day, all the theatres and places of amusement are open, and more frequented than on any other day of the week. In the evening every village has its rural ball; for dancing is the rage of all classes; and from its great prevalence, private persons are met with in society, whose talents rival those of the professors.

* A Year in Europe, by Prof. Griscom.

SOCIETY.

The society of Paris, taken as a whole, and including all parties and factions, is infinitely superior in point of taste, acquirement, and courtesy, to that of the capital of any other nation. Paris, the elysium of men of letters, has always been the resort of foreigners of literary, scientific, and political eminence; and princes and potentates, who have influenced the destinies of nations, are seen mingling in her circles with the more valuable characters of Europe, whose works and names are destined to reach posterity, when titles of higher sound shall be forgotten, and the Humboldts, the Playfairs, the Davys, the Castis, the Canovas, &c., succeeded in the Parisian saloons, to the Sterns, the Humes, and Walpoles, and Algarottis of former times. The talent for conversation so conspicuous in France among all classes. originating, perhaps, in the rapidity of perception and facility of combination of the people, was early perfected by institutes, which, prohibiting an interference in matters of government, determined the powers of national intellect to subjects of social discussion and tasteful analysis.

The circles of fashion in Paris are characterized by a formality in their arrangement, to which their sedentary propensities in all ranks greatly contribute. Nobody is locomotive from a love of motion; there are no professed loungers, nor habitual walkers. Everybody sits or reclines, when, where, and as often as he can; and chairs are provided, not only for those who resort to the public gardens, but also in the streets, along the most fashionable Boulevards, and before all the *cafés* and *estaminets*, which are farmed out at a moderate price. The promenade of persons of fashion, is merely a seat in the air. They drive to the gardens of the Tuilleries, alight from their carriages, and immediately take their seat under the shade of the noblest groves of chestnuts, or in the perfumed atmosphere of roses and orange-trees.

The great attraction and cement of society in France, is conversation; and, generally speaking, all forms and arrangements tend towards its promotion. No rival splendors, no ostentatious display, no indiscriminate multitude, make a part of the scheme. The talents which lend their charms to social communion, are estimated far beyond the rank that might dignify, or the magnificence that might adorn it. In the saloon, "Virgil might take his place with Augustus, and Voltaire with Condé."

The youth of both sexes marry now, as formerly, much earlier than in England; and without pausing to consider the effects of such premature unions upon moral and political life, it is very obvious that the pleasures of private society gain materially by the change. Marriages are still pretty generally arranged by the prudence and foresight of the parents; but daughters are no longer shut up in convents, till the day of their nuptials; nor are they condemned to behold for the first time their husband and their lover, almost at the same mo-

ment. Educated chiefly at home, they mingle with the customary guests of the maternal circle, from which the companion of their future life is not unfrequently chosen; and since inclination is never violated, nor repugnance resisted, it must often happen among the young, the pleasing, and the susceptible, that duty and preference may go together.

There is perhaps no country in the world where the social position of woman is so delectable, as in France. The darling of society, indulged, not spoiled, presiding over its pleasures, preserving its refinements, taking nothing from its strength, adding much to its brilliancy, permitted the full exercise of all her faculties, retaining the full endowment of all her graces, she pursues the round of her honored existence, limited only in her course by her feebleness and her taste, by her want of power and absence of inclination to "overstep the modesty of nature," or to infringe upon privileges exclusively the attribute of the stronger sex. "To paint the character of woman," says Diderot, "you must use the feather of a butterfly's wing." He must have meant the character of a *French* woman, who unites to her more solid qualities many of the peculiar attributes of that lively insect. Light, brilliant, and volatile, she seems to flutter on the surface of life, with endless adaptations to its forms; but quick, shrewd, and rapid in her perceptions, she appears to reach by intuition, what intellect vainly toils to obtain by inference and combination. More susceptible than sensible, more awakened through her imagination than excited through her heart, love is to her almost a *jeu d'enfant*. The distrust she inspires in her lover, acts favorably for her interests on the natural inconstancy of man, and she secures the durability of her chain, by the carelessness with which she imposes it. Sharing largely in the national deference for ties of blood, she is peculiarly adapted to the influence of habitual attachments; and in whatever other countries friendship may raise her altars, it is in France, and by the French women, that she will find them best served.*

The French women are extremely clever in the transaction of business; and possessing perhaps an innate fondness for supremacy, increased by education and habit, they exercise a controlling influence in all the departments of life. They are the undisputed mistresses of nearly all the shops in Paris, and manage them with great financial skill. It is surprising to find among them so much industry, patient drudgery, and laborious attention to business. They are up early and late, absorbed in the cares of their families, whose support depends chiefly on their efforts, while their husbands are lounging at the theatre, coffee-house, or gambling table. This responsibility is voluntarily assumed, and arises from a propensity to rule in every thing.†

* France, by Lady Morgan.
† Letters from Europe.

The government of France is a constitutional monarchy, in some respects resembling that of Great Britain, but differing from it in many essential points. The succession of the crown is limited to males, which is not the case with the English monarchy. The French monarchy is also more restricted in its powers than the latter, or indeed any other monarchy in Europe. The legislative power is confided to the King, the Chamber of Peers, and the Chamber of Deputies; and their threefold sanction is necessary in order to give validity to every law of the country; but in other respects their functions are distinct and determinate.

The *executive* power is vested in the *King*. Participating with the other branches the right of proposing laws, he alone is authorized to promulgate them. He is the supreme chief of the state, commands the forces both of land and sea, declares war, makes treaties of peace, alliance, and commerce, appoints to all offices of government, and makes the rules and ordinances necessary for executing the laws, without having power either to suspend the laws themselves, or dispense with their execution. The person of the king is inviolable and sacred; but his ministers are responsible.

The rights of the *Peers* were formerly hereditary; but in 1831, their hereditary rights were abolished, and they are now nominated for life by the king, who can select them only from among those men who have held for a certain time high public offices, such as those of ministers, generals, counsellors of state, prefects, mayors of cities of 30,000 inhabitants or more, presidents of royal courts, members of the institute, &c. The Chamber of Peers is convoked at the same time as the Chamber of Deputies, and it can hold no session at any time when the Chamber of Deputies is not also in session, except when it sits as a court of justice.

The Chamber of Deputies is composed of persons elected every five years, by 459 colleges, distributed among the departments in proportion to their population; and to these colleges, all Frenchmen who perform certain conditions specified by one of the fundamental laws, are summoned. In order to be eligible as a deputy, a Frenchman must be 30 years of age, and pay a direct tax of 500 francs; and in order to be an elector, he must pay a direct tax of 200 francs. To the king pertains the right of convoking the Chamber of Deputies; he may also prorogue or dissolve it; but in this last case, he must convoke a new one within three months.

The prevailing religion of France is that of the Papal Church. The constitutional charter declares that every one may profess his religion with equal liberty, and shall obtain for his religious worship the same protection. The ministers of the Catholic Apostolic and Roman religion, professed by a majority of the French people, and those of other Christian worship, receive stipends from the public treasury. Infidelity, or a rejection

of Christianity altogether, is become, however, very fashionable in France. The moral aspects of the country are not a little disheartening. The number of the Roman Catholic clergy of all orders and degrees, is 40,712—viz. 14 archbishops 60 bishops, 174 vicars-general, 660 canons, 767 rectors of the first class, 2,534 rectors of the second class, 26,766 curates, 6,184 vicars, 71 chapters of St. Denis, 16 choristers, 3,700 seminarists. The number of Reformed or Calvinist ministers is 360, and of Lutheran 225. The clergy cost the country 33,918,000 francs, exclusive of fees, gifts, and other allowances from parishes, communes, and departments.*

5. SPAIN.

The people who now inhabit Spain, have derived their origin from a variety of stocks, its soil having been occupied in succession by the Carthaginians, Romans, Goths, Arabs, and French. The original natives were in course of time confounded with their conquerors, who introduced, in some degree, their own laws, manners, and customs; and hence has resulted that diversity of appearance and character, which is so observable among its present inhabitants. As the physical constitution of a people is generally influenced by the nature of the climate under which they live, and as every province of Spain differs materially in this respect, this circumstance may likewise, in a great measure, account for this variety. "The Castilians," says Laborde, "appear delicate, but they are strong. The Galicians are large, nervous, robust, and able to endure fatigue. The inhabitants of Estramadura are strong, stout, and well-made, but more swarthy than any other Spaniards. The Andalusians are light, slender, and perfectly well-proportioned. The Murcians are gloomy, indolent, and heavy; their complexion is pale, and almost lead-colored. The Valencians are delicate, slight, and effeminate, but intelligent, and active in labor. The Catalians are nervous, strong, active, intelligent, indefatigable, and above the middle stature. The Arragonese are tall and well-made, and as robust as, but less active than, the Catalians. The Biscayans are strong, vigorous, agile, and gay; their complexion is fine, their expression quick, animated, cheerful, and open. In general, the Spaniards may be described as rather below than above the middle stature, well-proportioned, and of a swarthy complexion, with an intelligent countenance, regular features, and eyes quick and animated. The females are naturally beautiful, and the greater part are brunettes, of a slender and delicate shape, with a fine oval face, and black or rich brown hair. They have large and open eyes, usually black or dark

* American Almanac for 1834.

hazel, delicate and regular features, a peculiar suppleness, and a charming natural grace in their motions, with a pleasing and expressive gesture. Their countenances are open, and full of truth and intelligence; the look is gentle, animated, expressive; their smile agreeable; they are naturally pale, but this paleness seems to vanish under the brilliancy and expressive lustre of their eyes. They are full of grace, which appears in their discourse, in their looks, their gestures, motions, and actions."*

The dispositions and character of this people are even more diversified than their outward appearance; and there are not two provinces in which they are exactly alike. The old Castilians, says the author already quoted, are silent, gloomy, and indolent; they are the most severely grave of all the Spaniards, but they possess a steady prudence, an admirable constancy under adversity, an elevation of soul, and an unalterable probity and uprightness; they are faithful, friendly, confiding, unaffectedly kind; in short, a completely worthy people. Some districts have peculiar shades of character.

The *Pariegos* are active and clever in trade, and are the pedlers of a great part of Spain. The inhabitants of the valley of Mena are robust, courageous, and employed in agriculture; they believe themselves descended from the ancient Cantabri. The *Maragatos* are lean, dry, frank, but the most taciturn of the old Castilians; there are some among them, who were never seen to laugh; they particularly addict themselves to the business of carriers.

The character of the natives of *New Castile* is nearly the same, but more open, and less grave and taciturn; it is also somewhat modified in the districts bordering on other provinces. The qualities usually acquired by residing in or near a capital may be observed in them. The inhabitants of *Alcarria* ought to be distinguished from the rest, as simple, amiable, and industrious.

The inhabitants of *La Mancha* greatly resemble those of New Castile, but are more serious and gloomy; they are a good kind of people.

Indocility and conceit make part of the character of the people of *Navarre;* they are distinguished by lightness and adroitness.

The *Biscayans*, are proud, conceited, impetuous, and irritable; they have something abrupt in discourse and in action, and an air of haughtiness and independence; they are less sober than most other Spaniards; but are industrious, diligent, faithful, hospitable, and sociable. They have an open countenance, and a quick, animated, and laughing expression. The women are equally haughty and courageous. They labor in fields and at other works, where strength is required,

* Laborde's View of Spain.

like the men. The idea of something noble attached to being a native of Biscay, influences the character of the inhabitants of this province in a singular manner; it keeps up among them a feeling of dignity, which gives a haughtiness to their carriage, and an elevation to their sentiments, even in the lowest stations of life.

The *Galicians* are gloomy, and live very little in society; but they are bold, laborious, sober, and distinguished for their fidelity.

The *Asturians* participate in the character both of the Galicians and Biscayans, but they are less industrious than the former, less civilized, less sociable, less amiable, and more haughty than the latter. Their haughtiness is also more marked, more repulsive, and less softened by their temper and manners.

The people of *Estramadura* are proud, haughty, vain, serious, indolent, and still more sober than the Galicians. They seldom go out of their own province, are afraid of strangers, and shun their company; but they are true, honorable, and courageous.

The *Murcians* are lazy, listless, plotting, and suspicious; they scarcely go out of their own country, and neither addict themselves to science, to the arts, to commerce, navigation, nor a military life; they only cultivate their lands from necessity, and make but little advantage of a rich and fertile soil, a facility of irrigation, and the most happy climate. The common people are sometimes dangerous; they too frequently make use of the knife and the dagger; people of a superior condition, lead a melancholy and monotonous life.

The *Valencians* are light, inconstant, and without decision of character; gay, fond of pleasure, little attached to one another, and still less to strangers; but they are affable, gentle, and agreeable in the intercourse of society, and able, by their diligence, to unite the love of pleasure with industrious occupation. They are accused of being vindictive, and hiding under a mild exterior their wishes and schemes of vengeance, till an opportunity offers of executing them in a safe and secret manner; but the hired assassins, formerly common in Valencia, have disappeared, and the people are daily becoming more civilized by the operation of wealth and prosperity.

The *Catalans* are proud, haughty, violent in their passions; rude in discourse and in action, turbulent, untractable, and passionately fond of independence; they are not particularly liberal, but active, industrious, and indefatigable; they are sailors, husbandmen, and builders, and run to all corners of the world to seek their fortunes. They are brave, intrepid, sometimes rash, obstinate in adhering to their schemes, and often successful in vanquishing, by their steady perseverance, obstacles which would appear insurmountable to others.

The *Arragonese* are haughty, intrepid, ambitious, tenacious

of their opinions, and completely prejudiced in favor of their country, their customs, and themselves; but prudent, judicious, able to appreciate foreign merit, good politicians, good soldiers, and zealous for their laws and privileges.

The *Andalusians* are boastful and arrogant; their discourse is always full of hyperbole; their expressions, their gestures, their manners, their tone of voice, their carriage, all bear the stamp of this prevailing disposition; in short, they are the Gascons of Spain. Of this country are the Majos, or bullying coxcombs, whose favorite weapon is the dagger, and they handle it with skill.

There are, however, some traits of character which may be called national, and which are almost universal. Almost all Spaniards possess a natural dignity of sentiment, and have the highest opinion of their nation and themselves, which they energetically express by their gestures, words, and actions. They are very reserved, especially to strangers. Their address is serious, cold, and sometimes even repulsive; but under this apparent gravity they possess an inward gayety, which sometimes bursts out, and though usually noisy, is genuine, frank, and natural. The sum of their virtues is thus summoned up; they are sober, discreet, adroit, frank, patient in adversity, slow in decision, but wise in deliberation, ardent in enterprise, and constant in pursuit. They are attached to their religion; faithful to their king; hospitable, charitable, noble in their dealings; generous, liberal, magnificent; good friends, and full of honor. They are grave in carriage, serious in discourse, but gentle and agreeable in conversation, and enemies to falsehood and evil-speaking. They are of quick and lively parts; intelligent, ingenious, fit for the sciences, literature, and the arts. The Spaniards, indeed, possess many of these virtues in an eminent degree; but the defects of their character are equally conspicuous; and superstition and a bad government have degraded them far below the average of the other nations of Europe. One of the most prevailing defects in this people, is their invincible indolence, and hatred of labor, which has, at all times, paralyzed the government of their best princes, and impeded the success of their most brilliant enterprises. In every undertaking, even the most trifling, the Spaniard deliberates when he ought to act, and seems to be continually influenced by the spirit of one of the common proverbs of his country. This listlessness of disposition, however, is not so general but that there are some exceptions; and the inhabitants of some of the districts on the sea-coast are conspicuous for their activity and industry. But this defect in the Spaniards is a virtue when compared with that depravity of morals which pervades every class of society in this country.*

The *marriage ceremony* is the prelude to the most ruinous

* New Edinburgh Encyclopedia.

gallantry. While it would be considered indecorous in an unmarried female to be seen alone out of doors, or sitting *tête-a-tête* with a gentleman, the married lady goes where she pleases, receives what company she likes; and even when indisposed in bed, she does not scruple to see every one of her male visiters. Many gentlemen are introduced to ladies of the first fashion, and visit them on the most familiar footing without the least acquaintance, or even personal knowledge of their husbands. Immediately after marriage, the lady must have, as a matter of course, a *cortejo*, or lover, who has in general a very strong hold upon her affections, and compared with whom the husband is a person of very secondary consideration. He attends her upon all occasions, in private and in public, in health and in sickness. When she sits at home, he is at her side; when she walks out, his arm supports her; and when she joins in the dance, he must be her partner. So general is this system, that there is scarcely a lady of respectability, who has not her *cortejo*. Mr. Townsend mentions the circumstance of a gentleman in Carthagena saying one morning to a friend, "Before I go to rest this night, the whole city will be thrown into confusion." This he himself occasioned by going home an hour before his usual time, to the no small vexation of his wife and her *cortejo*, whose precipitate retreat and unexpected arrival in his house, occasioned the like confusion there; and thus by successive and similar operations, was literally fulfilled the prediction of the morning. Though it would appear from this extract that married men do not hesitate to hold the situation of a cortejo, yet in this disgraceful connexion the clergy in general hold the principal places; in the great cities, the canons of the cathedrals; and in country villages, the monks.*

The Spaniards may, in general, be divided into two classes—nobles, or hidalgos, and plebeians. The former includes all those whose families, either by immemorial prescription, or by the king's patent, are entitled to particular privileges. This honor branches out through every male whose father enjoys that privilege, and thus Spain is overrun with *gentry*, many of whom earn their living in the meanest employments. The grandees hold the first rank, and are divided into three classes, which, however, differ from each other only in the form of the ceremonial to be observed by them when introduced at court. A grandee of the highest rank, when presented to the king, covers himself before he replies to the salutation of his majesty; one of the second, remains uncovered till he has paid his compliments; but one of the third rank, is not allowed to cover himself till he has paid his compliments, made his bow, and mingled with the crowd of courtiers. The privileges of this body are very important. They alone are admissible into the

* Townsend's Travels in Spain.

four military orders; they are exempt from certain imposts, from service in the militia, and from the billeting of troops. They are not liable to imprisonment for debt, except for arrears of taxes payable to the king; they cannot be confined in the common prisons, nor can their house, their horse, their mule, or their arms, be taken in execution.

The dress of the inhabitants of the different provinces varies in several particulars, although in others there is a striking resemblance. We shall notice the costume of several provinces. That of the city of Barcelona, in the province of Catalonia, is the usual Spanish dress. The ladies of every condition wear the *basquina* (skirt,) *saya* (body or spencer,) and *mantilla* (veil,) together with silk stockings, and shoes embroidered either with silk, or with gold and silver fringe, spangles, or pearls. Their feet are for the most part small and well-shaped, and the *basquina* admits of the display of this important part of the dress and figure of a Spanish belle. The veil is the only covering worn on the head; and by the material of which this is made, the higher classes are distinguished. A Spanish lady's full dress is generally black, with the veil either white or black, more commonly the latter; her undress is of any color. They are fond of adorning their hair, neck, arms, and fingers with jewels. The fan is a most indispensable article; and to wield this sceptre of the fair with grace, and to make it perform all its telegraphic purposes, is a prime accomplishment. The gala dress of the noblemen is as superb as gold and silver embroidery can make it.

The common dress of a Catalonian sailor or muleteer, Mr. Swinburne says, is brown; and the distinctive mark by which they are known in Spain, is a red woollen cap, falling forwards, like that of the ancient Phrygians. The middling sort of people and artificers wear hats and dark clothes, with a half-wide coat carelessly tossed over the shoulders. The dress of the women is a black silk shirt over a little hoop, shoes without heels, bare shoulders, and a black veil stiffened out with wire, so as to arch out on each side of the head, somewhat resembling the hooded serpent. The use of slouched hats, white shoes, and large brown cloaks by the Catalonians, had been forbidden by government.

In *Murcia*, the women dress as in other parts of Spain; but, instead of the elegant satin or velvet *basquinas* and rich *mantillas* which are seen elsewhere, the *basquina* is of yellow, red, green, or black serge, wide-spreading and short, showing, in place of the handsome shoe and stocking of a Spanish belle, red or yellow woollen hose half-way up to the knee. The *mantilla*, worn here, is heavy and dismal; and, instead of the usual Spanish head-dress, the Murcian ladies have their sleek, shining, black hair combed backwards tight and flat; while the graceful fan is superseded by a huge chaplet of large beads, reaching nearly to the ground, which they carry al-

most always about with them, even when not going to church. The military, the merchants, and the official persons, dress in the French fashion. The common people in towns, wear a round hat over a black net, a black waistcoat, and a large brown or black mantle. The Murcian peasant wears, instead of a cloak, a piece of coarse striped woollen, half an ell wide, and two ells long, thrown over the right shoulder, a white jacket, short white trousers, not covering the knee, a red woollen girdle, shoes of hemp or bass, and either a round, or slouched hat, or a leathern cap called a *montera*. From his general appearance and sunburnt complexion, he might be taken for a Moor.

The dress of the *Granadians* consists of the most costly Persian or Turkish robes, of either fine woollen, linen, silk, or cotton. In winter, they wear the *albornos* or African cloak; in summer a loose white wrapper. The soldiers of Spanish extraction use in war a short coat of mail, a light helmet, Arabian horse-furniture, a leathern buckler, and a slender spear. Those born in Africa bear very long staves, called *amras*.

The women are handsome, but of a stature rather below the middle size, so that it is rare to meet with a tall one among them. They are very delicate, and proud of encouraging a prodigious length of hair; their teeth are white as the driven snow, and their whole person is kept perfectly sweet by the abundant use of the most exquisite perfumes; they are light and airy in their gait, of a sprightly, acute wit, and smart in conversation. In this age, the vanity of the sex has carried the art of dressing themselves out with elegance, profusion, and magnificence, to such an excess, that it can no longer be simply called a luxury, but it is become absolute madness.*

The following graphic description of a great diversity of dress noticed in the frontier city of Badajoz, the capital of the province of Estramadura, is from the pen of a British officer: "The market-place of Badajoz, which, at the time I saw it, was crowded with strangers, had all the appearance of a picturesque and well-arranged masquerade. The different modes of dress, ancient, and not liable to daily changes, are, no doubt, the same they were four centuries ago.

"The Estramaduran himself has a brown jacket, without a collar, and with sleeves which lace at the shoulder, so that they are removed at pleasure. The red sash is universally worn, and a cloak is generally carried on the left arm. A jacket and waistcoat profusely ornamented with silk lace, and buttons of silver filigree, the hair clubbed and tied with broad black riband, and a neat cap of cloth, or velvet, mark the Andalusian. The ass-driver of Cordova is clothed in a complete dress of the tawny brown leather of his native province. The lemonade-seller of Valencia has a linen shirt open at the neck, a fancy waistcoat without sleeves, a kilt of white cotton, white

* New Edinburgh Encyclopædia.

stockings rising to the calf, and sandals. Muleteers, with their broad body-belts and the old Spanish gun, were mingled in these groups. Here, too, were many officers and soldiers of the patriot armies, which, raised in haste, were not regularly or uniformly clothed, if I except some of the old standing force. Of these you might see the royal carbinier, with the cocked hat, blue coat faced with red, and instead of boots, the ancient greaves, of thick, hard, black leather, laced at the sides; the dragoon, in a uniform of yellow, black belts, and a helmet with a cone of brass; the royal or Walloon guards, in their neat dress of blue and red, with white lace; the common soldier in brown. Mingled with these was the light horseman, in a hussar jacket of brown, and over-alls, caped, lined, and vandyked at the bottom with tan leather; here, again, a peasant with the cap and coat of a soldier; there, a soldier from Navarre or Aragon, with the bare foot and the light hempen sandal of his country."

In Biscay, lying on the Bay of Biscay and bordering on France, the country people wear brogues, not unlike those of the Highlands of Scotland, tied up with great neatness, being the most useful for a slippery and mountainous country. When they are not busy in the fields, they walk with a staff taller than themselves, which serves them to vault over gulleys, and is an excellent weapon in case of assault, with which they will baffle the most dexterous swordsman. They wear cloaks in the winter. The pipe is constantly in the mouth, as well for pleasure, as from a notion that tobacco preserves them against the dampness of the air. All this, joined to their natural sprightliness and vigor, gives them an appearance seeming to border on ferocity, were it not the reverse of their manners, which are gentle and easy, when no motive is given to choler, which the least spark kindles into violence.

The inhabitants of mountains are usually strongly attached to their country, which probably arises from the division of lands, in which, generally speaking, all have an interest. In this, the Biscayans exceed all other nations, looking with fondness on their hills as the most delightful scenes in the world, and their people as the most respectable, descended from the *aborigines* of Spain. This prepossession excites them to the most extraordinary labors, and to execute things far beyond what could be expected in so small and rugged a country where they have few branches of commerce.

The manners of the Biscayans and of the ancient Irish are so similar, on many occasions, as to favor the notion of the Irish being descended from them. Both men and women are extremely fond of pilgrimages, repairing from great distances to the churches of their patrons or tutelary saints, singing and dancing till they almost drop down from fatigue. The Irish do the same at their *patrons*. The poor of Ireland eat out of one dish with their fingers, and sit in their smoky chimneys, as well as the Biscayans. The brogue is also the shoe of Biscay.

The Irish women tie a kerchief round their heads, wear red skirts, go barefooted, in all which they resemble the Biscayans, and with them have an equally good opinion of their ancient descent. The poor Biscayans, though haughty, are laborious and active, an example worthy to be imitated by the Irish. So many concurring circumstances support the idea of their having been originally one people.

The universal and regular dish for all classes is the *potcheiro*, or *puchero*, a stew of meat with an excellent species of large pea, which grows in the utmost perfection near San Ildefonso. With by far the greater part of the population, this forms the whole dinner, and is truly a national dish, being regularly served every day at the king's table, as well as at that of the poorest mechanic. Another favorite dish is called *gazpacho*, consisting of bread, oil, vinegar, onions, salt, and red-pepper, mixed together in water. With such a mess, a Spaniard of the lower class appeases his hunger for the whole day. To these national dishes may be added, the *sopa de gato*, or soup-meagre, made of bread, oil, salt, garlick, and water; and *migas*, crumbs of bread, fried with oil, salt, and pepper. On the latter, or on rice with a sausage, or a bit of pork-lard boiled in it, the Spanish troops subsisted for months, during the first Peninsular war, without a murmur. In almost all the dishes, except the *potcheiro*, oil is greatly used, and that not of the best quality. Two other chief ingredients in Spanish cookery are, the *tomata*, or love-apple, and the green pepper pod: the former stewed, and the latter boiled and eaten with bread. form, in their seasons, very material articles of food among the lower classes. The markets of Madrid are scantily supplied with meat,—beef and veal from Aragon, mutton from Toledo and Leon, pork from Estramadura, game from Old Castile and other districts, and fish from Valencia,—but plentifully with vegetables and fruit from Valencia and Aragon, flour from Old Castile, and wine from La Mancha. The grapes, melons, peaches, and cherries, are delicious.

During dinner, the Castilians drink plentifully of wine diluted with water, and a few bottles of French wine terminate the repast; coffee is then served up, after which the company retire to take their *siesta*. Fresh parties are formed in the evening, either for the prado, the theatre, or *tertulius*. "In the use of wine," says Mr. Semple, "they are certainly temperate; and a drunken Spaniard, even of the lowest class, is scarcely ever seen in the streets of Madrid. To atone for this, they smoke immoderately, and at all hours, from their first rising to their hour of going to bed. They do not use pipes, but smoke the tobacco leaf itself rolled up, or cut small and wrapped in a slight covering, such as paper, or the thin leaves of maize. Great quantities of tobacco thus prepared are imported from the Havana, under the name of cigars, in slight cedar or mahogany boxes, containing a thousand each. Those wrapped in the leaf of maize are called pachillos, or

little straws, and are chiefly smoked by the women, for whose use also others are formed of white paper, ornamented with a kind of gold wire. I have seen women of some rank, playing at cards, and smoking these pachillos. The great dutchess of Alva, one of the most sensible and noble-spirited women that Spain has produced for many years, was fond of using them."

It is the remark of a writer, that there are but twelve good roads in Spain; these are M'Adamized. The principal of these roads are from Madrid to Bayonne, to Barcelona, and to Seville. Between Madrid and Toledo, the latter of which is a large city, and an important place 100 miles distant, there has been no road made, and the route lies through fields, woods, and rocks. The necessary effect of this want of internal communication is to repress the spirit of industry and improvement. Agriculture suffers in an especial degree. The little travel which is accomplished, is either on horseback, on mules, in diligences, or in a long covered wagon, called *galera* or *galley*. The diligences are drawn by seven or eight mules, and travel at the rate of seven miles an hour. The chief muleteer is called *Mayoral*, and the postillion *Lagal*. Travelling in Spain, it is well known, is attended with danger, from numerous bands of robbers, who infest the country. Murders, perhaps, do not often take place, but the traveller is sure to have a sound beating unless his pocket or portmanteau furnishes some booty to the plunderer. Guards are frequently sent with the diligences, but the traveller has no security from these, as they frequently have an understanding with the robbers and divide with them the spoil, which has been taken from the very persons whom they have been sent to guard. In some places, the traveller is warned of danger by crosses which are erected, and on which are inscribed notices of tragical events which happened in those spots; for example, "Here John was killed," &c.

The Spanish language is a compound of the Latin and Teutonic, with a small admixture of Arabic. When the country was divided into a variety of independent sovereignties, each kingdom had a dialect of its own. But since the union of the crowns, the dialect of Castile has become the general language of the whole monarchy, and is still called the Castilian language. It is spoken in its purest state in New Castile, especially in the ancient kingdom of Toledo, and is one of the finest of the European languages. It is dignified, harmonious, energetic, and expressive; and abounds in grand and sonorous expressions, which unite into measured periods, whose cadence is very agreeable to the ear. It is a language well adapted to poetry, but it also inclines to exaggeration, and its vehemence easily degenerates into bombast. Though naturally grave, it easily admits of pleasantry. In the mouth of well

educated men, it is noble and expressive; lively and pointed in that of the common people; sweet, seductive, and persuasive, when uttered by a female. Amongst the orators, it is touching and imposing, though rather diffuse; at the bar, and in the schools, it is barbarous; and is spoken by those about the court in a concise and agreeable manner. In the other provinces, its purity has suffered considerably from the introduction of foreign words and idioms. It is mixed with French in Navarre, Catalonia, and Valencia; with Portuguese in Galicia; and with Arabic in Murcia and Andalusia. The Basque which is still spoken in Biscay, is supposed to be the ancient language of that country before the invasion of the Romans, and is mentioned by Strabo and Seneca. It has no analogy with any known tongue; and is preserved without alteration or corruption in the mountainous parts of Biscay. Though it appears harsh and coarse to those who do not understand it, yet it is said to be destitute neither of elegance nor expression.*

Dancing is a favorite amusement of the whole nation; young and old, equally engage in it with enthusiasm. Besides the dances common to other countries, the Spaniards have three that are purely national, namely, the *fandango*, the *bolero*, and the *sequidilla*. Mr. Townsend gives a lively idea of their passion for these dances, by saying: "If a person were to come suddenly into a church, or a court of justice, playing the *fandango* or the *bolero*, priests, judges, lawyers, criminals, audience, one and all, grave and gay, young and old, would quit their functions, forget all their distinctions, and commence dancing. Nocturnal serenades of vocal or instrumental music are given by the young men under the windows of their mistresses. *Romaries*, or pilgrimages, to celebrate chapels, or hermitages, on the eve of the festival of the patron saint, are very fashionable. The devotees, and those who accompany them from curiosity, or worse motives, pass the night either in the porch of the church or chapel, or in the neighboring fields, or under tents: men, women, and children, are huddled together; they eat, drink, laugh, sing, lie down and sleep; while darkness throws a veil over a scene altogether incompatible with acts of devotion. In the same spirit, when the church bells, at sunset, give the signal of repeating the prayer to the Virgin, the performers at the theatres, as well as the audience, fall upon their knees, and so remain for several minutes; the busy multitude in the streets are also hushed on the same occasion, and arrested in their pursuits, as if by magic, and all carriages stop; the women cover their faces with their fans, the men take off their hats, and all breathe, or are supposed to breathe, a short prayer to the protecting power which has brought them to the close of another day.

* Modern Traveller.

After a short pause, the women uncover their faces, the carriages drive on, and the whole crowd is again in motion as before."*

The great national spectacle of Spain, however, is the *Bull-fight.* It is now falling into disuse; but was once the favorite amusement of all classes. The following is an account of one of these exhibitions as related by Mr. Jacob, which, in 1809, was given in honor of Lord Wellington:

"The *Plaza de Toros*, is a large amphitheatre, capable of holding 14,000 persons. On this occasion it was not full, and I suppose that not more than 10,000 people were present. The appearance of the assembly was striking, and a degree of interest was excited in every countenance, which I should previously have thought a much more important contest would scarcely have called forth. I entered the place at the moment when the first bull was killed, and horses gaily decorated were dragging him from the circle, amid the sounds of music and the applauding shouts of the people. Preparations were made for a fresh conflict. Three men were posted behind each other, about ten yards asunder, mounted on small but active horses, and armed with each a spear about fifteen feet long; and five or six men on foot, dressed in scarlet cloaks, were placed in other parts of the arena. The gates were thrown open, and the bull rushed in. He made towards the first horseman, who received him on the point of his spear, and wounded him between the shoulders. This turned him, and he attacked the second horseman with great fury; but, from the want either of dexterity in the rider, or of agility in the animal, the horse was dreadfully gored in the body, and his bowels fell to the ground. The combatants were soon disentangled, and the bull attacked the third horseman, who received him like the first, and wounded him severely. He now became furious, and galloped round the circle; but either from the loss of blood, or the pain he endured, he was fearful of facing the horsemen. The men on foot then began to irritate him, by sticking small darts in his body; and, whenever he made a push at them, threw the cloak over his eyes, and with great dexterity, avoided his thrust. This irritation was continued some time, till the animal, streaming with blood, became exhausted. The matador, or principal actor, then made his appearance, provided with a small sword and cloak; he advanced towards the bull, which ran and pushed at him, but the man received the thrust on his cloak, and stepping nimbly aside, withheld his blow because the animal did not present himself in the exact attitude which the matador required for despatching him with grace. He then made a second advance towards the animal, and, while he was in the act of pushing at him, plunged the sword up to the hilt be-

* Townsend's Travels in Spain.

tween his shoulders. The bull ran a few paces, staggered, and dropped dead. The trumpets sounded a flourish; horses galloped in, and being fastened to the carcass, dragged it away amid the applauding shouts of the spectators. Six or seven other bulls were then despatched in a similar manner with only such variations as were occasioned by the different degrees of courage which the animals possessed. When the last bull was fighting, the matador so contrived it, that he gave him the *coup de grace* immediately under the box in which Lord Wellington and the English party were seated. Before this operation, he addressed himself to his lordship, and said with much dignity, that he should kill that bull to the health of King George the Third, which was quickly performed. His lordship threw him some money, and the entertainment closed.

"This bull-fight was represented to me as a very inferior exhibition, owing to the coolness of the weather; the bulls having much more courage during the intense heat of summer, than at the present season, (November.) It is certainly an amusement attended with great cruelty both to the bulls and the horses, though not involving much danger to the men. From this they were partly secured by their own agility, and by the dexterous application of their cloaks when the animal charged them, and partly by the barriers placed round the circle, behind which they retired when pressed by the bull. How repugnant soever this diversion may appear to every delicate and feeling mind, it is more frequented and admired by the ladies than by the gentlemen. They attend these exhibitions in their gayest dresses, applaud the address of the inhuman combatants, and feel the greatest solicitude at the different critical turns of the fight. Many of the young country gentlemen may trace their ruin to these spectacles, as decidedly as Englishmen of the same class may trace theirs to New Market. In fact, it is the great object which engages the attention of that description of men distinguished by the term of *majos*."*

Education in Spain is extremely low. There were formerly twenty-four universities, but they are at present reduced to fifteen, and of these, only six deserve the name—Salamanca, Toledo, Saragossa, Valencia, Alcala, and Cervera. That of Salamanca is the most ancient, and was at one time the most celebrated in Europe. Besides the universities, military and naval schools exist, and the means of elementary instruction are found in all parts of the country; but being under the direction of a bigoted priesthood, they have little other effect than to propagate error, and such error as will advance the interest of the papal power.

The liberal arts in Spain were once cultivated with great

* Jacob's Travels.

success. Their architecture of the sixteenth century has been compared to that of the Romans, and the bridges of Badajos and Toledo, with some of the public buildings of the latter city, and of Madrid, deserve the careful attention of the skilful observer.

Spain can boast also of some distinguished sculptors; "but of all the liberal arts," says Laborde, "painting is that which has been most cultivated in Spain, and in which its natives have best succeeded. The Spanish school holds a middle place between the Italian and Flemish schools, being more natural than the first, more noble than the second, and participating in the beauties of both." Among its distinguished painters may be mentioned Ribera, better known by the name of Spagnolet, distinguished for his skill in representing suffering and sorrow—Velasquez, excellent in portraits—Murillo, noted for the finish and warmth of his coloring. Music is cultivated, and many of the national airs of Spain are beautiful. The former is not as pathetic as the Italian, but has greater energy, and approximates more to the romantic. "It speaks," says a writer, "of a more mountainous country, of a more high-souled and chivalrous people. The Italian airs breathe of little but love. The songs of Spain are mingled with romance, devotion, and glory, as well as with tenderness. Music is not cultivated as in Italy; but it is the amusement of all ranks and conditions in Spain. The muleteer sings to beguile the long hours as he speeds on his way, and his rude carol is mingled with the wild jingling of the bells. The peasants sing as they dance the sequidilla, to the sounds of the castanet and guitar. The cavalier joins his voice to the music of his guitar, when he serenades his high-born beauty beneath her latticed window.

"The guitar is universally played by the Spaniards; and suits well with the wild romantic melody of Spanish airs. The Moorish ballads which remain, are mournful and tender, breathing the very spirit of gallantry and impassioned devotion. The conquest of Granada called forth all the musical strains of her minstrels, whether in lamentations over the fallen city, or in reproaches to the conquerors, and the ballad entitled 'The Siege and Conquest of Alhama,' had such an effect, that it was forbidden to be sung by the Moors on pain of death within the walls of Granada."*

6. PORTUGAL.

The Portuguese resemble the Spaniards, but in general they are not so tall, nor so well made. They have swarthy complexions, black hair, and dark eyes, and are said to be irascible and revengeful in their tempers, and eager in their gestures

* Goodrich's Universal Geography.

on trivial occasions. The women are small, with brown complexions, but regular features and dark expressive eyes. The round face and plump form are more esteemed in this country, than the long tapering visage and thin delicate frame of the Spanish ladies. In an interesting volume published by Mrs. Balie, who resided in Portugal for about two years and a half, we have the following account of females in Portugal: "Some few youthful faces, which I have seen, appear pretty enough; the great charm being produced by the dark and brilliant eye and depth of eyelash, to which I have already alluded; and although the complexion is generally sallow, and, almost without exception, brown, I have once or twice remarked a very rich and beautiful glow, like the bloom of a crimson carnation upon the cheek. The old women appear to me, from the specimens I have hitherto seen, to be invariably hideous. We are given to understand, that the higher the rank of the people in this country, the plainer in feature they generally become, and that, with some few exceptions, it is among the peasantry alone that true beauty exists."

"*Strip a Spaniard of his virtues*, and you make a Portuguese of him," says the Spanish proverb. "I have heard it more truly said," says Dr. Southey: "add hypocrisy to a Spaniard's vices, and you have the Portuguese character." The Portuguese are characterized by different features in the different parts of the kingdom. In Lisbon, they are pre-eminently remarkable for corruption, for insincerity, and luxury; in the southern provinces, they are simple and unsophisticated, polite, but extremely indolent; while in the northern districts, they are open, candid, industrious, enterprising, and ambitious. The general features, however, of the peasantry, and the inhabitants of the minor towns, are primitiveness and simplicity, such as may be expected to obtain among a people that have enjoyed little intercourse with strangers—inactivity, want of enterprise, silence, retirement, dislike to social pleasures, attachment to the higher orders, blind reverence to their priests, and loyalty to their sovereign. Treachery, ingratitude, vindictiveness, have also been uniformly laid to their charge. Notwithstanding their fondness for seclusion, they are hospitable to strangers, particularly if they belong to the Popish church, which is the national religion. The nobility are proud, ostentatious, and tyrannical, displaying that feudal illiberality and despotism, which is so baneful to the progress of liberal knowledge, and to independence of spirit, and which has now nearly disappeared in all the more civilized countries of Europe. The peasantry are, consequently, in a state of complete vassalage to the *hidalgos*, or gentlemen, though, in opposition to this, it may be mentioned as a favorable indication of character, that the utmost kindness and affability are, in general, shown to domestic servants, no small number of whom spend their days in the same family. That

indolence for which the nation, with the exception of the inhabitants of the northern provinces, are so remarkable, may probably be accounted for from the endless holydays of the Catholic Church, and the general debasing effects of that superstitious creed which it so assiduously inculcates. In Lisbon, and the provincial towns, there is a total disregard of cleanliness, a thing so remarkable in the capital, that there is not probably another city in the world in which there is so much filthiness and inelegance. This grossness is least perceptible in Oporto. The Portuguese of every rank are temperate, or rather abstemious, both in eating and drinking. The only luxury of the common people is tobacco; and if any of them can reach the height of a dried Newfoundland codfish, he regards himself as at the summit of earthly felicity.

The *female* character in Portugal is extremely retired, domestic, amiable, and chaste. Their bland and simple manners are not corrupted, nor their attachments dissipated by an extensive communication with the world. "As to their persons in general," says Mr. Murphy, "they are rather below than above the middle stature, but graceful and beautiful. No females are less studious of enhancing their attractions by artificial means, or counterfeiting by paltry arts, the charms which nature has withheld. To the most regular features, they add a sprightly disposition and captivating carriage.

The costume of the lower orders of Lisbon, Mrs. Bailie says, would not be unbecoming "if they had a more thorough notion of personal cleanliness: when they walk out, it invariably consists (in summer or in winter) of a long ample cloth cloak, generally of a brown, black, or scarlet color, with a deep, falling cape, called a capotê, which forms a graceful drapery, both to men and women. The latter wear a white muslin handkerchief doubled cornerwise, carelessly thrown over the dark braided locks, and fastened beneath the chin. When they go to mass on festivals or Sundays, they carry a fan in the hand, and frequently assume an air of gravity and importance bordering upon the supercilious; this, however, exists chiefly among the *old* women; the younger ones have a gay, cheerful expression of countenance, and quick glancing eyes, as brilliant and as dark as jet. All wear pink, green, or yellow silk shoes, or even white satin, and worked stockings, (the latter knitted very ingeniously by the peasants,) even in the midst of the most disgusting dirt and mud: the trade of the shoemaker must be a profitable one in this country! The class one step higher in the scale of society, indulge in tawdry, ill-chosen finery, in sorry imitation of the French and English fashions; but at mass, they exchange this gaudy attire for a black silk gown, and a deep transparent veil, of the same sombre hue, which latter they throw over their heads without any other covering, even in the coldest day of winter. Their religion

induces this chastity of taste in decoration, and I wish it produced an equally beneficial result in other respects."

Among the peasantry who come into Lisbon from the country, especially on Sundays, it is easy, Mr. Semple says, to observe a number of particulars in dress and manners, which must be referred to a Celtic origin. Instead of hats, they frequently wear caps or bonnets. The ancient plaid, too warm to be carried in this climate as a cloak, is converted into a particolored sash, which they wear round the middle, and in which they uniformly carry a dirk or long knife; and their favorite instrument of music is the bagpipe, adorned with ribands, exactly similar to that used in the Highlands of Scotland. To the sound of this very instrument, two or three of them together dance a kind of reel; or, if the tune be slow and solemn, the piper walks backward and forward amidst a silent and attentive crowd. In their lively dances, they raise their hands above their heads, and keep time with their castanets. The Scotch Highlanders observe exactly the same practice; and there can be no doubt that their strong snapping of fingers is in imitation of the sound of the castanet.

In consequence of the beauty of the climate, they spend most of their time in the open air; and their houses, therefore, instead of being, as in Britain, an object of embellishment and care, are plain, or are neglected to a degree inconceivable to a stranger; and the furniture even of the most elegant edifices is indicative of poverty, or a total disregard of taste. The houses of even the most opulent and eminent Portuguese, have not yet been distinguished by paintings, or any work of art or genius. Billiards, backgammon, cards, and dice, have been long known and practised; but their chief amusements are bull-fights in the amphitheatre, a practice common both in Spain and Portugal, and incompatible with great delicacy or refinement of feeling.

Beggars are a formidable class in this country; they infest every place, not entreating, but demanding alms. If they meet a well-dressed person on the road, he must offer them money, the amount of which is not always left to his discretion. He must give first for the sake of St. Anthony, then for the sake of St. Francis; after which he is called upon to give for the honor of the Virgin Mary; and ultimately, he is robbed for the love of God!

The Portuguese language, like the Spanish, is derived from the Latin, which, indeed, at one period, was the language of the whole Peninsula, but it is also composed of many Greek and Arabic words; and in the southern provinces, traces may be found of the ancient dialect of the Moors. As the royal line of Portugal was of French origin, there is, as may be supposed, an admixture of various terms of the language of France. It

is a grave, solemn, and melodious speech; the use of vowels is predominant, and it is possessed of no guttural sounds; but when a tongue, like the Portuguese, is composed of a variety of dialects introduced at different periods, and bearing little or no resemblance to each other, a wide difference of style may be expected to obtain between the writers of the different ages. This is the case in a remarkable degree, and constitutes one of the greatest difficulties in obtaining a knowledge of the language; philology is little studied, and no cultivated nation of Europe has produced fewer, or more defective lexicons, than Portugal.

Among the peculiarities of the Portuguese, the following are very conspicuous. Corn, instead of being thrashed, is trodden from the husk by oxen. Women, when they ride, sit with the left side towards the horse's head; and a postillion rides on the left horse. Footmen play at cards whilst waiting for their masters. Tailors sit at work like shoemakers. Hair-dressers appear on Sundays with a sword, a cockade, and two watches, or at least two watch-chains. A tavern is known by a vine-bush; a house to be let, by a piece of blank paper; and a Jew, by his extra Catholic devotion. Fishwomen are seen with trinkets of gold and silver about the neck and wrists; and the custom of wearing boots and black conical caps is peculiar to fruit-women.

In visiting any one above the rank of a tradesman, it is necessary to wear a sword and chapeau; if the family be in mourning, the visiter must also wear black. If he come not in a coach, the servant will not consider him a gentleman: and were he to visit in boots, he would commit an unpardonable offence, unless he likewise wore spurs. The master of the house follows the visitant when he comes in; and precedes him when he goes away.

The Roman Catholic religion is established in Portugal, and is maintained with a great degree of rigor and superstition. As a body, the clergy are ignorant and unenlightened, and their example is far from being safe to follow. At the head of the establishment is a patriarch, who is subordinate to the pope. There are two archbishops, and ten bishops; 4,262 parishes, 418 convents, and 150 nunneries. The secular clergy amount to 22,000; the monks to 14,000; and the nuns to 10,000. The whole number of the clergy is 200,000, or one to every fifteen of the people.

7. ITALY.

Italy, as the country of the ancient Romans, can never be contemplated without a deep and lively interest. This is the case

in regard to national scenery, and the monumental remains, by which it is ennobled and adorned. In respect also to its inhabitants, it is natural to feel a similar interest, and to wish to know what they are, as compared with their ancestors. The people who now dwell in this country, are rather successors of the Romans than descendants. Originally many of the inhabitants of Italy came from Greece and the east; while a portion of them, it is believed, must come from the Celtic or Gomerian tribes of the north, who entered Italy from that quarter. The early Roman stock was constituted of these mingled races. The present Italians are descended from different nations which overran Italy at various periods, though they are now amalgamated and form but one people. Traces of the Roman, in the appearance of this people, are probably nearly effaced; but they have their peculiarity as the closely blended race of various ancestors. They are nearly all Italians. A few Greeks live on the coast of the Adriatic—there are some Germans in Lombardy, Venice, &c.; and Jews live scattered over the country, as they do in other countries. But the whole of the latter classes or races do not exceed a few hundred thousand inhabitants.

"In all the states of Italy there are the usual grades of European nobility; and the individuals are more numerous than those of the same class in any other country. In some of the states of Italy, all the sons of the nobility and their sons, bear the original title. Of course numbers are indigent; and many of them are known to solicit charity.

"The Italians are distinguished for their animated and expressive countenances, and they have very brilliant eyes. They are generally of dark complexions, well formed and active. The women have black or auburn hair, and most of the requisites for beauty. Among the inhabitants are many cripples and deformed: for the poor in Italy suffer many hardships and privations; but among the lowest class, and especially at Naples, the human form is seen in its greatest perfection, and the half-clad lazzaroni are the best models for a sculptor.

The higher classes wear the common European dress. At Genoa, however, females of all ranks wear very gracefully the *mazzaro*, a kind of shawl, thrown over the head and shoulders, and folded round the arms. Lady Morgan testifies respecting the Genoese ladies, as she saw them in the streets, in the church, or the circle, that they appear graceful, *pequantes*, and particularly handsome—that they *dress richly*, exhibiting their finely formed arms and necks, even in the morning, to great advantage; and seem neither unconscious, nor yet ostentatious, of their attractions. The costume of the higher classes in the different cities most probably varies one from the other, and it is said that the common people all over Italy have their local peculiarities of dress. The fashions vary even in

small districts or towns. Among the low and poor the most indifferent clothing suffices. The shepherds wear the skins of their flocks with the wool outward in the summer, and inward in winter. These garments are rudely formed, and have sometimes only holes pierced for the head and arms. In Savoy, the French fashions are generally followed by the upper class. In Sardinia and Tuscany, the females have many ornaments of gold, pearl, and coral; and even the poorest are rich in these. In Tuscany, the females of the common classes wear black beaver hats, with high crowns, and stiff plumes of black feathers. On holydays they are streaming with ribands. At Naples the lazzaroni have gaudy holyday dresses, but some of them may be seen lying naked in the sun, and many have no other covering than breeches that end above the knee. Ladies there of the middle rank go abroad in black silk mantles, which are fastened behind round the waist, pass over the head, and end in a deep, black veil. The very demureness of this costume, says Mr. Forsyth, is but a refinement in coquetry. In the island Procida, the females to this day wear the Greek costume, which in that sequestered nook, though within a few miles of Naples, has descended from their ancestors.

The Latin tongue, though with little elegance, yet still genuine, in respect to its grammar, continued to be spoken at Rome about the beginning of the seventh century. This appears from the letters of that period preserved by Cassiodorus, and from the sermons of Gregory the Great, addressed to his ordinary congregation in that city. Even during the four following centuries, all the public records, and all the writings of the learned now extant, were written in Latin, more or less corrupted. But from the seventh century, the alteration of the language proceeded with great rapidity; and in the ninth century, the clergy were required to preach in "Rustica Romana lingua." This, according to the most prevalent opinion concerning the origin of the Italian language, was that which had been successively adopted by the barbarous conquerors of Italy, and had received from each a portion of their own inflections, phrases, and pronunciation. The first regular inscription of the modern language is found on the front of the cathedral of Ferrara, of date 1135; and the first written specimens are the verses of a few obscure Sicilian poets, about the beginning of the thirteenth century. But the most singular circumstance in the history of the Italian language, is the rapidity of its improvement. Though the last of all the modern dialects in order of birth, it was the first which served as a vehicle to productions of human genius; and while the world was scarcely conscious of its existence, it burst upon them at once, in all the splendor of maturity. It was brought nearly to its present standard by Dante, or at least by his successors, Petrarch and Boccace; and what is scarcely less remarkable, it has continued in the same state, almost wholly unvaried,

from the age of these distinguished writers to the present day. For the space of five centuries, the Italian authors have continued to write in one uniform dialect. Sweetness is the characteristic feature of the language; and it appears as if purposely formed for the service of unusual genius.*"

Italy, above all others, is the land of the fine arts, including both its ancient and modern days. It is filled with architectural monuments which are objects of universal admiration, and with the richest specimens of sculpture and painting. It is the great school of art to modern civilized nations. The remains of the glory of its former days will better be described under the head of antiquities. The more modern state of the arts will come under notice in this place.

Italy stands pre-eminent above every country in the world, both as to the *composition and execution of music;* but this delightful art, in the hands of modern Italians, has lost much of its strength and dignity, and become almost exclusively devoted to the purpose of licentiousness, or at least of effeminacy. The people of this country evince an ardent and universal sensibility to the power of music, and the Neapolitans, particularly, are counted the most refined and correct judges of the art. It was not however till the beginning of the seventeenth century, that the opera or musical drama was introduced into Rome and Venice, nor till the beginning of the present century at Naples. Till the time of the elder Scarlatti, Naples was less diligent in the cultivation of dramatic music than any other Italian state. Since that time all the rest of Europe has been furnished with composers and performers from that city, and the opera of San Carlo at Naples is unrivalled even by the Scala at Milan. The Italian opera has been imported into all the great towns in Europe, and the singers are engaged at an enormous sum.

In *painting* and *sculpture*, Italy furnishes the most abundant opportunities of improvement to the artist, or of gratification to the amateur. "The enormous collection of statues, inscriptions, busts, and bas-reliefs, amassed together in this palace, by the care of the late popes," says Barthelemy, referring to the Roman capitol alone, "exhausts admiration." We live in an iron age as antiquaries; it is in Italy alone that we must make researches. Figure to yourself vast apartments, I will not say ornamented, but filled,—filled even to thronging, with statues and all sorts of remains; a cabinet full of busts of philosophers, another of busts of emperors; gallery after gallery, corridors, staircases, in which nothing is to be seen, but grand statues, grand inscriptions, grand bas-reliefs, consular calendars, ancient plans of Rome in mosaic, colossal Egyptian statues, in basalthus, or black marble. But why mention particulars? We find here ancient Egypt, ancient Athens, an-

* New Edinburgh Encyclopedia, American edition.

cient Rome." Italy is full of such objects. The fresco paintings, especially of Pisa, Florence, and Rome, still remain uninjured, and also the master-pieces of Bologna. Besides immense numbers of statues, relievoes, and oil-painting, in the churches and palaces, there are museums and galleries almost in every town. Of these the most celebrated are the galleries in the Vatican, in the villa of Aldobrandini; in the villa of Borghese at Rome, and those of Florence and Milan. Portrait painting alone is a branch which is rather in low estimation in Italy. The inhabitants in general regard such performances as engaging the admiration only of the person represented, or of the painter himself; and those who are able to pay the best artists, generally employ them on subjects more universally interesting.

"Italy is peopled with 'beings of mind,' offsprings of the genius of M. Angelo, Raphael, Corregio, Tintoret, Claude Caravagio, the Caracci Domenichino, Carlo Dolci, Guercino, Guido, Salvator Rosa, and many other masters. The number of good paintings is immense; collection after collection, and museum after museum, open upon the traveller, and the walls of hundreds of edifices are covered with frescoes, to examine which, is the work of months. The frescoes contain the best productions of the art. The best living painters are Cammucina at Rome, and Benvenuto at Florence. The former is the greatest draughtsman in Europe, but neither of them have the great requisites for excellence."

"Sculpture has at the present day attained to greater excellence than painting. Thorwalsden, a Dane, the son of an Icelander, is the greatest living sculptor. He has an original, but somewhat erratic genius; his statues have much merit, and his reliefs have not been surpassed but in antiquity. Had he lived fifty years before, he would have secured a greater fame, for it is perilous, even for excellence in the art, to be contemporary with the works of Canova, who has drawn from marble the most perfect forms that have been created since the best age of Grecian sculpture."

The modern buildings of Italy are extremely numerous, and generally beautiful. The grand colonnade of the Vatican is one of the most extensive and beautiful specimens of the pillared portico in the world; and the galleries of Vicenza and Bologna, of the arcade style. The cathedrals of Florence and Milan excel in magnitude, and those of St. Georgio at Venice, and Sta. Giustina at Padua, are distinguished for internal beauty. The churches, and particularly the cathedrals, present striking instances of architectural elegance, and each of them contains a chapel of the holy sacrament, which is almost universally of exquisite workmanship and splendid decorations. One half of the Italian churches are imperfectly finished on the outside, in consequence of their founders wanting funds to complete their plans, and the buildings having thus been carried on at different periods. The palaces also are frequently,

In their exterior, deficient in strict architectural beauty, but well furnished with marbles, statues, and paintings. It has, however, been said of Italy, with truth, that no country possesses so many specimens both of good and of bad architecture. Among the most noted of the modern structures may be mentioned—at Rome, the church of St. Peter, the first in architectural grandeur or beauty in the world, the churches of St. Clement, St. Martin, and others; the palaces of the pontiff in the Quirinal, Lateran, and Vatican, the piazzas of Ravenna Colonna, Monte Citorio—at Naples, where the churches are deficient in architectural taste, but superior in the riches which they contain, the cathedral of St. Paul, and of Spirito Santo; the theatre of San Carlo, the most spacious and magnificent in the world—at Genoa, the palaces of Durazzo and Doria—at Venice, the church of St. Marco; the ducal palace, the bridge of Rialto, and the arsenal—at Padua, the town-hall, the largest in Europe—at Vicenza, the palaces della Ragione, and del Capitaneo, and many others of unusual magnificence—at Florence, the cathedral, inferior in magnitude only to the Vatican; the mausoleum of the Medicean family; the ponte della Trinita, one of the most beautiful bridges in Europe.*

Speaking of St. Peter's church at Rome, Mr. Forsyth says, "the cupola is glorious. Viewed in its design, its altitude, or even its decorations, viewed either as a whole or a part, it enchants the eye, it satisfies the taste, it expands the soul. The very air seems to eat up all that is harsh, or colossal, and leaves us nothing but the sublime to feast on:—a sublime as peculiar as the genius of the immortal architect, and comprehensible only on the spot. The four surrounding cupolas, though but satellites to the majesty of this, might have crowned four elegant churches. No architecture ever surpassed in effect the interior of this pile, when illuminated at Easter by a single cross of lamps. The immediate focus of glory—all the gradations of light and darkness—the fine or the fantastic accidents of this chiaro-scuro—the projection of fixed or moving shadows—the sombre of the deep perspectives—the multitude kneeling round the pope—the groups in the distant aisles—what a world of pictures for men of art to copy or combine! What fancy was ever so dull or disciplined, or worn, as to resist the enthusiasm of such a scene!"

Until the 15th century, the ruins throughout Italy were employed as quarries for modern buildings, particularly for fortifications, without the slightest reverence or reflection; but in later times, the inhabitants, on the contrary, frequently contribute large sums to preserve and repair the monuments of antiquity in their neighborhood. The most remarkable of these remains still visible in Rome, are the Roman Forum, the Coliseum, the Celoaca Maxima, the Circus of Caracalla.

* New Edinburgh Encyclopedia, American edition.

the palace of Mecænas, the arch of Constantine on the Palatine, the mausoleum of Cecilia Metella; the obelisks, the aqueducts on the Viminal, on the brow of the Janiculum, and the fontana de Trevi, the most magnificent in the world; the temples of Minerva Medica, of Vesta, and the Pantheon; the baths of Dioclesian, Titus, and Caracalla, and the tombs of Augustus and Adrian in the Campus Martius. In the environs of Naples, are the amphitheatre and other remains near Puzzuolo; a temple and various villas on lake Averno; various ruins round the bay of Baiæ; a subterranean edifice called Piscina Mirabile, under the promontory of Baulis; above all, Herculaneum and Pompeii, especially a small villa near the site of the last mentioned town. Of those which attract the notice of the classical traveller, in various parts of the country, may be particularly specified, the remains of the Via Appia, across the Pontine marshes; the amphitheatre of Verona, capable of containing 20,000 spectators; at Fano, a triumphal arch of Augustus; one of the gates of Beneventum; a triumphal arch of Trajan, one of the most magnificent remains of Roman grandeur to be found out of the city of Rome; bridges of Rimini, of Augustus over the Nar near Narni; temples of Jupiper Clitumnus at La Vene, and one to the north of Pæstum, of the kind called *pseudo dipteros*, the finest monument of ancient architecture; aqueducts near the Garigliano at Mola, and behind the castle of Spoleto; and villas of Adrian near Tivoli, and of Pollius at Capo di Puolo.*

A traveller speaks of the Coliseum, or amphitheatre of Titus, in the following manner:—"It is the most majestic ruin in the world. Three ranks of arches encircled the building, and the spaces between them were ornamented with Doric pillars in the first story, with Ionic in the second, and with Corinthian pilasters in the third. An Attic rose above the whole. It contained seats for nearly 80,000 spectators, and room for 20,000 more. The circumference of this vast edifice is 1621 feet, and the height 170. Nearly half the outer wall remains entire, the rest has fallen; but the circle is completed with the lower elevation, by the wall of the next corridor within. On entering the arena we saw no seats, but merely the naked and crumbling arches which supported them. The two upper slopes are already destroyed, and the wall which rises above is only sustained by its own solidity. The rest are in a great measure preserved, but stripped of their covering, and broken into a variety of forms; and the interior has one face of decay and ruin. Grass and weeds cover those parts which have suffered most from time and violence, and this solitary monument of fallen greatness inspires a deeper interest now, than it could have done when it was perfect and uninjured."†

There are, perhaps, no people in the world of whose national

* New Edinburgh Encycloped.a.
† Berrian's Travels in France and Italy.

character more opposite and inconsistent sketches have been given, than of the modern inhabitants of Italy. It is utterly impossible to reconcile the varying testimonies of different travellers on the subject, or to collect the leading features of one generally applicable description. The cause may probably be found, not merely in the different degrees of judgment, candor, and opportunity possessed by the writers; but in the real diversity of character which exists in the country, where the inhabitants live under so many different forms of government, and in such diversified circumstances of conditions. "The oaths and curses, for instance, so frequent in the mouths of the vulgar," says Swinburne, "change entirely at the first step one makes 'out of the Roman into the Neapolitan territories.'. The Romans having the fear of the inquisition before their eyes, vent their choler in obscure words, or pious ejaculations; but the swearing of the Neapolitan, who is under no such restraint, borders upon blasphemy." Nay, even in the different provinces of the same state, diversities are observable in the manners and dispositions of the inhabitants. The north Calabrese have a great deal of German solidity in their disposition, supposed to arise from the colonies transplanted thither under the Suabian princes; while the most evident traces of Grecian manners and turn of mind are found in the southern Calabrese and the Neapolitans; and the Piedmontese approach in like manner to the French character. Among the Neapolitans, the upper ranks are ignorant, licentious, dissipated, and inveterately addicted to the most ruinous gallantry; the gentlemen of the church and the law, tolerably well educated; the middle class possessed of considerable worth; and the lower populace good-humored, open-hearted, passionate, but not malicious, and so fond of drollery, that a joke will frequently serve to check their most violent fits of anger.

The Tuscans are, in every view, the most worthy and industrious part of the nation. The wealthier individuals are fond of learning, and friendly to strangers. The peasantry are sober in their manners, and even distinguished above the other Italians in respect to their personal appearance.

The Romans possess neither the worth of the Tuscans, nor the good-humored buffoonery of the Neapolitans. The nobles are polite to foreigners, but the trades-people and populace are savage and fraudulent, retaining much of the ancient haughty character, and proud of their descent from the conquerors of the world. The higher ranks throughout Italy are extremely hospitable, so that a good letter of recommendation may carry a traveller from house to house, all over the country. Persons of rank among themselves usually pass in their journeys from one villa to another, without making use of the inns, which are consequently possessed of very inferior accommodations. The inhabitants in general are full of civility to strangers; and are remarkable for honesty to one another, so that even in Calabria the houses are left entirely open, during the absence

of the family on their daily avocations. The Italians, in general, are represented as dirty in their dress, cookery, and persons.*

Says an American traveller, respecting the character of the Italians, "the country is too much impoverished to permit the richest to be very hospitable. From the peculiarity of some of their customs,—from their rooted attachment to the Romish religion—the proud recollections of past glory—and the exasperation produced by recent injury and oppression, visiters from several nations are apt to meet with coldness and reserve. The Austrians are abhorred for their tyrannical exactions, and for the sordid parsimony which hoards up the fruits of their rapacity. The French are disliked by many for their rivalry and vanity, and for manifold evils too fresh to be forgotten. The English by their religion, their gravity, the severity of their opinions upon certain points, and the difference in the whole cast of their habits and manners, have still less affinity with the Italians. Any of these who are properly introduced may be well received, though perhaps with less cordiality than in any other nation in Europe. The American, except in the Neapolitan kingdom, finds predilection instead of prejudice, but yet he is peculiarly circumstanced. We have scarcely any connexion with their people. That which exists has arisen almost entirely out of a very inconsiderable trade, and is confined to a few commercial ports. We have no privileged orders among us who can procure us admission into the best society here; and though from accidental intimacies, or from letters obtained abroad, individuals may sometimes be enabled to associate with the nobility and gentry, yet I never heard of many of our countrymen who had enjoyed this advantage.

"The Italians, with the exception of some of the lowest walks of society, are a kind-hearted and affectionate people. We discover this in their general air and manner, in the little courtesies of life, in the endearing nature of their salutations to each other, and in the warm attachment arising very often out of incidental and transient intimacies. A friend in meeting another, addresses him with *caro*, *caro*, a term appropriated among us to those alone who stand in the tenderest relations to us. If he is visiting a villa, and finds at the gate the porter's wife, or asks a question of any woman in the streets, he always prefaces it with *sposa*, *sposa*, an appellation which is not peculiarly significant in itself, but which impresses a stranger pleasantly by the softness of the sound, and the familiar regard with which it is spoken. If he introduces you to his family or friends, it is with such extravagant expressions of kindness as would make you uneasy, were you not soon put at ease by as kind a reception. If he parts with you for a time, he kisses you on both cheeks, with many an

* New Edinburgh Encyclopedia, American edition.

addio; or if he receives you after any absence, there is the same token of regard, with the most hearty greetings. Even at a coffee-house where you are well known, on your return from a journey the servants will accost you with a smile, and *ben arrivato.*"

"How much of all this is felt, it is difficult to say, but it is accompanied by such an appearance of openness and sincerity, as induced me to give them credit for a good degree of it, and to believe them a kind and amiable people.

"This is likewise shown in their general urbanity towards strangers, and in the many obliging offices which they are disposed to render to them. They do not, as was before remarked, indulge in an expensive hospitality. They are sparing of their money, but not of their time and trouble."

"The state of *morals*, from all that I could learn, is deplorable. The licensed gallantry in the married state among the upper classes, furnishes a fearful conjecture of their corruption in other points; for how can the social or domestic virtues be cherished, where the practice of the highest brings no honor, nor the violation of it any reproach. Home has not our ties. It is not so much respected and endeared, and accordingly there never was perhaps any people who lived so much away from it. The promenades, the *cafés*, the *restaurants*, and all the public places, are filled with them."

"The people of the *lower classes* appeared to me almost uniformly deceitful and dishonest. An exception is a prodigy. The persons with whom a traveller has most to deal, are not indeed a fair specimen of the morals of any country. But we were occasionally brought into contact with others not comprehended under this description, and there seemed to be a settled design among all to impose on the ignorant, and to circumvent the cunning and informed. Perpetual vigilance and the nicest precautions, are the only security against perpetual plunder. And sometimes in resisting the fraudulent exactness of the more vulgar, our firmness is nearly subdued by their fierceness, brutality, and clamor."

"Much of this inconvenience, which is the greatest drawback on our pleasure in this delightful country, may be avoided by settling the price of every thing, however trifling, beforehand, and by acting in all cases, when you are satisfied that you are right, with determination, and at the same time with moderation and prudence."

"The Italians have less gayety and vivacity than the French, but more good nature, more uniform cheerfulness, and greater equanimity of temper. They will become earnest and warm in conversation, and so rapid, vociferous, and varied in the intonations of their voice, that those who are unacquainted with them would imagine that a storm was gathering, when perhaps no other emotion is felt than a lively interest in the subject under discussion. But they do not, like the latter, under real

provocation, kindle in a moment, and burst out into such uncontrollable transports of passion."

"They have generally been accused of indolence, but it is not so much from their love of inactivity, as from their having so little to do. The poor, universally, and even the lazzaroni at Naples, are all anxious for employment, and the eager competition and scrambling for it, is one of the constant vexations of the traveller."

The *national character* is the most ruined thing in Rome. The very name of Roman becomes a burden on the people who now bear it, by suggesting comparisons which are perhaps unfair. Men are in the mass what governments make them, and who can now calculate the powers of the present race if differently directed? They inherit at least one characteristic of their republican ancestors, that local pride which Rome has always excited in its natives.

The character of the common people is usually locked up, yet subject to strange escapes. They can make long sacrifices to a distant pleasure. Thousands nearly starve during the whole month of September, to provide for one extravagant feast in October, at Monte Testoccio. Though timidly cautious in common transactions, they are desperate at play. This passion, pervading every rank, finds all the lotteries of Italy open at Rome. Many call religion in to the aid of gambling; they resort to San Giovanni Decallato, a church devoted to condemned criminals, and try to catch in prayer certain divine intimations of the lucky ticket. Their resentments can lie brooding for years before they start out. In their quarrels you will never see any approach to fair fighting. Boys fly to stones, and men to the clasp-knife; but the bloodiest ruffian abstains from firearms. To shoot your enemy is held atrocious; to plunge a stiletto into his back, a proof of spirit.

Urbanity is scarcely to be considered as any great merit at Rome. The weak composition of the Roman court, its dependance on so many states, the resort of great and accomplished strangers, the subsistence which the people derive from their expenditure, make courtesy an obligation on all. In no part of Italy are the *conversazione* more elegant, more various, or more free from aristocratical stiffness. Whether general gayety, or literature, or the arts, gaming, or music, or politics, or buffoonery, be your object, in one house or other you may be gratified every evening. Whatever be your pretensions, here they will be fully allowed. Rome is a market well stocked with the "commodity of good names." Praise, you may command even to a surfeit, provided you repay it; for they flatter only on the same fair terms as the people louse each other in the streets—scratch for scratch.

With all this civility, their humor is naturally caustic; but they lampoon, as they stab, only in the dark. The danger attending open attacks, forces them to confine their satire within

epigram; and thus pasquinade is but the offspring of hypocrisy, the only resource of wits, who are obliged to be grave on so many absurdities in religion, and respectful to so many upstarts in purple.

The Roman ladies are more indebted to nature than to man. Their general style of beauty is large, like the Juno; and their forms, though luxuriant, are so perfect in proportion, that a critic is driven to their feet before he can find a defect. Animation of feature, dignity of gesture, a language all music, quickness of remark, a fine tinge of religion—every female attraction is theirs, except perhaps the best. But alas! can modesty be expected in a state where celibacy sits enthroned, and fills every post of authority or instruction? Must not the interest, the animal wants of the governors discourage fidelity in the sex? Must not a government of priests, from necessity, form a nation of libertines?

Women thus born for seduction, excel in all the syren accomplishments, music, dancing, and sometimes poetry; but they have lost those severer graces and that literate character which once astonished Europe. The time is past when Italian ladies wore the doctoral cap, filled the faculty-chairs, preached, dissected, spoke Latin, wrote Greek, and plunged into the depths of science. The time is past when the first women in Italy seemed to live for the historian.

No class in the papal state can be more important than the clergy. These in general, are learned, at least literary men; pretty correct in exteriors, and guarded in their debauchery. From the length and rigor of their education, most of them smell of the college or convent. When dazzled with the splendor of the Roman clergy, through all their gradation of color, gray, black, purple, scarlet, up to the sovereign white; when we have admired their palaces, their liveries, their carriages wheeled out in rows to be admired; let us then reverse the medal, and view the exhaustion which this gross plethory of clerical wealth leaves below it. Let us survey all the forms of misery, the sickness, the sores, the deformity, the hunger, which infest the streets, where every beggar is distinguished by his own attitude, tone, and variety of the pathetic, while all together present a strange climax of wretchedness.

In the morning comes a Marchesa to your lodgings, recounts the fortunes of her noble house, its rank, its loyalty, its disasters, its fall, and then relieves "your most illustrious Excellency" from embarrassment, by begging one or two pauls. An old abate steals on your evening walk, and twitching you with affected secrecy, whispers that he is starving. On the dirty pavement you see Poveri Vergognosi kneeling silently in masks. In the coffee-houses stand a more unfortunate class, who watch the waiter's motions to dart on your change. In the courts of palaces, you meet wretches gnawing the raw roots gleaned from the dunghill, and at night you will sometimes find at your gateway a poor boy sleeping close to his

dog for mutual warmth. Such is the metropolis of papal christianity on earth!*

"The Romans, generally, are the least cheerful of all the people of Italy, though at the Carnival their gayety is without bounds. It would seem, from their dispositions, that to live among the wrecks of former greatness, has a depressing effect upon their spirits. On the many holydays that abound in the capital of the Catholic church, the common people are seen listlessly standing or sauntering about the streets with no outward sign of cheerfulness; whereas at holydays, or on all days at Florence and Naples, the inhabitants seem to be animated by some joyous impulse. But no extremes are more distant than the character of Rome and Naples. But the Romans have much to depress them, besides the ruins of former greatness, which indeed make no part of their regrets. They are oppressed, pillaged, bound in ignorance, and steeped in poverty. They live in a gloomy city, surrounded by a desert, and the malaria invades their very dwellings. There is open to them no ennobling pursuit; to talent there is neither excitement nor reward. There are neither the amusements of the French, nor the domestic life of the English; and if the Roman is not cheerful by temperament, he has little to make him so in his circumstances."

The inhabitants of the Neapolitan territory preserve the levity and cheerfulness of their Greek ancestors; and they have a vehemence of character that seems suited to their volcanic soil. All their pursuits, whether of pleasure, devotion, or gain, inspire them for the moment with the ardor of a ruling passion. The Arnauts of Calabria are a fine race of men, hardy and brave, but less cheerful than their countrymen of the plains."

The manufactures of Italy are neither numerous nor extensive, when compared with the fertility of the soil and advantageous situation of the country. Silk, wool, and cotton are the principal articles which occupy its manufacturing population; but a greater proportion of these commodities are exported in the raw state, than wrought up at home. The former may be considered as the staple of Italy, and many of its poor find regular employment in the care of the silkworm, and the culture of the mulberry tree on which it feeds. In the Neapolitan territory excise duties are extremely heavy on the silk manufacture. Every mulberry tree pays a tax of two *carlini* (about 16 cents) per annum. As soon as the silk is drawn, while the article is still wet and heavy, forty-two grano (about 33 cents) are exacted for every pound, and even the refuse and unprofitable pods are forced to pay one grano (nearly one cent) per pound. Yet with all these exactions and oppressions, about 800,000 pounds weight are annually produced in

* Forsyth's Remarks on Italy.

the kingdom of Naples, of which one half is supposed to be worked at home, and the other half exported in the raw state. The best silks in the whole Italian district, and perhaps in the world, are said to be those of Mondovi, Dronero, and Cavaglio, near Coni, and of the little tract of Fossombrona, in the dutchy of Urbino.

Wool is exported chiefly in the raw material; and the provinces of Italy, particularly those of the south, with every advantage for the manufacture of broadcloths, depend almost entirely on the foreign market for most woollen stuffs. Formerly, the woollen manufactures of Padua were in a very flourishing state; and its cloths are still esteemed the best in Italy. Manufactures of woollen have in later years been established at Rome; and that named St. Michael is famous for its fine cloths, but are all undersold by the English articles. The cotton also is exported in great quantities; but in several provinces, especially that of Otranto, is manufactured into a variety of valuable commodities. In Gallippoli, muslins of all kinds, and cotton stockings, are made in considerable quantities; and at Nardo, and Galatona in its vicinity, are wrought those famous cotton coverlets which are exported to all parts of the world, and bring in a considerable revenue to the crown. Taranto is celebrated for the extraordinary beauty and fineness of the cotton stockings which are made by its inhabitants, some of which cost on the spot not less than a guinea a pair.

At Teramo is a manufacture of pottery ware, remarkably hard and fine, for which there is a considerable demand in Germany by the way of Trieste: and the porcelain made at Naples and Milan may vie with any in the world, as to elegance of form, and beauty of design. The mosaic manufactory at Rome, and that of tortoise shell and musical strings at Naples, may also be noticed, as both of them are distinguished for their superiority. Naples excels also in works of embroidery, in confections and liqueurs. The velvets and damasks of Genoa and Venice still preserve their ancient reputation, and rich silk stuffs are manufactured to a considerable extent in Lucca, Florence, and Milan.*

The established Catholic or Romish faith and worship, prevails exclusively over all Italy; and nowhere is its authority and jurisdiction more complete. Over this church of Italy the Pope presides as primate, with the same prerogatives which accompany that title and station in other countries. But besides the peculiar office which merely expresses his relation to the Italian ecclesiastical consitution, he is also the chief pastor of the Catholic church over the whole world; and thus possesses, in the opinion of that church, a spiritual supremacy and influence in every country where any portion of it ex-

* New Edinburgh Encyclopedia.

ists. In this character, he is regarded not only as bishop of Rome, metropolitan, and primate of Italy, Sicily, &c., and a patriarch of the West, enjoying all the privileges, and claiming all the control of other bishops, primates, or patriarchs, in their respective districts; but also as the successor of St. Peter, sitting as the first pastor of the Catholic church, by divine right and appointment, and holding the primacy of honor and jurisdiction of the whole Christian church. To refuse him this name and honor, is deemed an act of spiritual rebellion; but, at the same time, the precise rights and prerogatives connected with it, have never yet been defined, and the exertions of pontifical power in general are regarded, at least by modern Catholics, as only of human institution, which it would be neither heresy nor schism to resist.

The *Pope*, while he is head of the church of Italy and bishop of Rome, is, at the same time, a temporal prince, and sovereign of a considerable portion of the country; it is nevertheless to the former of these characters, that his dress, titles, equipage, &c., are adapted; and in his own court, he is exclusively addressed by the appellation of Holiness, or Holy Father. His robes resemble those of a bishop in pontificals, excepting the stole and colom, which is white instead of purple. His vestments, when he officiates in church, do not differ from those of other prelates, and it is only on extraordinary occasions that he wears the "tiara," or triple crown. Both in public and private, he is encircled with all the forms of majesty, and approached with the greatest reverence. A prelate in full robes is always in waiting in his ante-chamber; and when the apartment opens, he is seen sitting in a chair of state, with a small table before him. The person who is introduced to this presence-chamber, kneels first on the threshold, again in the middle of the room, and lastly at the feet of the pontiff, where he is allowed to kiss the cross embroidered on his shoes, or is raised by his hand, and after conversing a short time, commonly receives a slight present of beads, or medals, as a memorial, and then retires with the same ceremonies of kneeling. In public, a large elevated silver cross is carried before his holiness as a sacred banner, the church bells ring as he passes, and all men kneel in his sight. His whole life is spent in ceremony and restraint; and no dignity is more cumbersome and continued than that under which he is placed.

The *college of Cardinals* form the council of the Pontiff and the senate of modern Rome; and are also the officers of state, intrusted with the management of the church at large, and of the Roman territories in particular. They are seventy-two in number, including the six suburban bishops; but some of the hats being generally kept in reserve in case of any emergency, the number is seldom full. All the Catholic powers are allowed to recommend a certain number; but the nomination rests solely with the Pope. Their grand assembly is called the Consistory, where they appear in all their splendor, and

the Pope presides in person; but less for the purpose of discussing than witnessing the ratification of measures already adopted in the cabinet of the Pontiff. Their principal prerogative is exercised in the conclave, where they are confined within the Vatican palace, till they agree in the election of a Pope.

All the great cities, and some even of a secondary rate, have *archbishops;* while almost every town, especially if it be of ancient name, is the see of a bishop; a circumstance which confirms the fact that primitive bishops were more like the first ministers of a parish than a diocesan. Besides the cathedrals, there are several collegiate churches, which have their deans and chapters. Every bishop has his diocesan college for the purpose only of ecclesiastical education; in this seminary, under his own inspection, with the assistance of a few of his more eminent clergy, the candidates for orders in the diocess must attend three years in a course of preparation for their clerical functions—which course consists in hearing lectures on the scriptures, and the scholastic systems of ethics and theology.

The *parochial clergy* are numerous; pluralities are never allowed; and residence is strictly enforced. These regular clergy are described as generally exemplary and active in the discharge of their duties; but though their number has been considerably diminished by the alienation of church property during the French domination, they are acknowledged to be still too numerous, especially the lower orders of them.

The *irregular clergy*, so called from taking upon themselves certain rules and statutes not connected with the clerical profession, are still more numerous, and exhibit a great variety of costumes. They may be divided into two great classes, viz. *monks* and *friars*, who are bound by the three vows of poverty, chastity, and obedience, but who live under very different regulations. The *monks*, under various appellations, follow almost universally the rule of St. Benedict, which is rather a treatise of morals, than a set of statutes. To the monks may be added the canons regular, who take upon themselves the life and engagement of a convent, while they bear the dress and discharge the duties of ordinary prebendaries. These are all supported by a regular settled income, which contributes much to their general respectability, and distinguishes them from the mendicants or friars. This second class of irregular clergy subsist upon alms and donations, and constitute a multitudinous and various body. They have many different subdivisions, dresses, and observances; but the most prevalent are the Franciscans, Dominicans, Carmelites, and Augustines. They were all intended to act as assistants to the clergy in their parochial duties; but the auxiliaries have become the most numerous, and have encroached upon the prerogatives of the main body.*

* New Edinburgh Encyclopedia.

Almost every considerable place in Italy is marked by some circumstance in its natural features, or by some achievement or event in its history, which connects it in the minds of scholars with the most delightful associations. Among these localities, are the following, which we group together without any particular order:

Rome, built on seven hills, was the great city of Italy and the Romans. Here was the beginning of this celebrated people. The city was small and mean at first, but in the course of ages became magnificent beyond conception, and the emporium of the civilized world. Andes, near Mantua, was the birthplace of Virgil; Comum, that of the younger Pliny; Verona, of Catullus; and Patavium, of Livy. Ravenna was the residence of the emperors of the west when driven from Rome. The river Po is famous for the death of Phæton, who, as the poets mention, was thrown down into it by the thunderbolts of Jupiter.

Padusa, one of the mouths of the Po, was said to abound in swans. Rubicon was a mountain torrent which it was forbidden to pass with an armed force, with dreadful imprecations. The inhabitants of Etruria were famous for their skill in augury, early civilization, and resolution, and were conquered by the Romans only after much bloodshed. Circeii was the residence of the fabled enchantress, Circe. Tusculum was the villa of Cicero. Capua was celebrated for its wealth, voluptuousness, and soft climate. Near the promontory of Cuma was the residence of the Sybil. At Nola, east of Naples, bells were first invented. The eruption of Vesuvius A. D. 79 overwhelmed the cities of Pompeii, Herculaneum, and Stabiæ, and destroyed the life of Pliny.

The city of Arpi was founded by Diomedes. Venusia was the birthplace of Horace. The country of Apulia was celebrated for its wool. Brundusium was the port for passing from Italy to Greece. Rudiæ was the birthplace of Ennius. Tarentum was founded by the Lacedæmonians. Pœstum, in Lucania, was famous for its roses. On the coast was Metapontum, the school of Pythagoras. Thurium was also called Sybaris, from the effeminacy of its inhabitants. Petilia was built by Philoctetes, after the Trojan war.

Sicily was famous in antiquity for the birth of Ceres, the rape of Proserpine, the giant Enceladus, mount Etna, and the Cyclops, with the whirlpool Charybdis, opposite to Scylla on the Italian coast, objects of terror to mariners. Sicily was the storehouse of Italy. Mount Eryx was celebrated for its temple of Venus. The plains of Enna, where Proserpine was carried away by Pluto, abounded in honey. Lipara was famous for its fruit; its raisins are still in high repute. Vulcan had forges here. Sardinia was called by the Greeks Ichnusa, from its resemblance to the print of a foot. It was famous for wormwood and bitter herbs, and its air was unwholesome. Corsica was celebrated for its box and yew-trees.

Urcinium, founded by a son of Ajax, is now Ajaccio, and celebrated in modern times as the birthplace of Napoleon Bonaparte.

8. GREECE.

The modern Greeks bear, it is thought, *a striking resemblance* to the descriptions which have been transmitted of the ancient inhabitants of the country, in their bodily appearance, dress, diet, and tempers. There is a national likeness observable among them all, but the islanders are of a darker complexion, and a stronger make than those of the main land. Their countenances are such as may be supposed to have served for models to their ancient sculptors; and the young men particularly are distinguished by a degree of beauty which would be considered as too effeminate among those of the same age in more northern climates. Their eyes are large and dark, their eyebrows arched, their complexions brown, but clear, and their cheeks and lips tinged with a bright vermilion color. Their faces are a regular oval, and their features perfectly proportioned, except that their ears are rather larger than usual. Their hair is dark and long, but shaved off in the fore part of the crown and sides of the face. Beards are worn only by the clergy and persons of authority, but all of them wear thin, long, black mustaches on their upper lip. Their necks are long, but broad, and well set, their chests wide and open, their shoulders strong, but their waists rather slender, and their legs large, but well made. Their stature is above the middle size, and their form muscular and round, but not corpulent. The women are inferior to the men, both in face and figure; and though they have the same kind of features, yet their eyes are languid and their complexions pale, their whole persons loose and flaccid, their stature rather low, and their forms, as they advance in life, fat and unwieldy. Those of the better class are very careful to improve their beauty by paints and washes; but they often lay on their coloring substances to a very unnatural degree.

The character of the modern Greeks is variously represented; but the greater number of travellers concur in the principal features of the following portrait. Their manners are very engaging, but have rather too much the appearance of obsequiousness and insincerity. They are extremely courteous towards inferiors, and even servants, and make very little distinction in their behavior to each other on account of rank. The rich are versatile and intriguing; the lower classes full of merriment, doing nothing, at certain seasons, but pipe and dance. There is still abundance of native genius among them; but in the substantial parts of character they are a de-

graded nation. They perform the rights of hospitality with good humor and politeness, but will resort to low expedients to gain some pecuniary remuneration, and will do any thing for the sake of money. Though avaricious, they are not sordid, but fond of pomp and show, and profuse in their ostentation of generosity. Wealth is the only object of their admiration; whence they are almost universally engaged in trade in some form or other. They are little to be trusted; but are light, inconstant, treacherous, selfish, and subtle in all their transactions, always awake to every opportunity of gaining an advantage; ready to practise the meanest artifices, and to utter the grossest untruths; regardless of character, and more barefaced in their impositions than even the Jews.

The character of the Greeks, has doubtless, within a few years, been improving: and, at length, released from bondage to "the hardest, the most ignorant, and the most bigoted nation in Europe," it is to be expected that the national character will rise. The patriotism of the Greeks has long been admitted, but the fortitude and courage evinced by them during their revolutionary struggle, which commenced in 1821, was altogether unlooked for. The spirit of liberty and independence suddenly broke forth as the sun emerging from a dark cloud, and exhibited itself in exploits worthy of the days of Spartan valor.

The dress of the modern Greeks bears a near resemblance to that of the Turks. The under garments are a cotton shirt, cotton drawers, a vest, and jacket of silk or stuff, a pair of large loose trousers drawn up a little above the ankle, and a short sock. Over these are worn large shawls, often richly ornamented, wrapped round the loins, in one corner of which the poorer people frequently conceal their money, and a loose gown, or pelisse, with wide sleeves, which, in the presence of a superior, they wrap modestly about their persons, concealing their hands with the sleeves, and resting their chins on their bosoms. The wealthy individuals have pelisses of cloth lined with fur for winter, and wear purses, which, together with handkerchiefs, watches, snuff-boxes, and papers, they carry in their bosom between the folds of the vests, and count it a mark of distinction to have this part of their dress full and distended. They may wear any color except green, which is appropriated to the descendants of Mahomet, and, instead of a turban, they have a large calpac. The people seldom use a gown, and have their trousers so short as to leave their legs bare below the knee. The sailors have nothing but a jacket; and in summer wear the Albanian scull-cap. The dress of the females bears some resemblance to that of European women, and consists of a vest fitting close to the bosom, but becoming larger and wider below the waist; a gown flowing off loosely behind, with long wide sleeves turned up the wrists, a riband, or rather girdle, under the bosom, a rich shawl, as a zone

wrapped once round the body, resting loosely on the hips, and fastened before with a large plate, or tied with a spreading knot. The dress of the richer females is loaded with gold and silver trimmings, bracelets of precious stones, and strings of gold coins round their necks. The young women have their hair hanging down the back, loose or platted, combed over the forehead and the sides of the cheeks, and a little red cap, with a gold tassel studded with zequins, on the one side of the crown. When they go abroad, they are muffled up in a wrapping-cloak, with a long veil, but in their private apartments they have their feet naked, and their bodies thinly clothed, as the temperature of the weather may admit. Their toe-nails and finger-tops are stained of a rosy color, and their eyelashes with black. No change as to fashion takes place in their dress, but their habits are esteemed entirely in proportion to the price which they cost. The most universal part of Grecian dress, which is also worn by all the inhabitants of the Levant, Mahometans, or Christians, males or females, and the sale of which forms a principal article of Grecian commerce, is the ancient Pelasgic bonnet, shaped like a scalp, which the natives of Greece are said to have worn ever since they were known as a people. The Greeks wear it simply as a hat; the Turks surround it with a turban; and the women adorn it with a handkerchief, tassels, and fringes.

The diet of the modern Greeks, even in the higher ranks of society, is very poor and comfortless. Fowls newly killed, and therefore tough, though boiled down to rags, heaped together in a large plate, form a principal dish at dinner. The table is a low stool, and the guests are seated round it on cushions. A long, coarse, narrow towel, is spread over the knees of the party at table; and the master of the house, stripping his arms bare, by turning up the sleeves of his tunic, serves out the meat and soup, tearing the poultry and butcher-meat into pieces with his fingers, which the guests eat in the same style. If knives and spoons are used, they are never changed, and one dish only is placed on the table at the same time. Brandy is handed to the company before they sit down to table, and a single glass of wine is presented to each along with the dessert. During the time of dinner the room is filled with a multitude of visiters, meaner dependants, and even slaves, who do not partake of the repast, but sit and converse together behind the party at table; and after dinner an itinerant songster pushes through the crowd to a conspicuous place in the apartment, and accompanies with his lyre some miserable recitative, suited to the occasion, or some common love-ditty, repeated again and again, with little melody or expression. When the meal is concluded, a maid-servant sweeps the carpet; and the master and mistress of the house, seating themselves at the upper end of the divan or couch, the rest of the company are marshalled on either side in two lines, ac-

cording to the rules of precedence. When all are thus seated cross-legged, a little pewter basin is placed before each person who has partaken of the meal, and all wash their hands and mouth with a lather of soap; the same having been done also before eating. Tobacco pipes are then brought in, and female visitants arriving, the mistress of the house retires with the women who are present, to receive these new guests in another apartment.

Dancing is a universal accomplishment, and is learned from one another in a style which displays neither elegance nor liveliness, and which chiefly consists in a solemn poising of the body on one foot, then on the other, accompanied with various elevations and depressions of the arms. But, notwithstanding their want of education, most of them are acquainted with a number of songs or recitations, accompanied with tales, which are taken up and continued, apparently without end, by different individuals of the party for hours together. Whenever they have an opportunity of making farther attainments, they discover great quickness of understanding, and readily acquire the modern languages, and the elements of general literature. Their character is described as amiable, and they make assiduous housewives and tender mothers.

The dances of the young women, particularly those called Romaica, consist in slow movements, in which they hold by each other's handkerchiefs, while one of them, as a leader, sets the step and the time. In their mixed dances, a male and female are alternately linked together, holding their handkerchiefs high over their heads, while the leader dances through them; and various figures are performed, as well as single hornpipes. Single performers among the men exhibit frequently a rapid fantastic step, which is considered as the ancient pyrrhic dance. To such amusements the natives are greatly devoted; and "amidst all their poverty and oppression," says Sandys, "they will dance whilst their legs will bear them, and sing till they grow hoarse." There is an ancient dance, much in request, performed by boys or by girls, in the harems, for the entertainment of the Turks, and which is wholly of a lascivious tendency. Nay, in most parts of modern Greece, these indecent attitudes, which are esteemed as the highest accomplishment of the art, are practised by the most discreet females, without any appearance of depraved feelings on their part.

The Greek music is plaintive, but very monotonous; and it is doubtful whether most of their airs may not be of modern origin. They sing through the nose, and in a confused manner, men and women all joining together. Of many tunes borrowed from the French and Italian, it is said they never go beyond the first part. They have an admirable *kyrie eleison*, says Chateaubriand. It is but one note, kept up by dif-

ferent voices, some bass and some treble, executing *andante* and *mezza voce*, the octave, the fifth, and the third. The solemn and majestic effect of this *kyrie* is surprising. It is doubtless a relic of the ancient singing of the primitive church. The fiddle and lyre, or three-stringed guitar, are the usual instruments upon which most of the young men, and particularly the sailors, are able to perform. Pan's pipe, and a kind of bagpipe, are also met with in the Levant. Modern travellers give a very unfavorable account of the general strain of music in Greece;—Dr. Clarke, particularly, represents it as inferior to that of any other European nation, except the very lowest in point of civilization and refinement. "The tone of the vocal part," he says of a certain performer, "resembled rather the howling of dogs through the night, than any sound which might be called musical. And this was the impression made upon us everywhere by the national music of the modern Greeks, that if a scale were formed for comparing it with the state of music in other European nations, it would fall below every other, excepting only that of the Laplanders, to which, nevertheless, it bears some resemblance."

There is considerable resemblance in the doctrines and general form of the Greek church, and those of the church of Rome. In the number of the sacraments, the invocation of saints, the belief of the real presence, the practise of auricular confession, the offering of masses for the dead, the division of the clergy into regular and secular, the spiritual jurisdiction of the bishops and their officials, the distinction of ranks and offices among the ecclesiastics, there is very little difference between the churches of Greece and Rome.

The rites of the Greek church are in themselves very absurd, and are performed with very little solemnity. There are prayers and portions of scripture, histories of the saints, hymns, and forms for different festivals; but the service consists principally in singing without musical instruments. In the celebration of the mass, the chief part of the worship consists in crossing and repeating a thousand times, in a combined song, the words, "Lord, have mercy upon me." Pictures are admitted into the churches; and great attention paid to the form and color of the clerical vestments. Their festivals are very numerous, which the people are strictly enjoined to observe: and as most of them are celebrated by dancing and music, they are the great delight of the frivolous natives. The sacrament of the eucharist is administered to new-born infants, and that of extreme unction is not confined to the dying, but is given to devout persons upon the slightest malady, and even to those who are in full health, by way of anticipation. The laity are devoutly attached to all the ceremonies and ordinances of their church, which are numerous and severe. Wednesdays and Fridays are perpetual days of fasting; and some of the principal fasts continue forty days; so that there are

not above 139 days of the year free from fasts. They are devoted to superstitions which occupy their minds infinitely more than the great point of their faith. The priests are frequently employed to exorcise persons supposed to be possessed of evil spirits. They all believe in the power of magic, and often fancy themselves to be suffering from the incantations of some malevolent being. Ghosts or fairies, called Arabins, are imagined to haunt houses and other places. They believe in the occasional appearance of angels to make particular revelations. They are all devoted to the worship of the holy Virgin; and in almost every cottage, her picture or image is to be seen, with a lamp burning before it. Almost all diseases are considered as the effects of demoniacal influence; and the plague, particularly, is thought to appear in the form of a lame and withered hag.

The churches in Greece have great simplicity; and are generally very small. The floor is of mud, the altar of stone, the sanctuary separated from the nave by deal boards, and an enclosure of pales at the other end made for the women. They are seldom furnished with seats; here there are several crutches in one corner, upon which the aged worshippers support themselves. In the greater towns, and in some of the monasteries they are fitted up in a better style, but in a bad taste, ornamented with gildings and pictures of saints.

In this connexion it may be added, that the Greeks are full of superstitious practices and unmeaning usages. During the birth of a child, the lamp burns before the picture of the Virgin, and the cradle is adorned with handkerchiefs and trinkets, as presents to the fairies. As soon as the infant is laid in the cradle, it is loaded with amulets; and a bit of soft mud, particularly prepared by various charms, is stuck upon the forehead, to prevent the effects of the evil eye. When a stranger looks intensely upon a child, the mother spits in its face, or in her own bosom, if he looks at herself; but the sovereign remedy against the evil eye is the use of garlic, or even the pronouncing the name of it, and bunches of it are attached to new-built houses and vessels. When a person sneezes in company, the conversation is stopped, and all present pronounce benedictions on him, at the same time crossing themselves. They wear rings as spells; observe all manner of lucky and unlucky days; spit into their own bosoms upon any sudden emergency; show a peculiar veneration for salt, and practise a multitude of divining ceremonies on all occasions.

In the marriage ceremony, which is considered as still resembling the ancient usages, the bride and the bridegroom stand near the altar, holding a lighted candle in their hands, while the priest, facing them, reads and sings a service, during the progress of which he takes two rings, which he puts upon their fingers, and two garlands which he places on their

heads, changing them several times with great rapidity, gabbling and singing all the time, till at last the rings are left on the proper fingers, and the garlands laid aside together. Some bread, which has been blessed and marked with the sign of the cross, is then broken and eaten by the bride and bridegroom, and a cup of wine is presented to them successively; after which the woman hands round the cake and liquor to the persons present, from whom, if she is not of high rank, she receives a piece of money, and kisses their hands in return. On the same, or sometimes the following day, she is carried in procession to her husband's house, and the evening is concluded with music, dancing, and a feast, chiefly of fruits, and particularly nuts.

The funerals of the Greeks, like those of their ancestors, are celebrated as occasions for various entertainments, and, in some respects, bear a considerable resemblance to those of the lower Irish. On the death of any person of dignity, the body is dressed in a rich garment, and the litter covered with flowers. The friends and domestics, with the priests, walk in procession before the body, and a few old women, on each side of the bier, continue howling and lamenting, enumerating the virtues of the deceased, and dwelling on the many reasons which should have made him remain longer in life. Behind the body come the female relations and friends, muffled up in mourning habits. At the place of interment a funeral service is read, and the body, rolled in a winding-sheet, is deposited in the grave with some of the flowers that had adorned the bier. About the ninth day after the funeral, a feast is prepared by the nearest relation, who makes presents to the priests, and entertains the guests with music, dancing, and every kind of merriment. The burying-grounds are at a distance from the towns, and the churches are generally near the high road. Groves of cypress or yew trees generally surround the tombs; and these spots are frequented on certain days by the relatives of the recent dead, who, after shedding a few tears, and depositing a garland, or lock of hair, in the grave, spend the remainder of the day in dancing and singing.*

9. EUROPEAN TURKEY.

In their persons the Turks are generally stout, well made, and robust; their complexions are naturally fair and their features handsome. Dr. Madden pronounces them, "physically speaking, to be the finest animals, and indeed excelling all Europeans in bodily vigor as well as beauty." Their hair is of a dark au-

* New Edinburgh Encyclopedia.

burn or chestnut, sometimes black, of which last color are the eyes. The females are well proportioned, and inclined to corpulency; whilst young, they are beautiful; but they look old at thirty.

These people are habitually grave and indolent; and require strong excitements to rouse them to action; but they are easily provoked, and then they become furious and uncontrollable. In religious matters they are tenacious, superstitious, and morose. They are full of dissimulation, suspicion, and jealousy; and will even abandon their avarice to gratify their revenge. Accustomed to an abstemious life, and early inured to hardships, the inferior classes are well fitted for the fatigues and hardships of war. Every Turk considers himself by birth a soldier; and only in the camp can he be said to live. In the pomp, the noise, the glitter of war, he delights; in the hour of actual battle, he is all energy; but the incessant fatigue of the field soon disheartens him.

When speaking of the Turkish character, Dr. Madden says: "In my medical relations with them, I had much to admire, and a great deal to condemn. I found them charitable to the poor, attentive to the sick, and kind to their domestics; but I also found them perfidious to their friends, treacherous to their enemies, and thankless to their benefactors. Eight cases of poisoning have fallen under my observation already; five of these victims I attended, and in every case the fatal dose did its deadly business within eight-and-forty hours, but in most instances within twelve. The nature of the poison I cannot speak of with certainty; from its being tasteless in the coffee, which is commonly made its vehicle, it can neither be opium, nor corrosive sublimate; but, from the symptoms it produces, I believed it to be arsenic. Of all things in Turkey, human life is of the least value, and of all the roads to honor and ambition, murder is deemed the most secure. I sat beside a Candiote Turk at dinner, who boasted of having killed eleven men in cold blood; and the society of this assassin was courted by the cousin of the *Reis effendi*, at whose house I met him, because 'he was a man of courage.' I attended the harem of a rich *Ulema*, a man of the law, and of the religion, whose female slave was incapacitated for drudgery. He proposed sending for one of the Jewish women, who followed the avocation of infanticide, and who are consulted not only by the Turks, but also by the most respectable of Levantines. I of course declined a consultation with a privileged murderess, and represented the evil consequences arising from such practices. In short, one of the most deplorable effects of despotism is, the little value it causes the people to set on human life. I do not imagine they are wantonly cruel; but a government which overwhelms without punishing—which visits crime with the hand of vengeance, and not of justice,—which inflicts death, not for example, but for the sake of getting rid of the

offender,—and whose fanaticism makes a merit of shedding blood,—such a government, I say, must deprave the hearts of the people, and render them sanguinary and atrocious.

"The Turks are generally considered to be honester than the Greeks, and in point of fact they are, or at least appear so; they are certainly less mendacious, and are too clumsy to practice chicanery to advantage. Their probity, however depends not on any moral repugnance to deceit, but solely on the want of talent to deceive. I never found a Turk who kept his word, when it was his interest to break it; but then I never knew a Greek, who was not unnecessarily and habitually a liar. He is subtle in spirit, insidious in discourse, plausible in his manner, and indefatigable in dishonesty; he is an accomplished scoundrel; and beside him, the Turk, with all the desire to defraud, is so *gauche* in knavery, that, to avoid detection, he is constrained to be honest."

Something further may be learned of the Turkish character, as well as of the manners and customs of this people, from an account of their *harems*. The term harem is used to distinguish such apartments as are allotted to women. The word signifies a secret retreat, and also the female part of a Turkish family being collected in it. The author whom we have already quoted, enjoyed a peculiarly favorable opportunity, from his profession, to witness the interior of these well guarded retreats.

He says, "on my first visit to a *harem*, the inmates were always veiled, and the pulse was even to be felt through the medium of a piece of gauze; but, subsequently, whether I inspired confidence by sedateness, or deference to my orders by firmness of manner, I know not, but my fair patients usually submitted to inspection with a good grace, and, in the absence of the husband, even laughed and jested in my presence. Some, who called me 'dog' at the first interview, and did every thing but spit upon me, became familiarized with the presence of an infidel, and often made me presents of embroidered handkerchiefs and purses. They asked me the most ridiculous questions about the women of my country, 'if they were suffered to go abroad without a eunuch; if they could love men who wore hats; if we drowned them often; if they went to the bath every week; if they *sullied* or washed their elbows; if I was married, and how many wives I had;' and sometimes the husband was even present at the conversation, and condescended to laugh with pity, when he heard that English ladies walked unveiled, and that it was unusual to have more than one at a time for a wife. But what seemed to create the greatest horror of all, was the disuse of those lower garments which are indispensable to Turkish ladies.

"Where personal charms are all that make a woman valuable, it is not to be supposed but that every care is taken to heighten them; cosmetics are used in abundance; they tinge

their eyelids with a metallic powder, which the Turks call *surme*, and the Egyptians *kohol*. They smear a little ebony rod with this, apply it to the eyelids, which they bring in contact, and squeezing the rod between them, a small black line is left on the edge of either lid, which adds greatly to the beauty of the long eyelashes, and, by its relievo, to the brilliancy of the eye. I got into high favor with a lady, by giving her a substitute for the *surme*, which she disliked. My cosmetic for the eyelids consisted of a thick solution of India ink, with a drop of oil of roses, smeared on the ebony rod, and moistened for immediate use. The *surme* is also used to extend the arch of the eyebrow, not to elevate it; for the Turkish women well know, that the beauty of the eye, in most instances, depends on its elongation: the effects of these cosmetics must be observed, to understand what adventitious lustre can be given to the eyes. They also imbue their nails and fingers with the juice of *henne*, and fine ladies even extend its application to the toes. The vulgar frequently rouge; but I have seldom seen fashionable women use paint, except on their lips; various amulets are worn on the neck. The *sheik* of the district sells charms by the wholesale; one is to keep off the evil eye, which is always to be apprehended, when a stranger extols the size or strength of their children; another to keep the *shitan* or devil out of the house. A triangular paper, surmounted with an amber bead, is seldom omitted, to preserve the lustre of their eyes; and a little leathern bag, with the dust of a dried mummy, is a 'sovereign remedy for an inward bruise.' But when amulets fail to make a lady fertile, or to increase her size to the requisite degree of magnitude and beauty, she then has recourse either to the Turkish barber or the Frank physician. I have been teased to death for fattening filters and fertilizing potions; I have heard serious disputes between the slender and the robust, the barren and the prolific; it is not to be wondered at, for a woman has no honor or respect until she prove a mother; and a young wife has little chance of eclipsing the competitors for her husband's favor, till she is 'beautifully fat.' Notwithstanding the size of these women, they are graceful in their movements, easy, and even elegant in their manners; and strange as it may appear, I often thought there was as much elegance of attitude displayed in the splendid arm of a Turkish beauty, holding her rich *chibouque*, and seated on her Persian carpet, as even in the form of a lovely girl at home, bending over her harp, or floating along with the music of the waltz. The female apparel is superb, and certainly becoming; there is a profusion of gaudy colors, but well disposed; and the head is constantly decked with all the fair one's diamonds and pearls.

"They are always in full dress. A turban I never saw; the hair is commonly platted in an embroidered piece of gauze, around the head, and falls in rich profusion to the waist, and

often much lower, and is then fastened with little gold knobs in great numbers.

"The apartments of the *harem* are generally the most spacious, and those of the higher classes are surcharged with tawdry decorations. The ceilings are daubed in fresco; the panels and cornice are gilt; in the walls there are various nooks, with Moorish carvings, inlaid with mother-of-pearl, serving for boudoirs, &c.

"In the centre of the sitting-room, there is commonly a marble fountain, whose falling water lulls the indolent to repose, and amuses the thoughtless with its murmurs. The richest perfumes are kept burning near the divan, and the very air is made the pander of the senses. All the furniture of the chamber consists of the divan; it surrounds the room; the cover is of the finest cloth; the cushions, of blue or purple velvet. Costly carpets are spread over the marble floor, and upon them the ladies seat themselves to dine, after the lord of the creation has appeased his appetite; there are neither knives nor forks, nor plates, nor drinking glasses, nor chairs, nor tables; one common dish appears at a time, and perhaps fifty are brought in succession. The prejudice against greasy fingers, at first, made it rather monstrous to see delicate ladies plunging their hands into reeking dishes; tearing a leg of mutton piecemeal, or tugging at the wing of an obdurate fowl; but now I can look on a greasy finger with as much complacency as a silver fork, and drink soup with a wooden spoon out of a tureen that supplies perhaps a dozen."

The Turks sit cross-legged on sofas, cushions, or mattresses, as well at meals as in company. Their ideas seldom extend beyond the walls of their own houses, where they sit conversing with their women, drinking coffee or sherbet, or smoking tobacco. They are strangers to wit and agreeable conversation; have few printed books, and rarely read any other than the Koran, and the comments upon it. They dine about eleven in the forenoon, and sup at five in the winter, or six in the summer; the latter is their principal meal. The dishes are served up one by one; but they have neither knives nor forks, and their religion prohibits the use of gold or silver spoons. Their victuals are always highly seasoned. Rice is the ordinary food of the lowest orders; and sometimes it is boiled up with gravy; but their favorite dish is *pilaw*, which consists of a highly seasoned soup, made of mutton and fowl boiled to rags, and poured upon rice that has been boiled quite dry. They are temperate and sober; their religion forbids them the use of wine; yet, in private, many of them indulge in it.

The use of the pipe, however, affords the chief employment to a Turk. The use of it is universal, and almost uninterrupted. On horseback, riding, sitting, walking, reclining, or laboring at his art, it is a constant companion. It is one of the few things on which the Turks display much splendor or taste.

It is always sumptuous, with those who can afford it. The tube is six or seven feet in length, and the bowl is richly ornamented. The bowl is sometimes supported on wheels, that, in moving it, the indolence of the smoker may not be violated.

In a life as void of incident as that of the Turk, some there are who seek the excitement of opium. They are called *theriakis*, opium-eaters, and particular coffee-houses exist, where they assemble to indulge themselves in their delightful employment. "I had heard," says Dr. Madden, "so many contradictory reports of the sensations produced by this drug, that I resolved to know the truth, and accordingly took my seat in the coffee-house, with half-a-dozen *theriakis*. Their gestures were frightful; those who were completely under the influence of the opium talked incoherently, their features were flushed, their eyes had an unnatural brilliancy, and the general expression of their countenances was horribly wild. The effect is usually produced in two hours, and lasts four or five; the dose varies from three grains to a drachm. I saw an old man take four pills, of six grains each, in the course of two hours; I was told he had been using opium for five-and-twenty years; but this is a very rare example of an opium-eater passing thirty years of age, if he commence the practice early. The debility, both moral and physical, attendant on its excitement, is terrible; the appetite is soon destroyed, every fibre in the body trembles, the nerves of the neck become affected, and the muscles get rigid; several of these I have seen in this place, at various times, who had wry necks and contracted fingers; but still they cannot abandon the custom; they are miserable till the hour arrives for taking their regular dose; and when its delightful influence begins, they are all fire and animation. Some of them compose excellent verses, and others address the bystanders in the most eloquent discourses, imagining themselves to be emperors, and to have all the harems in the world at their command. I commenced with one grain; in the course of an hour and a half it produced no perceptible effect; the coffee-house keeper was very anxious to give me an additional pill of two grains, but I was contented with half a one; and after another half hour, feeling nothing of the expected revery, I took half a grain more, making in all, two grains in the course of two hours. After two hours and a half from the first dose, I took two grains more; and shortly after this dose, my spirits became sensibly excited: the pleasure of the sensation seemed to depend on a universal expansion of mind and matter. My faculties appeared enlarged: every thing I looked on seemed increased in volume; I had no longer the same pleasure when I closed my eyes, which I had when they were open; it appeared to me as if it were only external objects which were acted upon by the imagination, and magnified into images of pleasure: in short, it was 'the faint exquisite music of a dream' in a waking moment. I made my way home as fast as possible, dreading at every step, that I should

commit some extravagance. In walking, I was hardly sensible of my feet touching the ground; it seemed as if I slid along the street, impelled by some invisible agent, and that my blood was composed of some ethereal fluid, which rendered my body lighter than air. I got to bed the moment I reached home. The most extraordinary visions of delight filled my brain all night. In the morning I rose, pale and dispirited; my head ached; and my body was so debilitated that I was obliged to remain on the sofa all the day, dearly paying for my first essay at opium eating."*

The Turkish cities have all a splendid appearance, when seen at a distance, but the delusion vanishes on entering them. There are many towers, domes, and minarets, and these, seen over the line of walls, always make an imposing show. But the individual houses have neither elegance nor comfort; and many of them are slightly built, of perishable materials. The more substantial kinds have verandahs and courts, and on the flat roofs the inhabitants sleep in certain seasons. A fire rages in a Turkish city. The general apathy of the people, the want of concert or organization, and their creed of predestination, are so many allies to the flame, which is seldom checked, at Constantinople, till it lacks fuel by reaching an open place, or till a space is cleared by the removal of houses. This is not difficult, as the buildings are small. The houses have little exterior ornament, for, in Turkey, it is not safe to make a display of wealth. The interior is finished with much finery, but little taste. The rooms have carpets, and there is a divan, or raised step, or platform, running round them, which is covered with cushions, that make the only seats of the Turks, on which they sit cross-legged like tailors. Sometimes several cushions are piled together, and form a sort of raised couch. There are no tables, but trays are used, which are placed on the floor. There are no fire-places, and though it is not rare that persons are killed by the vapor of charcoal, the rooms are warmed by nothing else.

Architecture is an art founded on necessity, and where this is neglected, the ornamental arts can have no encouragement. Yet, perhaps any other people than the Turks, would in Turkey have produced some monuments of good architecture. Asia Minor and Syria have more numerous and imposing remains of ancient art than are to be found in Europe. The Turk views them with his usual apathy; and so much above his estimation of human means do they seem, that he refers their erection to the agency of spirits summoned by Solomon; yet he feels no admiration, and attempts no imitation.

In European Turkey, posts are established, but the horses are very inferior, and they are to be had only on the chief

* Madden's Travels in Turkey and Egypt.

routes. It is a service of difficulty, endurance, and danger, to reach Constantinople, by land, from Vienna. In leaving Austria, the traveller's hardships and perils are increased; and his journey is always among those who have little respect for his life or property. There are but two reasons that lead Europeans to travel in this country, curiosity and gain. But the gratifications to the former are so numerous, that many adventurers have explored the parts where the danger and privation are the greatest. Foreigners who do not travel in parties, generally go under the direction of a guide, or attendant on horseback. The roads are passable for rude carriages. The only accommodation that may be generally relied upon is shelter, though this is not always to be had. There are, however, inns, or caravansaries, at which may be had a shelter like that of a stable, with a provision of chopped straw for the horses. It is seldom that they are furnished with food. It is well for the European traveller to supply himself with a janizary cloak, a thick garment of goat's or camel's hair, and if he is in haste, to put himself under the care of one of the Tartar couriers, who are familiar with the route. It will conduce somewhat to his comfort also to assume a dress of the country; and the greater the poverty it indicates, the less is the danger from robbers, or the vexation from extortioners. There is danger from robbers in many of the less settled parts of Turkey, and there is extortion everywhere.

Walking or riding is rarely resorted to for health, or recreation; but the warm bath is freely used as a luxury, and contributes to that delicious repose, which is the highest gratification of a Turk. The active diversions consist in shooting at a mark, at which the Turks are very expert; and sometimes men of eminence and power will take the field for hunting, with numerous equipages, which are joined by their inferiors; but this is more frequently done from political motives, that they may know the strength of their dependants, than from a desire to enjoy the chase. The sedentary games of chess and draughts are their ordinary amusements; and if they play at hazard, it is not for money; all gambling being strictly prohibited by their religion.

While writing upon the amusements of the Turks, Dr. Madden relates the following curious incident. "I was at a Turkish feast a few days ago, given by a patient of mine, where the entertainment of the evening consisted in playing off the most appalling practical jokes I ever witnessed, on the person of a buffoon, who was well paid for suffering them. It was the poor fellow's trade; and he bore the marks of its dreadful nature on his cicatrised visage.

"Having sent him out of the room, a pipe was charged with gunpowder, and over this a little tobacco was spread. He was then sent for, made to sit down, and was presented with the pipe; he had scarcely lighted it, when it exploded at the first

puff, and drove the tube against the palate of his mouth with great violence; his lips were bloody in a moment, and the sight only excited a roar of merriment around him. I was in hopes the *amusement* was over, but another, and a more inhuman jest succeeded;—a plate was filled with flour, and in this twenty short pieces of lighted candle were stuck; the buffoon and his companion were placed kneeling in the centre of the room opposite to each other, and they were made to hold the plate by their teeth; at a given signal they were to blow the flour in each other's face, across the candles, and he who gave the quickest blast escaped the volume of flame which the ignited particles of flour sent forth; the fellow who sustained the first injury, had the good fortune to escape unscorched; he completely singed the bald head of his companion, and burned the upper part of his face and brows severely; there was another shout of savage laughter, while the unfortunate man was smearing oil over his features to allay the pain. I saw preparations making for farther feats of Turkish humor, but I was thoroughly disgusted, and gladly left the place."

The only remnant of Saracen chivalry existing in Turkey is the *jereed* tournament. "I witnessed one," says Dr. Madden, "in honor of the birth of a child, in the imperial harem; and certainly never beheld so imposing a spectacle as this immense assemblage of people exhibited; upwards of sixty thousand persons of either sex, in all the varieties of Eastern costume, and in which all the colors of the rainbow were blended, were seated on the sloping sides of a natural amphitheatre: the Sultan sat above, magnificently apparelled, surrounded by his black and white slaves in glittering attire. He appeared about forty-four years of age; his figure majestic, and his aspect noble; his long black beard added to the solemnity of features, which he never relaxed for a moment; and while all around were convulsed with laughter at the buffooneries of a merry-andrew, who amused the multitude, he kept his dark eye on the juggler, but he never smiled. Hundreds of horsemen were galloping to and fro on the plain below, hurling the *jereed* at random; now assailing the nearest to them, now in pursuit of the disarmed. Their dexterity in avoiding the weapon was luckily very great, otherwise many lives must have been lost; as it was, I saw one cavalier led off with his eye punched out, and another crushed under a horse; these accidents never interfered for a moment with the sports; one sport succeeded another. After the *jereed*, came the wrestlers, naked to the waist, and smeared with oil. They prostrated themselves several times before the Sultan, performed a number of very clumsy feats, and then set to. Their address lay in seizing one another by the hips; and he who had the most strength, lifted his adversary off his legs, and then flinging him to the earth, fell with all his force upon him. Music relieved the tedium between the rounds, and several occurred before any serious mischief was sustained. At last one poor fellow was

maimed for life, to make a Turkish holyday; he had his thigh bone smashed, and was carried off the field with great applause! Bear-fighting was next attempted; but Bruin was not to be coaxed or frightened into pugnacity; the dogs growled at him in vain. During all these pastimes, the slaves were running backwards and forwards from the multitude to the Sultan, carrying him innumerable petitions from the former, which he cannot refuse to receive, and seldom can find leisure to read. The departure of the pacific bear terminated these brutal sports, and every one, except the friends of the dead man and the two wounded, appeared to go away delighted beyond measure."

The laws of Turkey, are principally contained in the Koran, and commentaries of sages. In whatever justice they may be founded, it is admitted by travellers that the administration of them is singularly corrupt. Bribery is practised to a great extent, and seldom is it that a judge has not his price. Dr. Clarke recites the following case as an example of the manner in which a principle of law is sometimes applied. "A young man desperately in love with a girl of Stanchio, eagerly sought to marry her; but his proposals were rejected. In consequence of his disappointment, he bought some poison and destroyed himself. The Turkish police instantly arrested the father of the young woman, as the cause, by *implication*, of the man's death; under the *fifth species of homicide*, he became therefore amenable for this act of suicide. When the case came before the magistrate, it was urged literally, by the accusers, that 'If he, the accused, had not had a daughter, the deceased would not have fallen in love; consequently, he would not have been disappointed; consequently he would not have swallowed poison; consequently he would not have died:—but he, the accused, had a daughter; and the deceased had fallen in love; and had been disappointed; and had swallowed poison; and had died.' Upon all these counts, he was called upon to pay the price of the young man's life; and this being fixed at the sum of eighty *piastres*, was accordingly exacted."*

Of capital punishment there are several varieties. One is by poison, which is sometimes conveyed in coffee on the mouthpiece of a pipe, or in sherbet. Dr. Madden observes that he once had an opportunity of seeing the speedy effect of poisoned coffee on an Egyptian merchant; he died seven hours after its administration, of dreadful torture. "Decapitation," observes the same author, "is the most humane and most common mode of inflicting death; defaulters to government, murderers, rebellious subjects, generally undergo this punishment. I have seen it variously performed, at one time with a single backhanded stroke of a *hanjar* · at other times, with the curved

* Clarke's Travels.

yatican, and with repeated blows: if a Turk, the head is placed beneath the elbow, if a Greek, in a more opprobrious position. Impaling is rare, and reserved for highway robbery; the last time I heard of its being practised was on a highwayman in Wallachia. A stake was thrust through his body, and it was thus set up for exhibition. The bowstring I saw inflicted, in *Canea*, on an Albanian soldier, who shot a woman in the street from a coffee-house window. The operation was very summary: the pallid wretch was tried in the morning, and he knew nothing of the nature of his sentence till he was seized by two strong fellows, hurried into the courtyard of the house, and, exactly at sunset, a gun was fired, the noose was slipped over his face, a short stick passed between the back of his neck and the cord, and this was twisted round and round till he was strangled.

"The bastinado is the chastisement visited on petty larceny, (which is a crime, however, very frequent in Turkey,) on drunkenness, refusal of paying tribute, taxes, &c.; and sometimes it is employed on *Rayahs*, to extort a confession of their wealth. There are also various methods of inflicting the bastinado: on the soles of the feet, with the thong of the hide of the hippopotamus, called *courbash;* this I have seen laid on by two men, one at each side of the poor wretch, who is placed on his back, and kept down by a man sitting on his breast; the legs are generally streaming with blood after this horrid punishment! From ninety to two hundred stripes are commonly given; but for greater crimes, five hundred are inflicted; and for still greater, a thousand; this number is always fatal. Another very common mode of bastinadoing, is with thick long staffs over the stomach, ribs, and loins; and this barbarous practice generally maims the man for life.

"Other modes of capital punishment are by the sack and by drowning. Nailing by the ears is an operation performed on bakers for selling light bread. There is a hole cut in the door for the back of the culprit's head; the ears are then nailed to the panel; he is left in this position till sunset, then released; and seldom sustains any permanent injury from the punishment, except in his reputation. And, lastly, I must notice the absurd mode of punishing perjuries; an offence which is so little thought of, that it is visited with the mildest of all their punishments. The offender is set upon an ass, with his face to the tail, and a label on his back, with the term *scheat*, or perjurer."

The Turkish language is written in the Arabic character, and is evidently of Tartar origin; but its writers have borrowed so copiously from the languages of Persia and Arabia, that it has received the appellation of Mulemma, or the "pied mare." Mr. Thornton says, "no language it better suited for colloquial purposes; and though he maintains that it excels in dignity, and gravity, he allows that it is deficient in terms of

art, and in expressions adapted to philosophical ideas. Among this people, literature, science, and the arts, are still in their infancy; and this is no doubt owing, in a great measure, to the exclusive nature of their religion. They treat foreign nations with the utmost contempt, on the ground of their infidelity, and consequently they despise the arts of foreign invention. The great discoveries of modern Europe have thus been entirely lost upon them, and they remain in nearly the same state of ignorance, as when they first left the banks of Oxus. In their *medresses*, or colleges, the principal branches of study are grammar, rhetoric, Persian and Arabian poetry, with the logic and philosophy of the dark ages. History, geography, and mathematics are completely neglected, while judicial astrology is held in high estimation by all ranks; and their physicians are mere pretenders to supernatural skill. Their ministers of state are even unacquainted with the statistics of their own country; and their knowledge of the governments, the diplomacy, and the relations of European states is very superficial.

Polygamy in Turkey is limited to a certain number, namely, four; no one can take a greater number of wives, but the society of as many slaves as a man can purchase, is tolerated; and the children by such slaves are equally legitimate with those born in wedlock, upon performing a public act of manumission before a cadi. Marriage is a civil institution, and is effected by the appearance of the suiter, with the next male relative of the bride, before the magistrate; the happy man avows his affection for a girl he never saw, makes a settlement on her according to his circumstances, (for a Turkish lady brings nothing but her beauty for her dower,) and having owned her for his lawful wife, the match is registered, and the marriage is of course made (as all marriages are) in heaven. The happy man invites all his male friends, and those of his wife, (whom he has not yet seen,) to his house, and treats them with music, vocal and instrumental, sherbet and coffee. The bride, in the mean time, receives admirable lectures from all the neighboring matrons on the power of her husband, and the submission he expects. She is taken to the bath with great pomp, where she undergoes the process of ablution, anointing, and perfuming; and is at last conveyed to her husband's house, under a gaudy canopy, dressed in her richest garb, and covered all over with a veil, which scarcely transmits her blushes to the spectators; a troop of cavaliers is in attendance; a buffoon and a band of music form part of the procession. She is received at the door of the husband by his father, or himself, and is immediately conveyed to the women's apartments, where she remains whilst her lord and his guests are banqueting without.

There is another species of marriage, named *hakabin*, which is adopted by strangers, who mean to sojourn but a short time

in a city. The man enters into a compact, before the cadi, to maintain the woman as his wife for a given period, or till such time as his business calls him away.

The religion of European Turkey *is the Mahometan, Christian, and Jewish.* The Christian embraces the Armenian, Catholic, and Greek churches. Mahometanism, however, is the prevailing faith, and its professors, acting upon the principle of exclusion inculcated in the Koran, regard with disdain and aversion, all who adopt a different faith.

The *Koran* is the bible of the Mahometans. It was the work, as our readers well know, of Mahomet, the founder of this religion, who was born at Mecca, A. D. 569. In his youth he was a travelling merchant. His fortunes and influence were established by his marriage of a rich widow by the name of Cadijah, in whose service he had been employed. At the age of forty, he began to promulgate his religion, which, partaking somewhat of Judaism and Christianity, has been called a "Christian heresy." In successive years, he published portions of the Koran, as suited his convenience, accommodating his revelations to exigences as they occurred. At first, his success was small, his converts few; but at length he gathered strength, made himself master of Arabia, and now for more than twelve hundred years, Mahometanism has prevailed to a great extent in Asia, and also in Africa. Turkey in Europe is one of its strongholds.

The Koran inculcates the belief o six articles or commandments.

1st. The belief in one only God.

2d. The belief in Mahomet's apostolical character.

3d. The observance of the Ramazan Fast.

4th. The practice of the five prayers and ablutions.

5th. The application of two and a half per cent. of property to the poor.

6th. The performance of the pilgrimage to Mecca.

The five prayers are to be repeated daily; one before sunrise, one at the dawn, one at noon, one at four in the afternoon, and one at sunset. Their posture during prayer is erect, with their arms folded over their breasts, and apparently in serious contemplation of the duty they are performing. Their faces are turned to the east; nothing is heard but a short ejaculation as they place themselves cross-legged for a few minutes, and then salute the ground with their foreheads; this prostration occurs nine times.

The Mufti is the head of the religion, an officer of the highest rank, entitled to many immunities, and to one especially, of no little value in Turkey, exemption from capital punishment.

Muftis, however, under violent Sultans, have been pounded in mortars for slight offences. To this pontiff all matters of

religion are referred; and by him all knotty points of theology are disentangled.

There can hardly be said to exist a church establishment in Turkey; there are, in fact, no professed priests; the *Imams*, who occasionally expound a passage of the Koran in the mosque, have no other duty to perform there, and commonly follow some lucrative employment.

The *Moulahs* are the bodies from which the *mufti* is chosen, and are not churchmen, but lawyers. The muezzin supersedes the necessity of a bell: he ascends the minaret five times a day, and calls the faithful to prayer; he tells them, at daybreak, that prayer is better than sleep; and at dinner-hour, that prayer is better than food. The dervishes correspond to the monks of Italy; they are lazy and uncleanly; they profess to live a life of abstinence, but drink rum with great devotion. They eat much opium. The sect of them called *Mevelèvi*, from their founder, are the whirling dervishes; they spin round and round in acts of devotion, with such velocity, that they sometimes drop to the ground; and there, in a state of intoxication, they affect to have celestial visions, and edify the surrounding multitude with such marvellous descriptions as Don Quixote detailed after his subterranean journey.

In the Mahometan religion, nothing is inculcated more strictly than the observance of the fast of the *Ramazan*, during a lunar month. From sunrise to sunset, the pleasures of the table, the pipe, and the harem, are forbidden. It is not permitted to taste a morsel of food, nor a drop of water, all day long. No sooner is the *Mogreb* announced from the mosque, the period permitted for eating and drinking, than the revels of the night commence, and they feast and enjoy themselves till the approach of the unwelcome morning. After this fast, comes the great feast of the *Beiram*, a festival corresponding to Easter. This is a time of universal rejoicing: every one is dressed in his richest apparel. Even the ladies are permitted to visit their friends, and to receive the visits of their nearest male relations, that is to say, of their fathers, brothers, and uncles; but they are permitted this visit at no other period; and it is, in general, short and ceremonious. The Turks imagine the current of their wives' affections can never flow in two channels; and that it is impossible for a woman to love a brother and a husband at the same time.

The sixth commandment, or performance of the pilgrimage to Mecca, is of such vital importance to all Mussulmans, that no one is exempt from its obligations, except the grand seignior, and even he must go through it by proxy.

After the Ramazan Fast, the three caravans, from Cairo, Damascus, and Arabia, set out for the Holy City. In different years the number of pilgrims varies from sixty to one hundred thousand souls, and the number of camels, from eighty thousand, to a hundred and fifty thousand.

To walk seven times round the house of Abraham, as they

call the chief mosque in Mecca, to kiss a black stone, which they pretend fell white from heaven; to plunge into a well, called *Zem Zem;* and to take a draught of fetid water, an infatuated multitude traverse the burning deserts of Arabia, and hundreds of them annually leave their bones to bleach in the wide wilderness. As no man has any honor till he becomes a *hadgi*, or pilgrim, every one endeavors to visit the Holy City, whatever may be his circumstances or occupation.

The room where a dying man lies, is crowded with his male relations; they tell him the angel of death has summoned him to heaven, and that he should go there with a cheerful countenance; that he should meet his fate as a man, and rejoice in dying a true believer, which ultimately must lead him to paradise, whatever may have been his crimes. They then make very hyperbolical assurances of friendship; "that they would willingly die to have the pleasure of his society in eternity;" "that if it were possible they would die for him." But as unfortunately they cannot, and the patient gives up the ghost, they then give way to immoderate sorrow; they weep over the corpse; the nearest relatives rend their garments,—but gradually the distant ones dry their eyes, give comfort to the others, and a more manly sorrow is soon exhibited, such as would do honor to any Christian bosom. All this time

"—— with louder plaint
The women speak their wo,"

tear their hair, and apostrophize the corpse, and ask him, "why he left his wives, and his servants, and his horses?" The shrillness of the screams pierces every ear in the neighborhood; it is a peculiar yell, consisting of certain vibrations of the glottis, which could only be imitated by giving the tone of an octave to the watchman's rattle. This sound is indicative both of joy and sorrow; and it is strange enough, that all the women of the East, Turkish, Arabian, Coptic, and Armenian, should have the same method of demonstrating their delight at a wedding, and their grief at a funeral.

This howl over the dead, the *eleleu* of the Greeks, and *ululalu* of the Irish, is called *arrhla* in Turkish, *errawa* in Arabic. No sooner is the breath out of a man's body, than all the women in the vicinity repair to the house of mourning, and howl for a quarter of an hour. "They mimic sorrow when the heart is not sad, and torment the real mourners with forms of consolation, which every well-bred woman has by heart.

But, on the other hand, where there are many wives, and where love has been divided among many, lamentation is also partitioned, and then it is only incumbent on her who has borne most children, to be inconsolable to the last.

As no Christian is suffered to be present at the preparation of the body for interment, Dr. Madden said he risked his neck, on the roof of an adjoining house, to see the process. "The

corpse was carried naked into the courtyard, and placed in the centre on a bier. The undertaker proceeded to officiate he turned the body round several times, recited a sing-song sort of prayer, in which he was joined by the friends. The operation of washing and shaving being finished, some camphor was put into the ears, and rose water, and some other perfumed liquor, was sprinkled over the body. Several folds of linen were now rolled round it, one over the other; the face only was left exposed: a large pall was then thrown over all, and on this was placed the turban of the deceased,—the characteristic mark of a male body. Four porters carried out the bier on their shoulders, and thus bore the body, head foremost, to the grave.

The women followed to the door, making a tremendous uproar, and every one had a white handkerchief in her hand, alternately waving it up and down. A number of sheiks and dervishes walked before, chanting, in a low voice, a lugubrious psalm, which consisted entirely of the ninety-nine names of God. The friends marched behind in a sorrowful manner, some of them weeping bitterly. Having carried the remains to the side of the grave, they prayed for a few minutes; the interment then proceeded without a coffin, and every one went his way.

When the corpse is laid in the grave, the Koran says (and all Mahometans believe it most firmly) that it is visited by two examiners, two black, livid angels, of a terrible appearance, named *Mouker* and *Nakir;* these make the dead person sit upright, and examine him concerning his faith of the Koran; if he answer rightly, his body is refreshed with the air of paradise; but if he do not, they beat him on the temples with iron maces, which make him roar aloud for anguish. They then press earth on the corpse, and it is gnawed till the resurrection by ninety-nine dragons, with seven heads each. The interval between death and the resurrection is called *Alberzak*, and is somewhat analogous to the Catholic purgatory. Mahomet says, that in the grave every part of the body is consumed, except the coccyx bone, on which we sit; this serves for the basis of the future edifice. And when the last judgment comes, he (Mahomet) will be the intercessor for mankind, after Jesus, Noah, and Abraham have declined that office, and only sue for their own souls. Both good and bad must then pass over the bridge (*Al Sirat*) which is laid over hell; and here, the bad come tumbling down, while the good escape unhurt. And in this hell there are seven stories; the first for the temporary punishment of bad Mahometans; the second for the Jews; the third for the Christians; the fourth, fifth, and sixth, for the idolaters; and the seventh, and worst place, for the hypocrites. The infidels are to be damned for ever, but the true believers for only nine hundred, or at most, seven thousand years.

One great punishment will be the thinness of the partition petwixt hell and heaven, allowing the damned to hear the con-

versation of the blessed. The torments will be great heat and cold; and the lightest of all pain will be to be shod with shoes of fire, whose fervor will cause the skull to boil like a caldron. But the good will be immediately refreshed with the rivers of paradise, surrounded by as many cups as there are stars in the sky; and he who drinks will thirst no more. This paradise is in the seventh heaven; its earth is of musk, its stones are of pearls, its walls of silver, and its trees of gold; the finest tree is that called Tuba, the tree of happiness. It is in Mahomet's palace, and has a branch spreading to the house of every true moslem; it is laden with delicious fruit, and whatever sort a man wishes, it presents it to him. The boughs bend down to him who stretches towards them, with fish and flesh, ready dressed, silken garments, and ready saddled beasts. This tree is so large that a fleet horse could not gallop round it in a hundred years. There are a profusion of rivers of milk, wine, and honey: fountains and streams of living water, whose pebbles are rubies, whose beds are camphor, and whose sides are saffron. But all these glories will be eclipsed by the resplendent eyes of the enchanting girls of Paradise, whose company is the principal felicity of the faithful, and who are secluded from public view (for they are of surprising modesty) in pavilions of hollow pearls. The meanest person will have eighty-two thousand servants, and seventy-two wives of these black-eyed houris, besides the wives he had in this world; and these blessings he will enjoy in a tent of vast extent of jacinths and emeralds.*

10. SWITZERLAND.

Switzerland embraces twenty-two cantons, each of which has a separate constitution, but are all united, like the United States of America, in a confederacy for mutual defence and order. In length, it is about 200 miles, and in breadth, 130. Square miles about 19,000. Its population somewhat exceeds 2,000,000.

The Swiss, a writer remarks, have the beauty that comes from health and strength. They are tall, robust, and well made. The women are pronounced by some to be even handsome; but however destitute of the *beau ideal*, they are modest, frank, and agreeable in conversation.

The national character of the Swiss has deservedly been the subject of praise, on the part of writers of every kind. Though the country consists of a variety of States, some of them formerly independent, and each varying in institutions and man-

* Madden's Travels in Turkey and Egypt.

ners somewhat from the rest, the character of the people is almost unvaried, being amiable and simple. They are remarkable for their love of country, a feeling certainly common to them with others, but which they seem to possess to a degree altogether unrivalled. This may arise in no small degree from the romantic features of their native land; for it seems to be an invariable principle, that patriotism is strong in proportion as the country to which it refers is distinguished by such features. Goldsmith has well said:

> Even the loud torrent, and the whirlwind's roar,
> But bind him to his native mountains more.

"This unconquerable passion," says Mr. Pinkerton, "seems to arise in part from a moral sensibility to the enchanting ease and frankness of the native manners; and in part, from the picturesque features of the country, the verdant hills contrasted with Alpine snows, and delicious vales watered by transparent streams, scenes nowhere else to be discerned in such perfection, and which must powerfully affect the imagination,—the parent of the passions." The Swiss, indeed, possess this passion in so remarkable a degree, that, although no people emigrate more, there are few who do not return to their native land to lay down their bones beside those of their fathers. This love of country is liable to be excited and called into action by circumstances apparently trifling. Hence, in the French armies, composed of Swiss mercenaries, the tune called the *Rance des Vaches*, which, in their youth, they had heard so often sung by the Swiss milkmaids, when they went to the pastures, was carefully interdicted, because it melted the rough Swiss soldier into tears, and not unfrequently led to desertion. The Swiss have long been as much distinguished for bravery as for patriotism. This virtue has been often eminently and successfully displayed in maintaining the independence of their country; and as mercenaries, they are regarded as forming the best soldiers in Europe. Like other people in a comparatively rude state of society, they are fond of traditions and of ancestry, and feel great reverence for ancient customs and institutions. Their love of freedom is extraordinary; and they are always ready to risk or sacrifice their life in defence of it. The human mind, however, says a modern writer on Switzerland, is made up of so many contradictions, that in this country, where liberty has been established for several ages, some remains of the worst of governments are suffered to continue; justice is privately administered, and the torture is still in use. They are fond of labor, by which they have surmounted every disadvantage of soil and climate, and have spread fertility and beauty over spots which nature seems to have meant for everlasting barrenness. They are farther characterized by great simplicity of manners, by an open and unaffected frankness, by hos-

pitality, honesty, and all the virtues of private life. Crime is rare, and instances of capital punishment seldom occur.

The Swiss, in general, are not given inordinately to dress; yet in some cantons sumptuary laws have been framed to prevent idle ornaments. Different costumes, the origin of some of which is very ancient, prevail in different districts. They have little round hats; coats and waistcoats of a kind of coarse black cloth; breeches of coarse linen, somewhat like sailors trousers, but drawn together in plaits below the knees; and stockings of the same sort of stuff. The women wear short jackets, with a profusion of buttons, and petticoats reaching to the middle of the leg. The sleeves of the under garment are full, and tied above the elbows. Unmarried females set a value on the length of their hair, which they separate into two divisions, and allow to hang at full length, braided with ribands. After marriage, these tresses are twisted round the head in spiral lines, and fixed at the crown with silver pins. Both single and married women wear straw hats, ornamented with black ribands. Near Bern, the hat gives place to a strange looking black cap, standing off the face, and in shape like the two wings of a butterfly. In some parts, the hair is platted, and pierced down to the heels. In Appenzel, the modern invention of braces is not yet adopted; the dress is a scanty jacket and short breeches, and there is a preposterous interval between the two garments, which the wearer makes frequent but ineffectual hitches to close.

Most of the houses in Switzerland are built of wood, with staircases on the outside; large, solid, and compact; and great pent-house roofs, reaching very low, and projecting beyond the area of the foundation. This peculiar structure is designed to keep off the snow, and is in unison with the beautiful wildness of the country. The houses of the principal burghers are of the same materials, but larger. Numerous cottages, called *chalats*, built on the sides of the mountains, are merely wooden hovels, with only one or two rooms; and some have their roofs secured by no other fastening than the pressure of stones laid upon them. Several of these rustic dwellings are situated in places almost inaccessible to any but a Swiss; and to screen them from the effects of the tremendous avalanche, or descent of mountain snow, they are commonly placed beneath some towering rock, over which the desolating ruin shoots, without touching the humble hut.

The Swiss *cottages* are generally formed of wood, with projecting roofs as above described, covered with slates, tiles, or shingles. A few small enclosures surround, or are contiguous to them, some of which are watered meadows, others dry pasture; and one or more always devoted to the raising of oats, some barley, and rye, or wheat, for family consumption. In the garden, which is large in proportion to the farm, are grown hemp, flax, tobacco, potatoes, white beets, to be used

as spinage and asparagus, French beans, cabbages, and turnips. The whole has every appearance of neatness and comfort.

The villages of Switzerland are often built in lofty situations, and some so high as 5000 feet above the level of the sea. It is a remark of Bakewell, "That several of the mountain villages, with the white spires of their churches, form pleasing objects in the landscape; but on entering them the charm vanishes, and nothing can exceed the dirtiness and want of comfort which they present, except the cabins of the Irish." This is altogether at variance with other writers. Aspin says, that "the cleanliness of the people and of their houses, is peculiarly striking; and altogether their manners and customs afford strong points of contrast with those nations which labor under the oppression of despotism and tyranny." "The meanest cottage," he adds, "cannot fail to impress upon the observer a pleasing conviction of the peasant's happiness."

There are few *public buildings* in Switzerland of much architectural grandeur. The lofty terraces at Bern, however, have a very imposing look, and the massy arcades here and at Bienne, like the arches of a bridge, and on which the houses are built, give the towns a strange and massy appearance. At Basle, and in other places, the houses are adorned on the outside with figures of the sun, a bear, hog, or other animal; the following is an example:

En Dieu je met tout mon espoir,
Et je demeure au cochon noir.

"All my hope is in God: and my house is known by the sign of the black pig."

The principal subsistence of the Swiss is derived from their flocks and herds. Goats, in a great measure, support the poorer class, and cows supply the cheese from which the richer derive their little wealth. There exists a custom in the mountainous districts of Bern, for families which are related, to unite together in making a common cheese, on which the names of such as are soon to be married are carved. This cheese often serves for the marriage of their descendants. The kinds of cheese most celebrated in Switzerland, are the *Schabzieger* and *Gruyere*. The former is made by the mountaineers of the canton of Glarus, and in its greatest perfection in the valley of Kloen. It is readily distinguished by its marble appearance and aromatic flavor, both produced by the bruised leaves of the melilot. The process is as follows:—The cream having been completely formed, is drained off, and the caseous particles are separated by the addition of some sour milk, and not by rennet. The curd thus obtained is pressed strongly in bags, on which stones are put; when sufficiently pressed and dried, it is ground to powder in a mortar, salted and mixed

with the pressed leaves, or the bruised seed of the melilot. The merit of the Gruyere cheese depends chiefly on the herbage of the mountain pastures, and partly on the custom of mixing the flowers or the bruised seed of the melilot before it is pressed.

The inhabitants also eat the *chamois goat*, with which some of the forests abound. The hunting of this is both an employment and an amusement; but in whatever respect it is regarded, it is full of danger. The wily goat is at perfect ease on the most giddy and slippery precipice. Often must the hunter "climb icy barriers, where a slip of the hand or foot would precipitate him down a fathomless abyss, or stand in a gale upon the pinnacle of a rock, with the confidence of the chamois itself, where, as Gray said, a goat may dance and scratch an ear with its hind foot, in a place where I could not have stood still for all beneath the moon."

Travelling in Switzerland, has, within a few years, become quite fashionable, not from the ease with which its valleys and mountains are explored, but from the toil and danger, at the expense of which its Alpine scenery must be surveyed. "Within the present century," remarks a writer, "there were no inns in the mountains, and the traveller stopped at the house of a clergyman or substantial farmer. The roads are of all kinds; some hard and smooth, having seats and fountains at regular distances; but more are impassable to carriages, and scarcely safe for the sure instinct of mules. On some routes there are regular post-coaches; but generally the traveller, unless he walks, hires his own conveyance. In the mountains a *char-a-banc* is used, a light carriage of two flexible bars on four wheels. Two or three people sit sideways upon the bars, and the driver sits in front. There is but one horse. Many travellers prefer to explore Switzerland on foot, a cheaper and not less expeditious mode of travelling."

Education in Switzerland has in general not kept pace with the spirit of the times. Geneva, however, is distinguished for its schools. The only university in Switzerland is at Basle. At Hofwyl, near Bern, is the celebrated school of M. Fellenberg. This is a manual labor school, the members of which go out every morning to their work soon after sunrise, having first breakfasted, and received a lesson of about an hour; they return at noon. Dinner takes them half an hour, a lesson of one hour follows; then they work again till six in the evening. On Sunday, the different lessons take six hours instead of two; and they have butcher's meat on that day only. They are divided into three classes, according to age and strength; an entry is made in a book every night of the number of hours each class has worked, specifying the sort of labor done, in order that it may be charged to the proper account, each particular crop having an account opened for it, as well as every

new building, the live stock, the machines, the schools themselves, &c., &c. In winter, and whenever there is no out-of-doors work, the boys plat straw for chairs, make baskets, saw logs with the cross-saw and split them, thrash and winnow corn, grind colors, knit stockings, or assist the wheelwright and other artificers, of whom there are many employed in the establishment. For all which different sorts of labor an adequate salary is credited to each boy's class. The boys never see a newspaper, and scarcely a book; they are taught *viva voce* a few matters of fact, and rules of practical application; the rest of their education consists chiefly in inculcating habits of industry, frugality, veracity, docility, and mutual kindness, by means of good example, rather than precepts; and, above all, by the absence of bad example.*

11. HUNGARIAN STATES.

The Hungarian States constitute a portion of the Austrian empire, and consist of the kingdom of Hungary, with the provinces of Sclavonia and Croatia, the principality of Transylvania, the kingdom of Dalmatia, &c. The inhabitants of these states are various, Hungary Proper containing no less than twelve distinct people, or nations.

The Hungarians are not tall, but well-shaped, active and muscular; they are also brave, of a sanguine disposition, revengeful, and more addicted to arms, martial exercises, and hunting, than to arts, commerce, agriculture, and learning. Trade and manufactures are left to the Greeks, and other strangers, settled in the country. The emperor of Austria is king of Hungary; but he is here less absolute than in his other dominions. The nobility, who, in the court language, are alone considered the Hungarian people, have many and great privileges, which they watch over with scrupulous jealousy; but the lower orders are in a most abject state of poverty, degradation, and ignorance, not one in twenty being able to read. Various languages are used in the different parts of the country; and the real Hungarian, which is said to be of Scythian origin, has very little affinity with any European language.

Many of the nobility, who are very numerous, pass their time chiefly in hunting, martial exercises, and sensual gratifications. They affect much pomp and magnificence, and particularly delight in feasting. The costumes are various and picturesque, but the higher classes follow somewhat the French and German fashions. Their dress usually consists of a fur cap, a close-bodied coat, girt with a sash, and a cloak, or mantle, buckled under the arm, so as to leave the right hand at liberty. This gives them an air of military dignity, which

* Loudon.

is heightened by the mustaches worn on the upper lip: the rest of the beard is shaved off. The ladies are reckoned handsomer than those of Austria; and their sable dress, with long sleeves, fitting close upon the arms, and stays fastened in front, with small buttons of gold, pearl, or diamonds, give them a graceful aspect.

The appearance of the peasants is wretched: obliged to work like slaves for the lords of their soil, they have no stimulus to invention, no excitement to industry, beyond what they are obliged to perform. From a small hut covered with straw falls the peasant's long, black, matted hair, negligently platted, or tied in knots; and over his dirty jacket and trousers is wrapped a coarse woollen cloak, or a sheepskin, still retaining its wool. In summer, as well as in winter, on the Sunday, as on the working day, he keeps on this covering; and is never seen but in heavy boots. In all the habitations, a perfect uniformity of design is observable. A village consists of two rows of clay cottages, one on each side of a wide muddy road: the roofs are covered with a thick thatch; the walls are white-washed, and pierced towards the road by two small windows. The cottages stand a few yards distant from each other; the intervening space, defended by a rail and gate, or a hedge of wicker-work, towards the road, constitutes the farm-yard, which runs back some way, and contains a shed, or an out-house, for cattle. The interior of the cottage is generally divided into three small rooms on the ground floor, with a little space in the roof for lumber. The door opens in the side into the middle of the room, or kitchen, wherein is a clay-built oven, and various implements for domestic purposes, which fully occupy the apartment. On one side of the kitchen, a door opens into the family sleeping-room: here are the two windows, which look into the road. This chamber is usually small, but well arranged; the beds are piled in order, one upon the other, to be spread out on the floor at night; and the walls are covered with a multiplicity of religious pictures, together with dishes, plates, and vessels of coarse earthenware. On the opposite side of the kitchen, is another door, leading to the store-room, in which are deposited the greater part of the peasant's riches, consisting of bags of grain of various kinds, bladders of tallow, sausages, and other articles of provision in large quantities. The yards, or fields, between the houses, are much neglected, and the foul receptacles of thousands of uncleanly objects. Light carts and ploughs, meager cattle, a loose rudely formed heap of hay, and half a dozen ragged children, stand there in mixed confusion, under the guardianship of three or four dogs of a peculiar kind, resembling in some degree the Newfoundland breed.

Intermingled with these humble dwellings are seen the marble palaces of the nobility, towering to the skies, surrounded by gardens, fortresses, and terraces, and decorated with fountains, grottoes, statues, and costly pictures; a contrast of

extreme poverty, with extreme riches; and "a certain sign" says a German baron, "that one part of the inhabitants live by pillaging the other."

"The *costumes* are various and picturesque, but the higher classes follow somewhat the French and German fashions. The common dress is a fur cap, a close coat girded with a sash, and a cloak, from which the right arm is free. This, with the *mustache* on the upper lip, gives the Hungarian a military appearance. The females dress in black and wear long sleeves. The peasants wear a *calpac* or felt cap, and a large woollen cloak. They carry a wallet on their shoulders, and generally have a hatchet. Thus dressed and equipped, they generally sleep, when travelling, in the open air. In Transylvania, the peasantry have nearly the ancient Roman dress, that was worn by their class: a tunic of white cloth belted to the waste, and reaching to the knee; trousers in wide folds descending to the ancles, and sandals on their feet.

"*Various languages* are in use in Hungary, but the most general is the Hungarian, a dialect, it is supposed, of the Scythian and the Latin. The Latin is very general, and much public business is transacted in it. It does not, of course, retain all its classical purity among a people more given to arms than arts: and the memorable shout of the Hungarian nobility, *moriamur pro rege nostro Marie Therese*, had more of heroism, than latinity. In Transylvania, as in Wallachia, the language is a dialect of the Latin.

"There is little that is peculiar in Hungary; the villages are composed of small houses, with ends to the street, and all, in point of shape, exactly alike. In Transylvania, it is common in some places to have a homely sentiment written over the door, as, 'may we never want bread, nor the freedom to enjoy our domestic comforts.'

"Hungary is blessed with abundance, but commerce affords few outlets to her productions. In Dalmatia, on the contrary, some of the inhabitants, at times, are compelled, for several months in the year, to subsist on juniper berries and wild roots. Frogs and snails are eaten in Hungary; and rice is common there and in Transylvania. A favorite dish with the common people is an omelet mixed with boiled prunes; in other respects the diet is not peculiar. The wines of Hungary are excellent; some of the sweet wines are equal to the Monte Pulciano, and the Tokay is generally admitted to be the best wine in Europe. The grapes are not pressed, but the juice drips into vats from nets suspended above. The true Tokay is produced but in a small district; and it bears an enormous price. As its excellence is much increased by age, it has been sometimes sold for one hundred florins a bottle; and ten florins is a common price for a bottle containing about a pint. The Tokay has in its favor 'infallible' testimony, for the Pope

himself, at the council of Trent, was sustained by the council, in pronouncing it to be the best of wines. Considerable quantities of rosoglio are consumed, and also of Maraschino, a cordial made of acid cherries. These are made chiefly in Dalmatia, where there is distilled also a spirituous liquor, from the arbute tree. The Dalmatians are given to excess in the use of spirituous liquors. Tobacco is universally used in smoking, and as snuff.

"In Hungary there are inns, but they afford little besides shelter; and the traveller has frequently to purchase his provisions at the large towns. The post-coaches are often but carts, and generally, the facilities for travelling are few.

"Hungary may be considered the home of the Gypsies, but even here that singular race have the same restless, wandering disposition that distinguishes them elsewhere. They are the travelling tinkers and musicians; and when they have a settled or a temporary residence, it is, in summer, a cave or a tent, and in winter, a hut like the den of a wild beast, from which the light is excluded. The most usual trades followed by the Gypsies, are those of black and white smiths, though they act as farriers, carpenters, and turners. They are universally the executioners and the hangmen."*

12. AUSTRIA, BOHEMIA, THE TYROL, &c.

That part of the Austrian empire which we propose at this time to survey, consists of a number of States, most of which have distinct constitutions that give a kind of modification to the absolute monarchy which the emperor otherwise possesses. These States in order, are—1, The Archdutchy of Austria; 2, The Dutchy of Styria; 3, The Kingdom of Illyria; 4, The Tyrol; 5, The Kingdom of Bohemia; 6, The Margraviate of Moravia, and Austrian Silesia; 7, The Kingdom of Galicia.

The population belonging to these several States is considerably diversified. In Austria Proper, the established religion is Roman Cathoic, but all sects are tolerated. The German language is used by the Austrians; the Sclavonic is spoken in Bohemia, Moravia, and Galicia. Education is in a low state. The higher classes are indeed intelligent, especially at Vienna, and most of the people at large are able to read and write. But Austrian literature has no claim to celebrity. The arts and sciences, except music, are inferior to those of many other countries. In music, the names of Haydn and Mozart, whose powers and taste were formed at Vienna, the capital of the empire, are sufficient to establish the national fame.

* Goodrich's Universal Geography.

The Austrians are ingenious in respect to mechanical inventions, but they seem disposed to direct their powers to gratify the fancy rather than to promote the purposes of practical utility. The invention of a machine, or puppet, capable of performing the functions of an expert chess-player, or of one that can imitate the various sounds of the human voice, appear to be more within the compass of their genius, than the lofty conceptions of Fulton, Whitney, Watt, or Arkwright.

The Austrians, generally speaking, are a handsome, athletic race, composed, for the most part, of German materials, but mixed with the different inhabitants of Hungary, Italy, and Bohemia. Hence the darker complexion, bolder features, blacker eyes, and more animated expression of the Austrian, than of the German countenance.

The Austrian character also partakes of the grand German outline, in which sincerity, fidelity, industry, and a love of order, are conspicuous; but these valuable qualities are often counteracted by a predilection for sensual pursuits, and a blind adherence to old customs. Their sensuality, however, never enervates them; for they can rush from the ball or the banquet into the field of battle, and there enjoy the terrors of war, no less than the pleasures from which it has called them.

With great physical vigor, and ardent love of pleasure, are combined the most astonishing self-command, forbearance, and good nature. Quarrels, even among persons intoxicated with spirituous liquors, scarcely ever attain any height, even in words; blows are not heard of in many towns during a whole year; and maiming or murder, on such occasions, is totally unknown.

The Austrian women, in point of beauty, are excelled by no females in Europe, the British only excepted; in manners, they are elegant, and in conversation, lively and well informed. Previously to marriage, they enjoy a greater degree of freedom than the same class do in France, and some others of the more southern countries of Europe; and subsequently they are as distinguished by an assiduous fulfilment of all the relative duties of life. Domestic disquietudes are rare, especially among the lower classes; the care of children, habits of labor, and attendance on divine worship, seem to occupy all their thoughts.

Vienna, the capital of all Austria, is the centre and seat of pleasure and amusement. A late writer has pronounced the inhabitants of this city to be "the most devoted friends of joviality, pleasure, and good living, and more bitter enemies of every thing like care or thinking, a more eating, drinking, good-natured, ill-educated, hospitable, and laughing people, than any other of Germany, or, perhaps, of Europe."* Their climate and soil, he adds, the corn and wine with which Heaven has blessed them exempt them from any very anxious degree

* Russell's Tourist.

of thought about their own wants; and the government, with its spies and police, takes most effectual care that their gayety shall not be disturbed by thinking of the public necessities, or studying for the public weal. In regard to themselves, they are distinguished by a love of pleasure; in regard to strangers by great kindness and hospitality. It is difficult to bring an Austrian to a downright quarrel with you, and it is almost equally difficult to prevent him from injuring your health by good living.

In Vienna, with three hundred thousand inhabitants, there are thirty booksellers, four circulating libraries, sixty-five pianoforte makers, five theatres, and dancing-halls without number. Many of these dancing-halls are institutions for infamous purposes. They belong to private proprietors, who are always inn-keepers. On the evening of every Sunday, and generally of every great religious festival, when everybody is idle, and seeking amusement, these congregations are open in the suburbs, as well as in the city. The balls given in them are less or more a worthless pretext for bringing worthless persons together. The price of admission is extremely low, for the scoundrelly landlord speculates on the consumption of wine and eatables during the evening. In more cases than one, the object is so little concealed that females are admitted gratis. It is thus that these institutions, by furnishing opportunity, and inflaming the passions at so cheap a rate, diffuse the poison of licentiousness among the males of the middle and lower orders.

Austria is an absolute monarchy, and every possible means is taken to secure the dependance of the people on the government, and to prevent all innovation on, or discussion of, political institutions. Yet the laws in Austria are mild, and the administration of them just. During the Congress of Laybach, the emperor said to the teachers of a public seminary, "I want no learned men; I need no learned men; I want men who will do what I bid them," or something to the same purpose,—the most unfortunate words for the honor of his throne, that could be put in the mouth of a monarch. The principle is fully acted on in Vienna; over all knowledge, and all thinking, on every thing public, and on every thing relating to the political events and institutions, not only of the empire, but of all other countries, there broods "a darkness which may be felt;" nowhere will you find a more lamentable ignorance, or a more melancholy horror of being suspected of a desire to be wise above what is written down by the editor of the Austrian Observer. Nothing is known but to official men; and the first official duty is to confine all knowledge within the official circle. Talk to a Viennese about the finances, for example—What is the amount of the public revenue? I don't know. What is done with it? I don't know. How much does your army cost? I don't know. How much does the civil administration cost? I don't know. What is the amount of your

public debt? I don't know. In short, do you know any thing at all about the matter, except how much you pay yourself, and that you pay whatever you are ordered? Nothing on earth.*

The kingdom of Bohemiah was once independent, but has long been subject to the emperor of Austria. The Roman Catholic is the established religion; and although the Bohemians at one period were the most zealous asserters of civil and religious liberty in Europe, there is no place in which so many instances of superstition are met with as at Prague, their capital. The corners of the streets, bridges, and public buildings, are ornamented with crucifixes, images of the Virgin, of all sizes and complexions, and of saints of every country, condition, and sex. Persons are seen on their knees, or prostrate on the ground before these statues, offering their petitions with so much fervor and earnestness, that nothing short of a heart of *stone* in the object of their devotion could cause them to depart unblessed.

The *language* of Bohemia is a dialect of the Sclavonic; and the German is also much used. Learning is at a low ebb; but manufacturing industry is more generally diffused in this country than in most other parts of the Austrian empire.

In Bohemia, as in Eastern Germany, there is no middle class of society; every lord is a sovereign, and every peasant a slave.

The Bohemians are robust, strong made, courageous, active, and cheerful. Formerly, they were distinguished in the armies of Austria, and during their conflicts for religious liberty, no people were ever more brave or regardless of personal sacrifice. Of all the people in Germany, the Bohemians are most gifted in musical talents. Every one seems to be born a musician; he takes to an instrument as naturally as to walking or eating, and it gradually becomes as necessary to him as either. In summer and autumn, one cannot walk out in the evening in any part of the country, without hearing concerts performed even by the peasantry, with a precision which practice, no doubt, always can give, but likewise with a richness and justness of expression which practice alone cannot give.

Tyrol, which lies to the east of Switzerland, strongly resembles this latter country in its physical appearance. Glaciers, of which some are several leagues in extent, and avalanches, dismal precipices, and lofty foaming cataracts, abound as much here as in the country to which we have compared it.

Except in the low grounds, agriculture has made little progress, though much labor and patience have been expended in extending it. The natives ascend apparently inaccessible heights, carrying manure in baskets, to gain a few feet of

* Russell's Tourist.

land, and devote it to agriculture. After all, however, they are obliged to import corn. The bowels of the earth are more productive; every species of ore, from gold to coa., being found there; but comparatively few are wrought. Mineral springs are common. Vineyards are numerous, particularly in the valley of the Adige. The natives cultivate fruit trees; and from the forest, they rear silkworms, and export raw silk. The transit trade between Italy and Germany, forms a most extensive and lucrative branch of commerce.

They are a singularly *industrious* people. They cannot be said to possess any manufactories, but every Tyrolean is a manufacturer. There is little divison of labor. A family or an individual is obliged to do every thing for himself, else his few wants could not be easily supplied. And recourse is had to the most ingenious modes of fabricating the articles of which they stand in need. "Do they require flour, or stand in need of oil? As every individual provides in some respects for his own wants, there are neither millers nor oil mills; but at the neighboring stream, the corn is ground, and the oleaginous plants are pressed." A German traveller observes, "that, to abridge labor, he has seen a child rocked in its cradle by means of a wheel made to revolve by a stream."

The people have a thirst for independence; and if they cannot find employment at home, they do not hesitate to emigrate to other countries to gain a livelihood. Bavaria, or the neighboring provinces, which is their earliest outlet, do not satisfy them. They emigrate to the most distant countries, to England, America, or the East Indies, generally as pedlers, selling petty wares. Thirty thousand are calculated to leave their native land annually. They return, however, in old age, having amassed a little stock, to enable them to spend the evening of their days in comparative independence. The music of the Tyrolese has been long celebrated for its simple and plaintive character. In other respects, they are distinguished by the characteristics common in their circumstances; loyalty, love of country, bravery, frankness, hospitality, uncorrupted morals, superstition, religion. They are all Roman Catholics, with the exception of eight or ten Jewish families. Their language is German. Tyrol cannot boast of a university, but there are various Lyceums, Gymnasia, and other seminaries, where every branch of education is taught.*

---

13. GERMANY.

Germany, politically, contains thirty-three states, besides four cities, which, together with Austria and Prussia, are united in a confederation, and have a federative diet, in which

* New Edinburgh Encyclopedia.

all the states are represented, and by which their affairs are regulated according to a written compact. By this compact, the states agree to defend each other from foreign hostilities—not to make war on each other, but to submit their differences to the diet—not to contract engagements contrary to the security of the confederation—to allow full religious toleration to the citizens of every state, &c. There are seventeen votes in the diet, each of the larger states having one, and two or more of the smaller states united in the exercise of a single vote. Austria presides in the diet.

Confederate Germany contains a population exceeding thirty millions, but excluding Austria and Prussia, Germany contains something more than twelve millions. The principal of the German States are Bavaria, Saxony, Hanover, Wurtemburg, Baden, Holstein, Hesse Darmstadt, and Hesse Cassel.

Thus separated into distinct communities, some variety may be supposed to exist among the Germans, but the differences are less than a stranger would anticipate. In general, the Germans are hardy and robust, with light hair and complexions, and blue eyes, especially in the north. The personal appearance of the inhabitants of some of the principal states, may here be more particularly, but briefly noticed.

The *Hanoverians* are represented as tall, fair, and well made. The women have fine complexions, fair hair, and in many instances, a delicacy of feature and symmetry of form, that would rival the greatest beauties of other countries. They have a touching voice, and are modest, but less timid than English women, because less accustomed to meet their superiors among the men.

The *Saxons* bear a general resemblance to the other Germans, but are more lively and animated. The men are robust, and frequently well made; and the women are often handsome, with fair complexions, blue eyes, and a sprightliness of expression in their countenances, which is not very common with German females. Their likeness to the English is much greater than in most other parts of the continent.

The *Bavarians* are stout and vigorous, well adapted to bear the fatigues of war, and in general are good soldiers. Many of the women are handsome, lively, and graceful; but their charms are merely personal: mental cultivation is at a very low ebb among them; and they are strongly addicted to pleasures and trifling pursuits.

The German houses are said by travellers to exceed in comfort any other in Europe. Few carpets cover their floors. But there is generally in the winter season a good stove, which sends forth its warm and agreeable heat. The German beds, however, are far less comfortable than those which the traveller finds in France. They are universally narrow, adapted to a single person, and so short that it is frequently necessary to splice them. "As soon as the frost makes its

appearance," observes Mr. Dwight in his Travels,* "the landlady surprises you with another bed, which she carries into your room, and throws it upon the top of yours, as a substitute for blankets. As this is never more than five feet long, all the sons of Anak, of the present generation, must splice this also, or have a part of the body in the tropics, and the rest in a polar atmosphere. As it is impossible to move in your sleep without the bed or the blankets rolling off, it is necessary to fasten them down with an additional covering large enough to embrace them all. Completely to arrange your bed for repose at night, (for the danger of every thing above you being thrown off by the first motion, is so great, that you are unwilling to trust your servant without ocular examination,) requires as much time as was necessary some thirty months since, to tack about our good ship, the Lewis, when beating against a head wind. In fact, there is so little comfort here at night, that as midnight approaches, you wish yourself in Paris, in Italy, or in the moon; while, as soon as you arise, the genial temperature of your room enables you to forget all these evils. They tell a story of an Irishman travelling some winters since in Germany, who, seeing another bed placed above his own, concluded that it must be the custom here to sleep in layers, one above another. As no one came, he rang the bell, and directed the servant to tell the gentleman who was to lie on top, that being very sleepy, he would thank him to come soon to bed, as he did not like to be disturbed after he had fallen asleep."

The Germans are exceedingly fond of *titles*. Among the nobility, there are four classes, viz.: Prince, Count, Baron, and Herr Von. The latter corresponds to the French *De*. In addressing, for example, a Count, you would say, to the *High Well-born Count, Count of* ——. If you address a citizen, you direct to *the well-born Mr., Mr. S., citizen.* If you address a letter to a mechanic, you direct *to the respectably well-born Mr., Mr.*——, *tailor, or shoemaker.* To a peasant you say, *to the tolerably born Mr., Mr.*——, *peasant.*

If you inquire after a Professor, Doctor, Lawyer, or Minister, you prefix to each of these titles the name Mr. Should you inquire for the ladies of these gentlemen, you ask for Mrs. or the Lady Professoress, or the Lady Lawyeress, &c.

In *Prussia*, when two persons are engaged to be married, the engagement is announced in a public newspaper. Thus:

"I have the honor respectfully to give notice of the betrothing of my only daughter, to Mr. P*** of Newstead, Judge of the domain.

Signed, The widowed Counselloress of Justice R***

As betrothed present their remembrance to Amelia R***

EDWARD P***"

* Travels in the north of Germany, by Henry E. Dwight.

Among the Prussians also the marriage of two persons is formally announced, and even the birth of a child finds its way as a matter of public intelligence into some neighboring gazette.

In the *north of Germany*, when a person is sick, a book is laid on the table in the hall, in which is recorded morning and evening, the state of the patient. The friends who call to inquire after his health, seldom see any of the family, but gather from the book the intelligence which they desire. In order to apprize the family of their call, they write their names under the morning or evening bulletin.

The Germans, though they have frequent quarrels, seldom come to blows. A war of words is common; if a blow, however, happens to be struck, no atonement is sufficient for the insult, but the blood of the aggressor. The following illustration of this false sense of honor is given upon the authority of the author of Travels in the North of Germany. "A lady at one of the public balls, having dropped her bracelet, an officer of her acquaintance who observed it, took it up, and put it in his pocket, with the intention of calling upon her the next day and presenting it to her. A goldsmith, who happened to be present, immediately accused him of pocketing it with the intention of keeping it. To punish him for this insult, he called at the shop the next day, and boxed his ears. The servant of the goldsmith soon coming to his assistance, they succeeded in overpowering the lieutenant, and after beating him, pushed him out of the door, and threw his sword after him. As this occurred in one of the principal streets, at 11 o'clock, A. M., it was impossible to conceal it, or prevent its soon spreading over the city. He had now, as he thought, only three courses to pursue; to leave the army, and remain in perpetual disgrace, for if he retained his place, all the officers of his regiment would send in their resignations; to seek his fortune in a foreign country; or to shoot himself. The first his feelings would not allow; the second he could not do, as he was without resources; he therefore concluded to do the last; and, about fifteen minutes after the event occurred, he entered his room, loaded his pistols, and shot himself."

It is customary among friends in Germany to kiss one another when meeting and separating, and this custom extends to the gentlemen as well as the ladies. Owing to the enormous mustaches which the men wear, the kissing operation is sometimes a matter of no small difficulty. In some countries, as in France, to kiss the lips of a lady is considered indelicate; but in Germany this is quite common. Usually on meeting, friends embrace, by throwing their arms round each other, and mutually salute.

Economy among the Germans, both as to money and time, is a striking trait, even while engaged in amusements. A shilling or two will pay all the expenses of a family at these entertainments, for most of them drink nothing but beer. As

soon as they have taken their seats in an arbor, the mother and daughters unroll their half-finished stockings, and knit away with an ardor that almost leads you to believe you are in a school of industry, rather than a place of festivity. There is something almost ludicrous in this attachment of the Germans to knitting. To see fifty or a hundred girls, half hid in arbors, with bright rosy cheeks and laughing eyes, busily engaged in taking up stitches, and making the circuit of their stockings, while as many young fellows are rallying them, or perhaps saying things almost unutterable, is a spectacle which is visible in no country but Germany. This custom is not confined to the middling classes. Even the daughters of herr vons and barons may be seen thus occupied with huge stockings dangling at their fingers.

As a counterpart to the industry of the females in the above particular, is the smoking propensity of the other sex. A German may be almost said to be born with a pipe in his mouth; at least he is seldom without one after he is born. It is their constant companion while at home and abroad. The peasant as commonly takes his pipe to the field as the tools with which he labors, and often labors as diligently with the one as the other.

Dancing is a favorite and a common amusement. It is remarked by Mr. Dwight that the Germans have a stronger attachment to this exercise than even the French. Royal personages do not dance, but *polonaise* in a light airy step between a dance and a walk. The waltz is a national dance, and originated in this country. Often in the same dance, mothers unite with daughters, and fathers with sons. In their motions the Germans are less graceful than the French.

Another amusement which is highly valued in Germany is the *chase*. This however is confined to the royal family and the nobility. The right of the chase is vested in the king, or in those who have purchased the privilege. No one who has not purchased the right, not even an invited companion, may at any time shoot an animal. The chase of the wild boar is a favorite amusement of the German princes. On such occasions they are usually attended by a large cavalcade of coaches, who are expected to witness the monarch's prowess. That prowess is usually displayed, when at length the huntsman has worn out and wounded the exhausted animal, by his alighting from his charger and taking a long knife, with which he pierces the yet palpitating heart of his victim.

The following are the remarks of the writer, whom we have had occasion to quote, respecting the *curiosity* of the Germans; and from their inquisitive propensities it may well be inferred that the disposition to ask questions touching one's country, profession, &c., is not wholly confined to the Yankees. He says, "I have never held five minutes conversation with a Frenchman or Italian, at least with those of the middle class

of society, without being questioned as to my country, my occupation, &c. In Germany, these questions are put to you less frequently, but still so often as to remind you that inquisitiveness is not confined to our villages. The form of address is always the same. You are an Englishman I suppose? No. A Scotchman, perhaps? No. You must be an Irishman, then? I am not. You are not a Frenchman? Certainly not. Are you an Italian? No. You must be an Englishman, then? I never was in England. Are you a Spaniard, or Portuguese? No. You are neither Greek nor Turk? No. Oh! I know now; you are a Russian? I have never been in Russia. Are you from the north of Europe? I am not. You must be an Asiatic, then? I have never seen Asia. You cannot be an African? No. By this time they arrive at the *ultima thule* of their recollection, and looking round at their companions, if there are any present, with an expression of wonder, and then at me, with a gaze of astonishment; they either declare that I am from the moon, or with great earnestness inquire from what part of the world I have come. Sometimes I tell them that I have come from the moon, which they seem half inclined to believe; or when I mention my country, they exhibit as much surprise as if a *lunarian* had really descended to the earth."

Next to the Italians the Germans are the most successful cultivators of *music*. For eminent composers they are perhaps unrivalled. Their musical compositions are more labored than those of the Italians, and imbody more science. Fully to appreciate the higher orders of German music, a cultivated taste is essential, but to those who are capable of appreciating its excellence, it is a source of the highest enjoyment. Both in Russia and Austria, military music is carried to the highest perfection. In vocal music the Italians are thought by some to excel the Germans, but the latter are decidedly superior to the French, and indeed to all the northern nations of Europe. In several parts of Germany, particularly in Saxony, and in some of the districts of Bohemia, peasants may be found who are accomplished practitioners on the guitar and piano. Almost every large city supports several bands of music, and in most of the towns, singing boys are wholly or partially maintained by the citizens to sing at funerals and at public worship.

Among the most celebrated German composers may be ranked Handel, Haydn, Mozart, Beethoven, Weber, Spontini, and Spohr. Of these, Mozart is considered the prince; Beethoven ranks next. This eminent man is still living, and strange as it may seem, is so deaf that no music strikes his ear besides the loud swell of the military bands, or that of the orchestra.

In *painting* and *sculpture* the Germans do not compare with some other nations, but their literature is rich. Few if any

countries have furnished men of greater intellectual wealth than Puffendorf, Klopstock, Wieland, Schiller, Goethe, Richter, Lessing, Leibnitz, Werner, Herder, the Schlegels, Eichorn, Kant, Humboldt, Herschel, and Kepler.

"*In the means of education*, the north of Germany far surpasses every other country. The Protestant States are more enlightened than the Catholic, and in Saxony there is hardly a peasant that cannot read and write. In Prussia, there are upwards of 20,000 elementary schools. The gymnasia of the north of Germany are celebrated; they are schools preparatory to the universities; but the studies pursued in them are equal to those of the universities in some countries. The gymnastic exercises are pursued in some, though in the most they are discontinued. The universities of Germany are the best in the world. They have students from every European nation, and from America. The university of Gottingen, though it has been established but about a century, holds the first rank; but the universities of Berlin, Jena, Halle, and Leipzig, are celebrated. In 1826, there were in the German universities, 13,295 students, and 927 instructors. At Berlin, there were 1526 students, at Halle, 1119, at Gottingen, 1545, and at Leipzig, 1384. The smallest number out of 20 universities, was 214. The instructions are given, in a great measure, by lectures, and one professor often lectures on several subjects. The libraries are the best and most extensive in the world; and any student may take out many books at a time, a hundred if he will. The libraries contain all that is valuable in ancient or modern science. The library at Gottingen contains 300,000 volumes, all collected in less than a century. North of the Mayne, it is difficult to travel for a day without finding a library; at Carlsruhe, is one of 70,000 volumes; at the distance of a few hour's ride, is another, at Heidelberg, of 30,000 volumes. At the distance of 30 miles, is a third, at Darmstadt, of 90,000 volumes; at Mentz is another of 90,000, and another still at Frankfort, of 100,000. Thirty miles from Frankfort, is a small library of 20,000 volumes, but at Marburg, 20 miles further, is one of 55,000. At Cassel, the library contains 70,000 volumes, and from this town the traveller may arrive in a day at Gottingen, where he finds a collection of 300,000 books; and at Wolfenbuttel, about forty miles distant, is another of 200,000. At Hamburg are two libraries, one of 25,000, the other of 80,000 volumes. At Weimar, is another library of 95,000 volumes; and at Jena, a second of 30,000. Dresden has one of 250,000 volumes; Berlin another of 150,000, and Munich one of the greatest, 400,000. Thirty-one libraries in Germany contain more than 3,300,000 volumes, or on an average, 107,000 each. The thirty-one largest libraries in the United States, do not contain 250,000 volumes.

"The Germans are indefatigable students, and many of the learned have devoted fifteen hours daily, to study. The stu-

dents at the Universities have many peculiarities. Their dress is affectedly uncouth, and it is worn with negligence. The coat is shapeless, the hair is worn long, and a wide shirt-collar is turned over the shoulders. Boots are always worn, and to these are fixed spurs of enormous dimensions. One or more rings, as large as watch-seals, generally adorn the fingers, and no student, in full dress, is without a ruffle of unreasonable length, though they have no shirts. This, with a pipe, four or five feet in length, completes the equipment.

"The *mustache* is permitted to grow several inches long, and is twisted to a point. The students call themselves *Burschen*, or 'young fellows,' *par excellence*, and the townspeople they call Philistines. The students in the north of Germany are great consumers of beer; and those of the south, are no less devoted to wine. In their evening potations, each one has several tankards set before him, sometimes as many as nine, so that a line of students, on each side of a table, may look down upon eighteen rows of tankards. In the south the Burschen songs are in praise of wine, but in the north, they celebrate the virtues of beer. The following is a stanza:

'Come, brothers, be jovial, while life creeps along,
Make the walls ring around us, with laughter and song;
Though wine, it is true, be a rarity here,
We'll be jolly as gods on tobacco and beer.
Vivallerallerallera.'

"The students unite in clubs, called *Landsmannschaft*, composed of those of the same country or district, and their club is generally indicated by the color or trimming of the cap. They pay a few dollars on entering, for the expenses of the club; though the money thus raised is generally applied to the purchase of duelling apparatus, and each *Landsmannschaft* has a complete armory. Duelling may be said to be universal; of course it is not attended with much peril. It is an example of moderation to have passed several years at a university without a duel. The party challenged has not the privilege of choosing his weapons; he must fight according to the established mode. The weapon is a straight sword, about three feet in length, with a double edge near the point that will cut both ways. The combats are generally held in rooms, and few of them are fatal. A few friends and a surgeon are present, with the two seconds, and an umpire chosen by them. The hands and arms are covered with thick gloves, and a stuffed leathern breastplate completely protects the body. The face only is exposed. For a trifling offence twelve blows are struck, and if no blood is drawn, the parties shake hands and separate. For a greater offence, blood is to be drawn; on its first appearance, the umpire orders a suspension of hostilities, and the surgeon examines the wound. If it be two inches in length, and opens of itself one fourth of an inch, enough has been done for glory, and the parties are reconciled. The seconds are

dressed like the combatants: they stand by the side of their principals, and are permitted to ward off the blows. The combatants sometimes lose an eye or a nose, many have scars in their faces, and some are miserably hacked.

"The *Landsmannschaft* are the nurseries of duelling; each club being exceedingly tenacious of its own dignity. Fencing, very improperly, makes a part of the university instruction. All the details of the duel are fixed in the *Comment*, or Burschen Pandects."*

The mode of travelling in Germany by public conveyance, both in respect to speed and expense, is inferior even to that of France, and altogether so to that of England and America. The *Schnelluagen*, which is the quickest carriage, accommodates but six persons inside and two out, and usually proceeds but six miles an hour. In some parts, coaches go but little more than three miles an hour. Trunks, and other baggage, are conveyed in a species of lumber wagon. In the French diligence, six horses would carry twenty persons with one postillion, whereas in Prussia to convey the same number of passengers, you must employ the Schnell Wagen, three carriages, and a lumber wagon, with a driver and a guard. The former carriage and the lumber wagon, have each four horses, the others two. Hence to convey twenty persons, fourteen horses are necessary, a conducteur, a postillion, four drivers, and a guard. In France, six horses, a conducteur, and one postillion convey the same number of passengers, besides merchandise sufficient to meet half of the expense of the line.

14. NETHERLANDS.

This country consists of two very distinct portions: Holland in the north, and Belgium in the south; which together are called Netherlands, or Low Countries, from their flat surface and low situation; many of the towns and villages being below the level of the neighboring sea, but preserved from inundation by the persevering industry of the inhabitants. The government is a constitutional monarchy, with a considerable degree of resemblance to that of Great Britain.

In Holland, the established religion is Christianity, of the Calvinistic form; but the Belgians are of the Roman Catholic persuasion.

The Dutch language (for so is the dialect of the Hollanders called) is a kindred tongue to the German, copious, though uncouth, and in need of improvement. The Flemish, or

* Goodrich's Universal Geography.

language of the Belgians, differs in some respects from the Dutch, but not so much as to prevent the natives from understanding each other. French is generally spoken, particularly in the south, where it has superseded the native tongue, except with the lower classes. Education is greatly promoted in this kingdom. The Dutch take the lead of the Belgians in literature; and both have produced painters of the first celebrity.

The people of Holland may be divided into the following classes: the clowns, or boors, who cultivate the land; the mariners, or skippers, who navigate the ships and inland boats; the merchants and traders, who fill the towns; the *renteeners*, or men that also live in towns, upon the rents of their estates; and the gentlemen, officers of the army and navy, magistrates, &c. The boors feed chiefly on herbs, roots, and milk. The other classes drink enormous quantities of tea and coffee, or, more properly speaking, of lukewarm water scarcely colored. A great quantity of spirituous liquors are also drank; 456,000 ankers of *Geneva* being annually consumed in the province of Holland. The class of gentlemen or nobles, is very limited; most of the families having been extinguished in the long wars with Spain.

The Dutch are generally below the middle stature, inclined to corpulency, and remarkable for a heavy awkward mien. "The women," says Professor Silliman, "have very fine complexions, probably the finest in the world; their skins are of a very pure and beautiful white, with less redundancy of rouge than the English women possess, but generally, they fail in expression, and resemble fine wax-work. They wear close caps, and gowns with long waists, and their whole dress being of the same stamp, gives them a precise and formal appearance. The fashionable ladies, however, generally appear much as in England, but fashion has very little to do in Holland; and it is probable that the dress of the Dutch is now substantially the same that it was in the time of the Duke of Alva.

The persons of the *ladies* are too short and robust for beauty. The women among the peasantry, make a most grotesque appearance. They wear very large hats of straw, nearly as large as an umbrella, and fancifully adorned with pictures of stars, birds, beasts, &c. Their waists are of extravagant length, and the rest of their dress is stuffed and padded out to a size that mocks all proportion; their petticoats are very short, and they wear wooden shoes with high heels. The men also wear wooden shoes, and their dress is of the same style with that of the women. They are fond of having a great many buttons on their clothes; they are of a most extraordinary size, and are figured with rude ornaments."*

* Silliman's Journal

Of the characteristic manners and customs of the people of Holland, we can only mention a few. To every house throughout North Holland there are two doors; one of which is never opened but when a corpse or a christening is carried from the house, while the other serves for the ordinary purposes of the family; this custom is peculiar to North Holland. The houses in almost every part of the province have a gay appearance; the windows and doors are generally painted green. The most scrupulous cleanliness is practised respecting them; not only the windows, but the whole front of the house, in most of the towns, is generally washed two or three times a week, by engines for that purpose, which are abundantly supplied with water from the canals; and the same care is extended to the pavement of the streets in which the more opulent inhabitants reside. A Dutch house, in the old style of building, such as are seen in Leyden more particularly, is generally six stories high, the three first of which are of an equal breadth, but of unequal heights; from the third story, the roof rises to a point, and the rooms in this part of the house necessarily diminish in size as they approach to the top of the building. The front wall of the upper apartments projects so much from the roof as nearly to hide it, unless viewed in profile; and the exterior of each room diminishes, till that of the attic story is two thirds less than the basement. To the aperture of the uppermost room is commonly fixed a small crane, for the convenience of hoisting up wood and turf, and these cranes sometimes have grotesque figures carved upon them. In the large and commercial towns, it frequently happens that apartments that would grace the mansions of a prince, have no other view, from their windows, than the dead walls of a warehouse, used as a magazine for stock-fish, skins, tobacco, &c. so that the eye may turn from the works of Rubens and Titian to these disagreeable and disgusting objects.

The custom of smoking is so prevalent in Holland, that a genuine Dutch boor, instead of describing the distances of places by miles or hours, says, they are so many pipes asunder Thus a man may reach Delft from Rotterdam in four pipes, but if he goes on to the Hague, he will smoke seven during the journey. Adjoining to their theatre is a room where refreshments are to be sold, and here the lovers of tobacco resort, to smoke their pipes between the acts. Their rigid attention to cleanliness, and bigoted attachment to smoking, jointly give rise to a most inconvenient and disgusting custom. After dinner, there is placed on the table, along with the wine and glasses, a spitting pot, which is handed round as regularly as the bottle. All Dutchmen of the lower classes of society, and not a few in the higher walks of life, carry in their pocket the whole apparatus that is necessary for smoking: a box of enormous size, which frequently contains half a pound of tobacco; a pipe of clay, or ivory, according to the fancy or wealth of the possessor; if the latter, he carries also instruments to clean

A Danish Peasant. *P.* 338.

it; a pricker to remove obstructions from the tube of the pipe; a cover of brass wire for the bowl, to prevent the ashes, or sparks, of the tobacco from flying out; and sometimes a tinder-box, or bottle of phosphorus, to procure fire in case none is at hand.

The characteristics of the Dutch are patience, ingenuity, and perseverance. Their natural temperament is phlegmatic, and their labor consists rather in slow and continued application, than in arduous exertion. The love of money is their ruling passion, and the spring of all their actions, and as they are ever plodding upon ways and means to get it, no people are so unsociable. They will rarely step one inch out of their way to save from inconvenience those whom they do not know; and, on the other hand, they never lose a moment in the gratification of malice, the indulgence of envy, or the assumption of those petty triumphs, which in other countries fill life with much unnecessary misery.

The general character of the Belgians is much less fixed than that of the Dutch. Their situation brings them more immediately into contact with the French: and a considerable portion of the vivacity of that volatile people has been ingrafted upon the gravity of the original stock. The most striking feature in their national character, is an extravagant fondness for religious ceremonies and processions.

The lower part of the houses in Holland is lined with white Dutch tiles; and some of the rooms are paved with small square tiles, put together without cement. The kitchen furniture, in copper, pewter, and iron, affords a striking proof of the mistress's regard to neatness and cleanliness, which, however, is too frequently bestowed upon her furniture more studiously than upon her person. The beds and tables are covered with the finest linen, the rooms are adorned with pictures, and the yards and gardens with flowers. The rooms are warmed by means of stoves, placed beneath or around the apartments, so as to render the heat equal on all sides. The females have little stoves, or pans, of burning peat, which they put into a square box under their feet; and persons of condition take these with them to church, or on visits.

The *diet* of the Dutch boors is usually coarse, consisting of roots, herbs, sour milk, and pulse. In towns, the common people fare better. All ranks are fond of butter; and a journey is seldom undertaken without a butter-box in the pocket.

The *diversions* of the Dutch are mostly of the placid and retired kind, except that of skating, which is practised by both sexes, of all ranks, when the canals and rivers are frozen over. Sledge racing on the ice is also much practised at that season. In other respects, little of the robust is to be found in their amusements.

15. DENMARK.

The *population* of Denmark somewhat exceeds two millions. In general, the Danes are tall and robust, with regular features, florid complexions, and hair inclining to yellow or red. The females, however, are seldom distinguished for symmetry of shape, or for taste or elegance in dress. The superior classes are fond of magnificence and show, and value themselves much upon those titles and privileges which they purchase of the crown. The French fashions are generally adopted by both sexes in summer; but in winter, they have recourse to furs and woollen garments. They endeavor to imitate the French in their gallantry, though naturally they are the very contrast of that nation. The common people are neat, priding themselves in different changes of linen; and even the peasants exhibit a neatness in their dress, which seems to surpass their condition.

Yet the Danes are not of the most cleanly order in their persons and houses; which may be owing to their use of stoves, as much as to their poverty. The cold of winter impels them to exclude the fresh air as much as possible from their apartments; and many of them, during their hot summers, will not lay aside their great-coats, or other heavy garments.

The Danes are divided into *five classes:* first, the nobility, who hold privileged estates under the king; secondly, the titular nobility, which embraces the two orders of knighthood, all counts and barons possessed of privileged estates, and all the higher officers of State, civil, military, and ecclesiastical, who hold their nobility by virtue of their offices; the latter are frequently purchased for the sole purpose of acquiring rank, without the holders discharging the duties they nominally involve, or acquiring emolument from them. Thirdly, the inferior clergy, lawyers, and students. Fourthly, merchants and citizens. Fifthly, farmers and seamen.

The *houses* of the Danes are generally of timber; and it is only in cities that any considerable portion of brick houses is to be met with. Each house has a kind of piazza before it, where the family often sit in summer, and the landlord smokes his pipe.

The tables of the rich abound in every luxury common to Europeans; and even those of the middle classes frequently exhibit a variety of foreign delicacies. But the food of the lower orders consists of oatcakes, rye bread, fish, cheese, and other ordinary products of the country. Excess in the use of wines and other strong liquors, is a bad characteristic of these people: and "a drunken Dane" has become proverbial.

The *vehicle* used for travelling in Denmark is something be-

tween an English coach and a cart, drawn by four little horses, at the rate of about five miles an hour.

The *diversions* of the Danes are very few. They are fond of dancing to the music of the violin; and bands of itinerant Germans supply them with all kinds of harmony. Besides dancing, their whole amusement consists of running at the goose on Shrove-Tuesday; and in being drawn over the ice in sledges during the winter.

The *government* of Denmark is an hereditary and unlimited monarchy; but though unrestricted in respect to the enactment and abrogation of the laws, the court of Denmark has long been characterized for its wisdom and moderation. The people enjoy much practical freedom.

The *established religion* is Lutheran, but free toleration is allowed to persons of other persuasions. Education is an object of primary importance with the government, and parochial schools are established, in which the children of the poor are taught the rudiments of their native language at the public expense. Science and literature have long been cherished in Denmark, which has produced some celebrated philosophers, mathematicians, astronomers, painters, physicians, and philologers. Niebuhr, the celebrated traveller, was also a native of this country; and this was the birthplace of Malte Brun, the equally celebrated geographer.

16. NORWAY.

In general, the Norwegians are above the middle stature, well-shaped, with fair complexions, blooming countenances, and light hair. The men have an engaging appearance; and the women, who are also tall, remarkably fair, and obliging, are frequently handsome, notwithstanding their exposure to an ungenial and boisterous climate. The mountaineers acquire surprising strength and dexterity, by temperance, endurance of cold, laborious exercise, climbing rocks, skating on the snow, and defending themselves against wild beasts of the forest. Those in the maritime parts, pursue fishing and navigation, whence they become very expert mariners. The peasants have much spirit in their manner, yet are not insolent; never fawning, yet always paying due respect to their superiors. Their principal mode of salutation is, by offering the hand; and when any thing is paid or given to them, instead of returning thanks by words, or bowing, they shake the hands of the donor with great cordiality. Whenever they enter the house of another, they have an ancient custom of laying hold of a long pole, which is kept in every dwelling for

the purpose of fixing or removing the valve in the roof, by which the smoke escapes.

The character of the Norwegians, as a people, is more interesting and estimable than that of most other nations. Their expressions are clear and energetic, their answers distinct and correct, their questions pertinent and judicious, their reflections often profound and intelligent, beyond what could be imagined in their limited opportunities of education. There is a generosity of heart and elevation of mind about them, which gives to their manners a very frank and decided stamp. They speak and act in the full spirit of freemen, open and undaunted, yet never insolent in the presence of their superiors. They are reproached with being slow in reconciliations, but are obliging, hospitable, and liberal, even to display, when they possess the means. In some of the cities, there is a cultivated style of conversation, and polish of manners, mixed with the high and independent spirit of the nation, which form altogether an accomplished character, not to be expected in the remote latitudes and limited advantages of Scandinavia; and in some of the inland districts, where the corrupting influence of commerce has not reached, there prevails a pure and primitive spirit of religion, united with a quiet industry, and domestic retirement, which are peculiarly suited to cheer the state of poverty and privation in which their days are spent. They are generally animated by an ardent spirit of patriotism, particularly in the city of Drontheim, which has less dependance upon foreign connexions, and may be considered as a kind of insulated territory, in which the true Norwegian character appears in all its native warmth and simplicity.

The usual dress of the Norwegians consists of a wide loose jacket, made of coarse cloth, with a waistcoat and breeches of the same. Their heads are covered with flapped hats, or caps, ornamented with ribands. They wear shoes destitute of outer soles; and, in the winter, leathern buskins. They have likewise snow-shoes and long skates, with which they travel at a great pace, either on land or on ice. A corps of soldiers, thus accoutred, can outmarch the swiftest horses. Though their dress is, in many respects, accommodated to the severity of the climate under which they live; yet, by custom, instead of guarding against it, they seem to outbrave the inclemency of the weather. The Norwegian peasant wears a neckcloth only on extraordinary occasions; at other times, his neck and breast are uncovered, and the snow beats into his bosom. His body is girt with a broad leathern belt, adorned with brass plates, from which depends a brass chain that sustains a large knife, a gimlet, and other tackle. The women wear close laced jackets; and their leathern girdles are decorated with silver ornaments. They likewise wear silver chains

about their necks, with gilt medals fixed at the ends; and their caps and neckerchiefs are almost covered with small plates of silver, brass, or tin, large rings, and buttons. A maiden bride appears with her hair platted, and hung full of such jingling trinkets, as are also her clothes. In general, the dress of the Norwegians is of a stone color, with white metal buttons and red button-holes; but in this and other respects, the inhabitants of the several valleys of this mountainous country vary so much from each other, that a stranger, seeing them assembled at the great fair of Christiana, might believe himself in the midst of a diversity of nations.

The diet of the inhabitants of the towns resembles nearly that of the other countries in the north of Europe; but in the country districts, peculiar modes of living prevail. At an entertainment given by the better class, the guests place themselves at table without etiquette, and every one sits as he chooses. They continue long at their meals, but converse with much liveliness. They do not remain at table after dinner; and the constant presence of the ladies, who often take the lead in conversation, renders their social meetings cheerful and agreeable. Their fare is of a very substantial nature, yet not without elegance; and even at supper, three or four courses of soup, fowls, ham, fish, &c., follow one after another, while, perhaps, a quarter of veal appears at last as the concluding delicacy. After dinner, the company all bow to the hostess, drink her health, and then suddenly rising, push back their chairs with a tremendous noise to the sides of the room. Then they stand for a short time as if they were saying a grace; after which, bowing to the master of the house, and to each other, they shake hands with the host, kiss the hand of the hostess, and conduct the ladies out of the room. Coffee is then served, while some gentlemen retire to smoke tobacco in another room. Tea is then brought in, after which the card tables are set out, and punch served up. A solid supper finally appears, as before mentioned.

While the nobility and merchants of Norway fare thus sumptuously, the peasantry live with the utmost frugality and temperance. Their common bread is oat-meal cakes, about the size and thickness of pancakes; and this is made only twice a year. In times of scarcity, to which such a country is much exposed, they boil, dry, and grind the bark of the fir tree into a kind of flour, which they mix with their oat-meal; and sometimes the bark of the elm is used in a similar manner. In places where a fishery is carried on, the roes of cod are kneaded with the oat-meal; or, mixed with the barley-meal, they are made into a kind of hasty-pudding and soup, which is enriched with a pickled herring, or a salted mackerel. The flesh of the shark is considered a dainty; as are also thin slices of meat sprinkled with salt, and dried in the wind. Fresh fish are had in abundance on the sea-coast: but, for want of

means of quick conveyance, they are unknown in the interior. Here, however, grouse, partridges, hares, red-deer, and reindeer, are hunted and eaten. Cows, sheep, and goats, are slain for winter stock; the flesh being preserved by pickling, smoking, or dry-salting. After making cheese, they convert the sour whey into a liquor, called *syre*, which, mixed with water, constitutes their ordinary drink; but they provide a store of strong beer for the Christmas festivities, weddings, christenings, and other entertainments.

There are few splendid buildings in Norway, even in the principal towns; and the greater part of the houses are constructed chiefly of wood, with foundations of stone, plastered, and whitewashed on the outside. The interior is lined with planks, which are covered with oil paint; and the open spaces are filled with pitch, tow, or moss, to exclude the cold. But it is generally observed that the Norwegians do not bestow sufficient attention upon the closeness of their houses, and seem to trust for warmth rather to their immense fires of wood. The roofs are frequently covered with tiles, but more commonly with planks, upon which are laid the bark of the birch tree, with a coat of turf above all, which, in summer, bears grass and flowers, on which the goats are fond of browsing. The cleanliness of the cottages is very remarkable; and much of their furniture, such as polished pewter dishes, and earthen saucepans, bright wooden bedsteads, chairs, and tables, bleached with frequent scouring, bears a close resemblance to the state of the English cottages in former times The ceilings, windows, and walls, are frequently painted with showy colors; the tables colored in imitation of oil-cloth. There are many elegant country-seats, which are oblong buildings, consisting of one floor, the outsides painted red, and the frames of the windows green. The walls and beams of the houses are often covered with inscriptions of a moral and religious nature, or expressive of the feelings of hospitality. The dwelling houses in the country, which are generally situated in the most pleasing and even picturesque spots that can be found, are usually spacious, and commodiously arranged; consisting of three or four rooms on one floor, with large windows, but sometimes with nothing but a square hole in the roof, which serves also for a passage to the smoke, and which is occasionally filled by a wooden pane covered with bladder.

It is still so much the practice in Norway for every family to fabricate a great part of the articles which they require for domestic purposes, that manufactures, and even the ordinary trades, have made little progress in the country; and the distance at which the peasants commonly live from each other, tends to continue this state of things. The peasantry not only make the coarse cloth with which they are clothed, but also

Swedish Peasants. P. 351.

Norwegian Peasants. P. 340.

their furniture, utensils, shoes, boots, saddles, and harness; and in the most retired spots, among rocks and mountains, are found even self-taught clock and watch-makers, and carvers in wood and stone, whose works discover an astonishing degree of native genius and intelligence. One of the greatest and most lucrative of the Norwegian manufactures, (if the mere preparation of the raw materials can be so named,) is the cutting and dressing of mats, beams, rafters, planks, and laths, most of which is done by saw-mills on the rivers; but even in this species of work, rough as it may appear under the name of manufacture, there is a nicety required, which the eye of the merchant can distinguish, and which has considerable effect upon the foreign demand.

During winter, sledges are used in travelling, and in summer, small Swedish cars; but, in the spring season, during the whole of April, and the first half of May, all communication is interrupted by the wet state of the roads, which are neither frozen enough to support the sledge, nor dry enough to admit of the car. The cars also are broader than the sledges, and cannot go in their tracks, which alone are first clear of snow; and even a single horse is continually sinking into hollow places covered with the half-melted snow and ice. Nay, for some time, it is very difficult in certain places to conduct a heavy carriage along the roads; and Von Buch gives the following description of the passage over Tellegrod in Vardalen: "The earth freezes in winter for a depth of several yards; and when the thaw comes on in spring, it is long before the warmth can fully expel the frost from the ground. Hence the winter has been long past on the surface, and the earth becomes dry and firm, while the undermost rind remains still frozen. The middle thawed part remains beneath the dry surface like a morass, and cannot penetrate deeper into the earth. Such places on the road cannot be known, and horses and coach sink at once like a vessel at sea. The firm rind shakes for a great way around, and rises and falls in continued undulations. The carriage dances, the horses take fright, the crust immediately gives way, and the horses and carriage sink for a number of feet into the abyss." The common expression at parting, to all strangers who travel in the spring is, throughout Norway, "Heaven preserve you from Tellegrod;" and truly they are in the right. It is frightful to see the carriage and horses rolling over the firm ground, as if convulsed by an earthquake, every moment expecting to see the ground open and swallow them up.

The amusements of the Norwegians bear a resemblance to those of the Swedes. They also delight to record the tales of their ancestors, which in their social meetings they often do by turns. Their national dances are different from those of Sweden. The most common are the two following: one called

Halling, which resembles tumbling more than dancing, and in which the performer, standing upon his head, kicks his heels about in the air; and another called Polsk, resembling a waltz, in which the male dancers exhibit a number of lascivious attitudes.

Skating upon the snow, which is often hard as ice, is also a favorite amusement. The skates are made of wood, and are very large. At Drontheim is a regiment of soldiers called skate-runners. They carry a rifle, a sword, and a long climbing pole tipped with iron. They proceed at some distance apart, and such is their speed, that no body of cavalry is able to overtake them.

The religion of Norway, and its ecclesiastical polity, resemble that of Denmark. The king nominates to the greater part of the benefices, and there are about 518 clergy of all ranks in the country. There are a few individuals connected with the reformed churches, but not a sufficient number to form regular communities. No Jews have ever found a footing in Norway; and the apprehension of their engrossing the traffic in metals is supposed to have contributed chiefly to their exclusion. There are several missionaries sent to Lapland by the bishop of Drontheim, who suffer severe privations among the miserable inhabitants, and who receive a salary of 100 crowns per annum. The means of education are very limited in Norway.

When a marriage takes place in Norway, open house is kept for all comers for a whole week. Every neighbor and relation of the bride and bridegroom brings provisions as a contribution to the feast, and the new-married couple are expected to provide beer and brandy. When the guests take their leave, they make presents to the married pair, according to their circumstances and their consanguinity, so that generally 100, and sometimes 300 dollars are collected for the young couple.

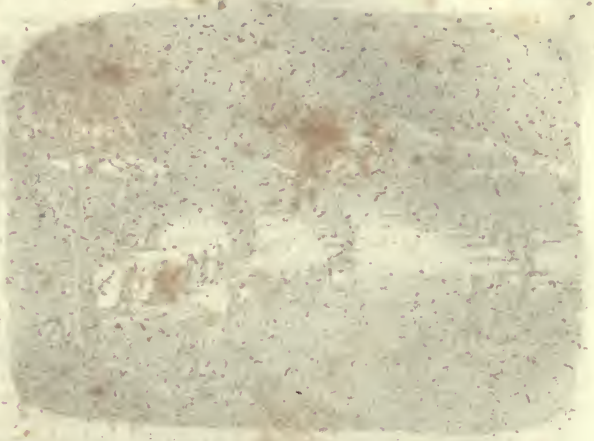
The funeral ceremonies of the Norwegians contain vestiges of former paganism. They play on the violin at the head of the coffin, and also whilst the corpse is conveyed to the church, which is often done in a boat. In several districts, it is customary to put a number of questions to the deceased: as why he died? whether his wife and neighbors were kind to him? At the same time the mourners implore forgiveness, if at and time they have injured or offended him.

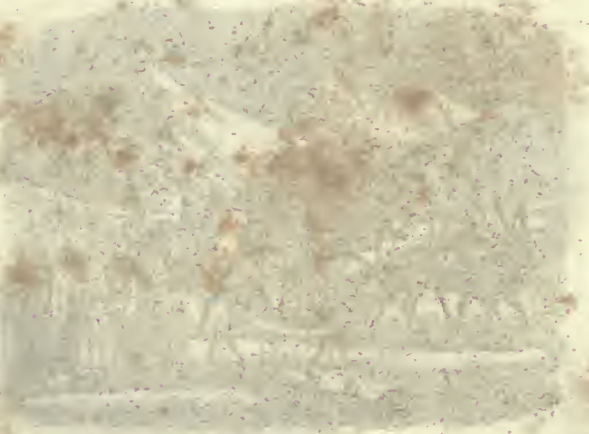
The superstitious notions and traditions of Norway are quite numerous and peculiar. Nor are these confined to the lower orders of the peasantry, but are found to exist among the land-owners of the highest class.

The supernatural being in whose existence and power the

Skate-runners. P. 344.

Laplanders driving their Reindeer. P. 358.





belief is perhaps the most universal, is called *Nipen.* Scarcely any thing is presumed to be beyond the control of Nipen, nor is there any thing so trifling as to be beneath his attention. Whatever happens amiss, Nipen is secretly to blame, or if good fortune turn up, Nipen is praised. The following anecdotes related by Conway in his "Personal Narrative," will serve to illustrate the influence which Nipen is believed to exert.

"It was the custom in the house where I resided, for a female servant to go every night about nine o'clock to bed the cows; and, as the place was dark, it was necessary to take a light. There is a certain very small home-made candle, used in Norway for common purposes such as this, which servants are directed to use; but in the present case this direction was disobeyed, and larger ones were used in their stead. One morning the mistress of the house, who had long observed the want of attention to this order, sent for the housekeeper, and asked the reason why, after so many repeated orders to use the small candles, the servants still persisted in making use of the others. The housekeeper assumed a solemn manner, and said, with the greatest possible gravity, that the disobedience of the Fron's orders was not wilful, but that, after several trials of the small candles, it was found that they always went out the moment the door was opened; and as there could be no doubt that *Nipen* did not like them, they were consequently laid aside."

Another anecdote is related by the same author, of an occurrence while he was residing near a place called Drammen. "The evening before washing-day, it was the custom for the servants to go to a neighboring spring, to fill a barrel with water. One day it was discovered, in the forenoon, that the usual operations of the day had not been entered upon. The barrel had become leaky, and when the time for using the water arrived, there was found to be none. No attempt was made to refill it, or any other vessel, as it was concluded that *Nipen* did not choose the washing to take place that day. This the servants gravely assigned as a sufficient reason for delaying the operation till next day; and although I insisted upon showing the believers in the superstitions, that the water had been put into a leaky barrel, I found the trial ineffectual in weakening their belief. If the barrel was leaky, *Nipen* had made it so."

Nipen is supposed to possess great influence over the winds. Hence every proprietor of a windmill annually propitiates him by an offering of a Christmas-cake. The following story is related, by the same author, of a miller, who owned a windmill in *Gulbrandsdalen.* "One Christmas-eve, this Christmas-cake was made at the miller's house, and along with a pot of the strongest beer, was intrusted to his son, then a boy about ten years of age, to carry to the mill, and to set it down just under the fanners, where it was the custom to leave it; and

this custom of taking the cake to Nipen is considered highly honorable, so much so, that the members of a family take it in rotation. The boy having got *Nipen's* cake, left the house, which was very near the mill, to carry it there; but as he went, he was seized with an irresistible desire to taste the cake,—it looked so tempting, and smelt so delicious, and such a cake he had never tasted before. He tasted accordingly, and so excellent did he find it, that he tasted again and again, breaking off little pieces, till at length the cake assumed a mutilated appearance, and was so much reduced in size, that he began to think it would not be treating *Nipen* with sufficient respect to offer him such a cake, and that it was better to offer him nothing, than to make a fool of him; and so he ate it all up. He then hesitated for some time whether he should set down the beer; but arguing with himself in the same way, and coming to the same conclusion with regard to it as to the cake, he drank it also. Great remorse followed these impious actions; but he had no courage to tell what he had done, but went home, and patiently waited the event. The year passed on, and a most prosperous one it proved to the mill; so that when Christmas again came round, the father said it was but just to make Nipen an offering this year, if possible even surpassing the last; and when the cake was made, the boy, who was at this time the only one in the house, was again intrusted with it. Now, thought he, as he went to the mill, the mill has never prospered more than last year, and yet *Nipen* got nothing; why then give this cake any more than the other? and he sat down and devoured it, little thinking, that, though Nipen could forgive one offence, he was not to be trifled with a second time. But feeling no fear of Nipen, he drank the beer, and went on to set down the empty vessel under the fanners, as he had done the year before. It was a clear frosty night, and so still, that the tread of a bear might be heard a mile off; but just as he stooped down to lay the vessel on the ground, the fanners flew round and struck him down; but he lived to creep home and tell his story, and then he died."

Next in power to Nipen, are the *Local Intelligences*, supposed to preside over different parts of the surface of the country, the *Mountain Demon*, the *Wood Demon*, the *River Demon*, whose power also extends over the lakes. The Wood Demon differs from all the others in being supposed to be visible. Woodmen may be found in various places who will aver that they have seen him, and others who have had the honor of conversing with him. On midsummer's eve, the Wood Demon expects that every woodman will leave his axe stuck into a tree, in order that the Demon may himself that night fell one of the trees, thus taking the lead in the operations of the following year. Respecting this custom, the following story was related to Conway by a man who was himself concerned. "When a young man, he was, as usual, employed in the wood along with his comrades; and when night came on, they began to make free, as they usu-

ally did on midsummer eve, with a flask of corn brandy. They had placed an offering on the ground, but forgot to strike their axes into the trees; and the liquor taking its effect upon them, one after another, they all fell asleep without recollecting the omission. It was broad day when they awoke, and then seeing the axes lying beside them, recollected the fatal error. However, each man took his axe sorrowfully, and went to his work; but not an axe would penetrate the bark; they all rebounded as if the trees had been cased in copper, and rung with a terrific sound; so they gave up working, and waited till night, when each man hung his axe upon a branch, and they then lay down all together; but every attempt to keep themselves awake was ineffectual; sleep overcame them, and next morning, upon waking, every axe was found sticking in a tree, for the Demon had been satisfied with their contrition. But the Demon is not always so forgiving, as will appear from the following relation which has given rise in Norway to the belief in 'Chattering Peter.'

"Peter was a woodman, employed in the forests on the Glommen, one who had the character of never having shown sufficient respect to the Demon, either in his language, or by his offerings; and he was even reputed to have once said, he was a match for the Demon in felling a tree, or in any other piece of forest work. One day, in the latter end of the year, just about the confines of winter, but before the frost had set in, or any snow had fallen, Peter was in the forest finishing the labor of rolling a number of felled trees to the brink of the river, and tumbling them in; and it was after sunset, and just beginning to grow dusk, when he laid hold of the only tree that remained. All the woodmen had gone home, and Peter was quite alone; and he toiled and toiled to move the tree, but all in vain. At last, overcome, he sat down upon the tree, and began to wipe his face, and to say to himself, The Demon could not roll this tree to the river's brink. Just as he said this, a man scarcely bigger than Peter, and dressed in a fur cloak and red cap, as if he had been a native of Gulbrandsladen, stepped from behind a tree, and saluting Peter, said, 'Why, man, cannot you move that tree?' To which, Peter, who had a shrewd guess who the speaker was, replied, 'No, nor you neither.' Upon this, the stranger stooped down, and taking hold of the tree, lifted it upon his shoulder, and carrying it to the brink of the river as if it had been a sapling, threw it in. 'Now, then,' said the Demon, for it was none other who had done the thing, 'what am I to have for my job?' 'Perhaps,' said Peter, taking courage at the familiar terms in which the Demon addressed him—'perhaps, Sir, you will accept a little of this?' taking a skin of tobacco from his pocket. 'That won't do for me, Peter,' said the Demon. 'Then, perhaps,' replied Peter, 'your honor doesn't take tobacco?' but the demon, who can be jocular if he pleases, disliked Peter's free way of speaking; and besides, knowing his character, and having no doubt

overheard the slighting things he had said, without further ceremony, took Peter by the foot, and pitched him upon the top of one of the tallest pines in the forest, and then went his way. That very night winter set in; the wind came howling through the woods, the snow began to fall, and next morning the trees were mantled over. Peter is still supposed to sit upon a pine tree, his teeth chattering with cold. Where he is during summer, the woodmen cannot tell; but they will all aver, that at the end of autumn he resumes his seat; and that during all the winter, and early in the spring, Peter's teeth may be heard chattering, any still night, on the skirts of the forest."

One other tradition of the forest superstition:—"The Wood Demon is supposed to have great skill in music; and, like the son of Jupiter, to gather around him the beasts of the forest by the melody of his pipe; and, by the same power, to entice women into the forest. But he chooses winter for the exercise of his talent. A peasant, who, to make a near cut home, passed through a part of the forest one clear winter night, hearing the pipe, was constrained to draw near, and found himself in the midst of a large assemblage of wild animals, bears, wolves, lynxes, &c. The beasts offered him no harm; the Demon sat upon a stump of a tree playing; and at length, all the beasts departed, and the Demon and the peasant were left alone. The Demon made him a present of an axe that felled the trees almost as soon as it touched them; and, by this means, the peasant grew rich. And having, one midsummer eve, left his axe as usual stuck in a tree, he found, next morning, that the Demon had taken back his axe, thinking, perhaps, the man was rich enough. The Demon is, however, susceptible of cold at times, although he chooses winter for his piping; for there are traditions of his having approached the fires of the peasants to warm himself, and of having even entered their houses and partaken of their cheer; but never without leaving a present of some kind or other. It is worthy of adding, that the man who related all these traditions and stories, and several others which I omitted to take any note of, and whose scruples had been at first overcome by some glasses of brandy, began, when the effects of the brandy had ceased, to resume his fear and scruples; and in so much awe did he stand of the Wood Demon, to whom his disclosures might be offensive, that he remained all night where he had told the stories, rather than venture through a small strip of wood which lay on the way to his house."

In one of his excursions, while travelling in Norway, Mr. Conway had an opportunity of joining a wedding-party, an account of which, with the ceremony which followed, he thus relates:

"The party was going to a church higher up the lake, and on the opposite side; and, as I was told I should save two hours' walk by taking a seat in the boat, I willingly accepted the proposal. more from a desire of seeing how these things

Russian Peasants. *P.* 373.

A Swedish Officer. *P.* 350.

were conducted in Norway, than from a wish to shorten my journey. The first thing that struck me was the gilded coronal upon the head of one of the women. She was the bride; and in almost every part of Norway, if the marriage be among the country people, the bride invariably wears a gilded crown, made of some kind of stiff paper. This is, as far as I could learn, meant as a symbol of chastity; and I have since heard of instances in which the crown has been torn from the head of a bride who was known to have no just title to wear it. The boat in which I was seated took the lead;—in it were the crowned bride, the bridegroom, and six persons, four women and two men, whom I understood to be the nearest of kin; three fiddlers, a drummer, and a person with a kind of pan-pipe, were seated at the prow. In the other boat were eight persons, also relatives, and another drummer. One person also in each boat had a gun. The stillness of the morning, and the quiet repose of the water and the surrounding scenery, were in strange contrast with the noisiness of the bridal party. The orchestra played, and the party sung alternately, and sometimes both exercised their powers at once. The drum kept up its never-failing accompaniment; and every two or three minutes a *feu-de-joie*, and then a loud shout, drowned, for a moment, the other testimonies of rejoicing. All the men were dressed in the Tellemarken jacket, girdle, and breeches, and, with their short knives, stuck in their girdles, looked rather like a party of pirates, than of 'wedding guests.' The crown was the only distinction of the bride. All the women were dressed neatly and cleanly; and it was evident that the whole party was, less or more, under the influence of corn brandy. I must, however, do the bride the justice to admit, that she was almost, if not altogether, an exception; the bridegroom, on the contrary, seemed to be the most intoxicated of the party. In Norway, a perfectly sober bridal among the country people was never known. Their marriages invariably take place on Sunday. The party assembles on the Saturday, and the whole night is spent in feasting and dancing, until the time arrives for setting off to church; nor does the feasting end with the marriage ceremony, but is continued one, two, or three days afterwards, according to the circumstances of the parties. As many of the guests sleep in the bridegroom's house as can be accommodated, and the rest are distributed among the neighbors, to be in readiness for a renewal of the feast. Every bridal guest in Norway brings the bride a present; in many parts of Norway, a keg of butter is the usual present, and if the marriage takes place in the winter season, salted or frozen meat is also considered an acceptable gift.

"We had not farther than three miles to row, so that we were not an hour in accomplishing the voyage. When we reached the shore, where a small church and some houses were scattered at a few hundred yards from the water, the

party immediately disembarked, and placing the music at their head, walked to the church door, where the violin, the pipe, and the drum, kept up the serenade all the time of the ceremony. In the ceremony itself, there was nothing extraordinary. The bride continued to wear her honorable crown; and when it was concluded, the party returned in the same order in which it arrived; and long after the boats pulled from the shore, the sounds of music and mirth were borne over the lake. I have since had opportunities of seeing many country marriages, which were all conducted nearly as the one I have described, with the difference only, that if the journey to church be a land journey, it is performed, if in summer, on horseback, and if in winter, on sledges. The Norwegians seize every opportunity of feasting, and among these opportunities, marriage takes the lead. There is a smaller festival connected with marriage, which is called in Norway, *Festerol*, the day upon which two young persons plight their troth, and declare their intended marriage."

17. SWEDEN.

The Swedes are of the middle size, and few of them are corpulent. They have light flaxen hair, and a ruddy countenance, with what Dr. Thompson calls "a certain degree of flabbiness," in their complexion. The females are distinguished for their beauty. Their general resemblance would indicate that they belong to the same family, rather than that they were natives of a large country. In their manners, such is their vivacity, that they have been styled the "French of the North."

The national character of the Swedes, is highly respectable and interesting. They are remarkable for great simplicity, both in manner, in dress, and in feeling. They are eminently hospitable, honest, contented, industrious, brave. The population being thinly settled, and communication with strangers not being very frequent, they, like the Scotch Highlanders and the Welch, are attached to ancient usages, and traditionary legends; and their tendency in this respect, is found to be considerably inveterate, not being easily removed or modified by recent improvement. The weakest point in their character, however, is an immoderate indulgence in the use of ardent spirits. This indulgence is confined chiefly to the lower orders: a considerable quantity of corn is made use of every year for the purpose of distillation. But with this exception, the character of the Swedes is entitled to the highest commendation. As a further illustration of the Swedish character, the following extract from Mr. Conway, may be added. "My journey from Undevalla was made on Sunday, and judging

from the concourse of people who thronged the road, and particularly from the multitude assembled in a churchyard which lay close to it, I had every reason to conclude that the Swedes are a church-going people. I was exceedingly pleased with the respectable appearance of the peasantry. I know they are poor, wretchedly poor, but they had neither forgotten the way to the house of God, nor omitted in their poverty to provide decent apparel for their appearance there. From a height over which the road passed, in the course of this day's journey, I counted no fewer than eleven churches in sight at the same time. From other specimens than that which I have mentioned, I have no reason to doubt of their being all well filled."

"In passing along the Swedish roads," continues the same writer, "the traveller frequently sees a charity-box fixed at the way-side; and it is a beautiful trait in the character of that nation, worth all their records of glory and deeds of arms, that there is no instance of one of these boxes being plundered. The poor in Sweden are well provided for, both by these receptacles for casual alms-offerings, and by a regular parish provision; but to recur to the honesty of the Swedes. I think it may safely be averred that Sweden is the most remarkable of any of the European nations. On account of this virtue, doors are constantly left upon the latch. Horse-stealing and sheep-stealing are utterly unknown. Of sacrilege there is no example upon record; and indeed, excepting at Stockholm and Gottenburg, where a taint of foreign manners may be expected to obtain, every description of property may be considered as safe from dishonesty."

In Sweden, it can hardly be said that there is any change of costume; blue and black are the most common colors; and if in some instances a variation of color distinguishes the inhabitants of one province from those of another, still the dress is in other respects the same. A broad-brimmed hat, with a very low crown, and a black riband tied round it, distinguishes the holyday dress of the men; but on days of labor, a cap is the covering for the head. The national dress, as established by the king in 1777, for the purpose of suppressing luxury, consists of a close coat, very wide breeches, strings in the shoes, a girdle, and a cloak. By the same ordinance, the women were to wear a black robe, with puffed gauze sleeves, a colored sash, and ribands. Veils are much used by females of all classes; and even the peasants, while at work in the fields, cover their heads with black crape.

Their food principally consists of salted flesh and fish, eggs, milk, and hard bread. At Michaelmas, they usually kill their cattle, and salt them for the ensuing winter and spring. Twice in a year, they bake their bread in large round cakes, which are strung upon files of sticks, and suspended close to the ceil-

ings of the cottage. They are so hard as to be occasionally broken with a hatchet, but are not unpleasant. The peasants use beer for their common drink, and are much addicted to malt spirits. In the districts towards the western coast, and at no great distance inland, tea and coffee are not unusually found, which are procured in great plenty, and at a cheap rate, from Gottenburg. No dinner is made without brandy. Even ladies use it. Before a dinner, the guests are led to a side table, furnished with liquors, and slight food, as a preliminary to the more important repast. The dishes are all brought on to the table at once, and the guests do not ask for any particular one. All are circulated, in turn, and all are partaken, unless the guest prefers to sit with an empty plate, till his favorite dish may arrive. After dinner, the guests gravely thank the host for his entertainment. The Swedes, like all northern people, use much tobacco.

Their cottages, though built of wood, and only of one story, are comfortable and commodious. The room in which the family sleep, is provided with ranges of beds in tiers, one above the other: upon the wooden testers of the beds in which the women lie, are placed others, for the reception of the men, to which they ascend by means of ladders. To a person who has just quitted Germany, and been accustomed to tolerable inns, the Swedish cottages may perhaps appear miserable hovels: to me, who had been long used to places of far inferior accommodation, they seemed almost palaces. The traveller is able to procure many conveniences, and particularly a separate room from that inhabited by the family, which could seldom be obtained in the Polish and Russian villages. During my course, says Mr. Coxe, through these two countries, a bed was a phenomenon which seldom occurred, excepting in the large towns, and even then not always completely equipped: but the poorest huts of Sweden were never deficient in this article of comfort,—an evident proof that the Swedish peasants are more civilized than those of Poland and Russia.

Sweden is not more celebrated for any thing, than for the state of its roads. The high roads, says Mr. Coxe, wind agreeably through the country, are made with stone or gravel, and are as good as the turnpike in England; and yet not a single toll is exacted from the traveller. Each landlord is obliged to keep in repair a certain part of the road, in proportion to his property; and for the purpose of ascertaining their respective portions, small pieces of wood or stone, marked with numbers and capital letters, are placed at different distances on each side of the way. Such, indeed, are their goodness throughout the whole country, that during several thousand miles, which I travelled in this, and in my former tour in 1779, I scarcely met with fifty miles that deserved the name of indifferent. They are also as pleasant as they are good, and in many pla-

ces look like gravel walks, carried through gentlemen's grounds and plantations, as they wind through the fields and extensive forests, the lofty trees casting a gloomy shade with their overhanging foliage. These observations have been confirmed by more recent travellers. Sweden, in truth, has been gradually making improvements in the departments in question, especially in the eastern and southern divisions of the kingdom; and she already is incomparably superior to Norway, Denmark, and Russia, and is not much inferior to the most civilized countries of Europe.

When treating of internal communication, and of the state of roads, the transition is easy to the consideration of the modes of travelling that obtain. Nor is less praise due here than on the former head. There is no regular supply of post-horses kept, except in those places where the thoroughfare is very great: but they may at once be had by a traveller sending forward a peasant to bespeak them. The usual mode of supplying such horses, may be explained in a few words. Horses are supplied by the country people in proportion to the quantity of land they rent; most persons generally send one or more horses to the nearest post-house, where they remain twenty-four hours; during which time, if employed, compensation is of course obtained, but if otherwise, no remuneration is received. Travelling is unusually cheap, because one half only of the charge is paid by the hirer, the other being defrayed in the shape of a tax, by the landholders. I found, says Coxe, travelling so exceedingly cheap in Sweden, that during a course of 500 miles, my whole expenses, including the prime cost of my cart, the hire of post-horses, the gratuities to the drivers, and the accommodations on the road, did not amount to 20*l.*, the drivers being the peasants themselves, who usually attend with their own horses, and are contented with a small acknowledgment of about 2d. or 3d. for each post. The horses are small, but lively and active, and they generally went at the rate of six or seven miles in an hour. To Sweden, says Mr. Conway, I give the travelling premium over every other country. I may still farther state that the traveller is in no danger of being imposed upon; and he will everywhere find clean inns, passably good fare, cheap bills, and civil people.

Great attention has been paid to the cultivation of general learning among the people of Sweden, and it is stated to be a rare occurrence to meet with a Swede, however low in rank, unable to read; education being there as generally diffused as in Scotland. A law, in truth, exists, declaring that every person, whether male or female, in the kingdom, should be taught this necessary accomplishment. The number of public instructors paid by government, in 1825, was 968, in addition to at least an equal number whose remuneration is obtained

solely from their employers. Orders have recently been given by the king, to establish schools on the Lancasterian system. Government, indeed, is doing all in its power to introduce improvements in teaching; and pays no less than £60,000 annually, in the shape of salaries, allowances to the poorer students, &c. The clergy take all seminaries of learning, particularly schools, under their particular jurisdiction, and labor by liberal attention to promote the object which such institutions have in view.

The first of May and Midsummer-day, are consecrated to mirth and festivity, during which the Swedes display all their gayety by dances and songs; the greater part of which are national, and partake of the gloom of the climate. On Monday, large fires are lighted in the fields, as emblematical of the natural warmth which is about to succeed the severity of a long winter; and around these the people assemble to enjoy good cheer, and amuse themselves with sports. On the eve of Midsummer-day, a season still more calculated to inspire hilarity and joy, the houses are ornamented with boughs, and the young men and women dance round a pole till the morning. They then take a few hours repose; after which they repair to the church to implore the divine protection, and then give themselves up to fresh amusements.

Considerable attention has been paid by the Swedes to agriculture, but owing to the poverty of the soil, they scarcely raise enough for home consumption. In respect to summer agricultural operations, the Swedish farmer is obliged to observe the greatest despatch, or the season will be gone. Summer bursts suddenly from winter, and vegetation is quick, the valleys are green in a few days, which were before covered with snow: this verdant prospect lasts about three months, during which short period they sow and plant; the women here taking upon themselves the toils of husbandry, go to plough, and, when ready, thrash out the corn; nor does female industry stop here; they also row upon the water, serve the bricklayers, and, like porters, carry burdens: like the men, they are in general healthy, complaisant, and courageous; both sexes can endure hunger, cold, and poverty. Their animals are similar to those of Norway. To their horses a decided preference is given over those of Germany, for purposes of war. Sweden abounds in venison and fish, and the Gulf of Finland furnishes them with innumerable seals, from which they produce train-oil in sufficient quantity to render it an article of commerce, which they export. There is excellent pasturage, but not much corn. The neat cattle and sheep do not seem to present any thing remarkable.

The manufactures of this country are not numerous, consisting chiefly of those of iron, copper, tar, pitch, hemp, and timber: of these, iron is the most considerable; nor is it to be

wondered at when the number of mines in the kingdom is about 25,600.

Herrings also form a considerable article of export, while those of importation are chiefly tobacco, sugar, coffee, wines, silks, and drugs. And as this country's growth of corn is in general inadequate to its consumption, grain of various kinds is annually imported, particularly rye.

A wedding in Sweden, says Dr. Clarke, is always a pleasing and singular sight for strangers. Both the bride and bridegroom are dressed in *black*. The bride is decorated, from her head to her waist, with a profusion of artificial flowers, made either by the minister's wife, or by some ingenious friend, of colored paper. On her head, she wears a silver crown, richly gilt, and kept on by a double chain, which, hanging down on either side of her head, she holds by one hand. After the marriage ceremony has been performed, feasting begins, and is continued during an entire week. In this interval, the most intimate friends of the new-married couple bring large sheets of ornamented paper, covered with vases and various devices, somewhat like English *valentines*, and containing also the names of the parties, and the date of their marriage. These generally remain for many years in the houses where the wedding festival has been held; the owners setting the highest value upon them.

18. LAPLAND.

The Laplanders have a swarthy complexion, black, short hair, a wide mouth, hollow cheeks, and a chin somewhat long and pointed. Their eyes are weak and watery, in consequence, it is supposed, of their smoky habitations, or the driving and glaring snows of winter, which often have the effect of depriving the natives of sight for several days, after returning from a hunting excursion. They possess great strength of body, and are capable of undergoing extraordinary degrees of labor. They are not less remarkable for swiftness of foot and bodily agility; and are inured, from their infancy, to every kind of activity and exertion. They are rather of diminutive stature, a circumstance which has been generally ascribed to the severity of their climate and the scantiness of their diet. Their slouching gait and want of artificial heels, give them, however, the appearance of being lower than they are in reality; and, as the boys have often the air of mature years, and are employed in driving the sledges, it is not unlikely that they may have been mistaken by many travellers for men.

The dress of the Laplanders consists of a conical cap, in the

form of a sugar-loaf, and of a grayish color, made with eight seams, which are covered with stripes of brown cloth, with a tassel of various colored shreds on the top, and a border of fur round the lower part: sometimes the color of the cap is red, and the stripes yellow. While engaged in hunting, or in tending the reindeer, they wear also a kind of riding-hood, which covers the whole head, breast, and shoulders, having only a small opening to look through. The men rarely wear any covering about their necks, which are exposed naked to the weather, with no other protection but what is derived from the thick collars of their coats. The coat, which serves at once as shirt and outer garment, is generally made of sheep-skin, with the wool upon it turned next the skin, and reaches below the knees, when not tied up with a girdle. It is open in front half-way down the bosom, below which it is fastened with hooks as far as the lower part of the stomach. The collar is high, and thick quilted with cloth, frequently ornamented with different colored threads, and extending a little way down the bosom on each side. Instead of pockets, they carry a little bag hanging over the breast, divided into two compartments, and containing their tobacco-pipe, tinder-box, tobacco, and spoon. The great-coat, made of kersey, or reindeer skin, with the hairy side outwards, is, like the jacket, open only at the breast, and provided with an upright stiffened collar, with a running string to draw it close about the neck. The collar, the opening at the breast, the shoulder-band, the cuffs of the sleeve, and the bottom of the coat and jacket, are commonly bordered with cloth or furs of different colors, and worked with threads of various hues. They use no stockings, but wear a kind of pantaloons of coarse cloth, or tanned leather, or the skin of the reindeer's legs, fitted close to the limbs. Their shoes are made from the skin of the reindeer, the soles being taken from the forehead, and the upper leather from the legs of the animal. They wear leather belts ornamented with tin, and with thongs of leather, to which are attached tin balls, keys, &c., hanging down behind. The women wear caps of woollen or linen cloth, with stripes, and borders of yellow cloth, and ribands of gold or silver tinsel, and use riding-hoods when abroad, like those of the men, except that the former is gathered into plaits before and behind, and is rather shorter than that of the other sex, while the latter is longer. The other parts of their dress are little different from those of the men; but their gloves and shoes are generally of white skins, and their girdles more ornamented. They wear also kerchiefs, or mantles of Russian linen or cotton, and narrow aprons of the same stuffs, always furnished with a fringe or border. All their articles of dress are made by the women.*

The Lapps, who do not exceed ten thousand in number, are divided into two classes, viz.: those who live in huts or

* New Edinburgh Encyclopedia.

A Laplander. P. 356.

gammes, on the sea-coast, and subsist, in a great measure, by fishing; and those who live in the interior, and depend chiefly upon the reindeer for support. The latter dwell in tents, and wander from place to place, as the seasons or other circumstances may render necessary.

The huts of the Lapps are of a most wretched description; not more than eight or ten feet in diameter, and from four to six feet in height; not unlike a baker's oven in shape. They are sometimes built with stones and sods, and roofed with beams and rafters, with small wood between them, over which are laid bushes and turf, with fine earth on the top; sometimes they are constructed only of branches, covered over with grass, or moss, and this so negligently, that the wind penetrates in every direction. A hole at the top serves both for window and chimney; and instead of a door, there are two low vaulted passages, through which it is necessary to crawl on the hands and knees to gain admission to the interior. These passages are of different dimensions; through the smallest, the men sally forth to their hunting, or other pursuits; but no woman attempts the use of this entry, lest she should meet a man at his departure, a circumstance that would be deemed a bad omen, and cause him to return and sit idle during the remainder of the day. Separate parts of the limited space of these huts are assigned to each branch of the family. The fire, in the centre, separates the two sides; the side opposite the door is deemed the most honorable, and reserved for the master and mistress. The children are next them; and the servants nearest the door.

The tents of the *inland* Lapps, composed of stakes set upright in the ground, and fastened together at the top in a conical form, are covered with coarse linen or woollen cloth, sometimes with sail cloth. The side most exposed to the wind is protected by a double covering. The seats within are composed of soft reindeer skins and white woollen covers. The quality of this skin and cover also determines the rank of the place, and of the person who is to occupy it.

In bounds so restricted, it is almost inconceivable how a numerous family can herd together for many months, as the Lapps are obliged to do. All the members of the family, indeed, are rarely assembled at one time: the herd of reindeer demands their presence and attention, even during the most stormy nights; and men and boys, wives and daughters, take the post of watching alternately, twice or thrice a day. Each goes out in turn with several dogs, which belong to that individual alone, whose commands only they will obey; and the guards which they relieve return with their hungry dogs. Hence, it not unfrequently happens that ten or a dozen run over the heads of persons sleeping in the *gamme*, in quest of comfortable spots for themselves to rest in; and when the Lapp returns, wearied, he always shares his reindeer flesh

and his soup with his dog, though he would hard'y part with it for either father or mother.

The maritime Laplanders subsist on fish, fish-livers, and train oil; and of these they procure only a scanty supply; hence, they are continually aspiring to the rank of the mountaineers, or *Fieldt Lapps.* The latter, as long as they can keep up a stock of three or four hundred reindeer, are in tolerable prosperity; for they can afford to kill as many of them as are necessary for food and clothing, shoes and boots, and to sell besides a few skins, hides, and horns, to the merchants, in exchange for meal, brandy, or woollen stuffs. But when a family is brought so low as to possess only a hundred reindeer, they give up their pastoral life, and get towards the sea or lake, to gain from the waters that subsistence which they can no longer find on the land.

"Every day," says Dr. Clarke, "I have seen reindeer flesh cooked in all these *gammes*, for the whole family, in large iron kettles. Each person certainly received more than a pound for his share. When the flesh was cooked it was immediately torn asunder by the master of the house, with his fingers, and divided out among the family; and the eagerness with which each person received his allowance, and the rapidity with which they strove, as for a wager, to tear it with the teeth and fingers, are almost inconceivable. In the mean time, the broth remains in the kettle, and boiled up with reindeer milk, made thick with rye or oat-meal, and sometimes, though seldom, with a little salt. This broth is then distributed, and swallowed with the same hungry avidity."*

The blood of the reindeer also supplies these people with food; it is put, either alone or mixed with wild berries, into the stomach of the animal from which it was taken, and being boiled, affords an article for the table not very dissimilar to the black puddings of other countries. Besides the reindeer, the Lapps obtain a supply from the chase, at which they are very expert, and they eat all kinds of wild animals, not excepting such as are carniverous, and birds of prey: but bears' flesh is their greatest delicacy. The maritime Lapps likewise eat fish of every description, even to the sea-dog. Their winter provisions consist chiefly of flesh and fish, dried in the open air, and eaten without any farther cooking. Their common drink is water, sometimes mixed with milk; and they also are fond of broths and fish soups. Brandy is very scarce among them; but they are very fond of it; and a glass of it will always ensure entertainment to a traveller in their huts, when every appeal to their humanity would be made in vain.

Guests on a visit, are entertained with singing, and presented with soft clean skins to sit upon. The men talk gravely, and considerably of the weather, and of hunting and fishing: they

* Clarke's Travels.

mutually bewail their deceased relations, with an harmonious howl, and then divert themselves with little stories. In the mean time a horn with snuff goes constantly round. When the victuals are laid down, the guests affect indifference, and suffer themselves to be pressed to eat by the host, lest they should appear poor or half starved.

Notwithstanding the great pains that the Danes and Swedes have taken to inform the minds of the Lapps, the majority of them continue to practise superstitious and idolatrous rites. Augury and witchcraft are favorite pursuits with them. Though professedly Christians, they still pray to their ancient idols, which consist of the trunks of trees, with the upper parts rudely carved to resemble the human face, for the increase and safety of their herds; and having thus forsaken the living and true God, who alone can give peace of conscience and just confidence, it is no wonder that their minds are continually harassed by fear: if, therefore, they meet any thing in the morning which they deem ominous, they return home, and will not stir out again during the whole day.

The principal instrument of their magical rites is the Runic drum, which consists of a narrow oval frame, covered on one side with a skin, and furnished at the other with pieces of iron or brass, hung closely to it, so as to make a rattling or jingling noise, something like a tambarine. Strange figures, intended to represent the heavenly bodies, birds, beasts, rivers, with many other characters, are painted on the skin. The *noaaid*, or sorcerer, lays a ring upon the drum, and then beating the skin with a hammer, made of the horn of the reindeer, draws his prognostications from the progress which the ring makes over the various figures by the vibration. Families, in general, possess such a drum, which the Lapp always consults before he undertakes a journey; and it is his guide upon all ordinary occasions; but in affairs of greater moment, he sends for the *noaaid* to consult it for him. These drums are preserved with great care and secrecy; nor dare a woman approach the place where they are kept, much less may she presume to touch one of them.

The Lapps marry very early; but a youth is not entitled to take a wife till he has caught and killed a reindeer. His friends first court the father of the object of his choice, with presents of brandy, of which even the intended bride partakes. If the proposal be accepted, the young Lapp is admitted to the presence of his fair one, and offers her something to eat, which she rejects before company, but accepts in private. He also promises wedding clothes, and makes presents of rings, spoons, silver cups, and rix-dollars. The richest also give silver girdles, and silk or cotton neckerchiefs. Should the parents, after having given their consent, depart from their word, they must make good all expenses, even to the brandy drank at the first visit. The parties being thus betrothed, the

young man is allowed to visit his mistress from time to time; and as every visit is purchased from the father with a bottle of brandy, the courtship is sometimes prolonged for two or three years. At last, the banns are published in the church, and the marriage immediately succeeds their publication; but the bridegroom is obliged to serve his father-in-law for four years after marriage. He then takes home his wife, and her fortune, which ordinarily consists of a few sheep, a kettle, and some trifling articles; but the dowry of the wealthy consists of from thirty to forty, or even fifty, reindeer, besides vessels of silver, and other utensils.

The Lapps are rarely sick, and generally attain a very great age. Even old men are hearty, and scarcely distinguishable from the young. Blindness is the chief malady to which they are subject; the dazzling reflection of the snow without, and the effect of smoke within their dwellings, so operate upon their eyes, that few of them retain their sight with any degree of vigor after they are advanced in years.

When a Lapp is supposed to be approaching the close of life, his friends exhort him to die in the Christian faith; but they are unwilling to attend him in his last moments. As soon as he expires, even his nearest kindred flee from the place with the utmost precipitation, from the belief that the spirit remains in or about the corpse, and delights in doing mischief to the living.

The sepulchre consists of an old sledge, turned bottom upwards, over the spot where the body is buried. An axe and a tinder-box are placed by the side of a man's corpse, and scissors and needles by that of a woman, from a supposition that they will be useful to them in the other world. From a belief that the felicity of a future state consists in eating, drinking brandy, smoking, &c., they, for the first three years after the decease of a friend or relation, dig holes, from time to time, by the side of the grave, and deposite therein a small quantity of tobacco, or whatever the deceased was fondest of when living.*

19. FINLAND.

The Fins appear to have been the original inhabitants of Sweden, to which country Finland formerly belonged, but portions of which were at different times acquired by Russia, and in 1809, the whole passed under the dominion of the latter. The Fins are decidedly a distinct race from the Russians; and their dress, manners, and character are also different. They are of a middle stature, fair complexion, generally red

* Aspin's Cosmorama.

A Peasant of Finland. P. 361.

hair, their beards shaven, and their hair, parted at the top, is suffered to hang over their shoulders. A thoughtful disposition, often darkening into melancholy, and a singular language, which has the peculiarity of being without prepositions, complete the national portrait.

The modern Fin is represented as brave and warlike, at the same time honest, laborious, and capable of enduring great hardships; but he bears the reproach of being sometimes obstinate and inflexible. The Lutheran form of Christianity was introduced among the Fins by the Swedes; and since the annexation of their country to Russia, no attempt has been made to change their mode of religious worship

Dr. Clarke describes the costume of the Finnish peasant as very elegant. They wear boots which are water-proof, and which enable them to ford streams or traverse drifted snows without inconvenience; from their being lined with fur, warmth and comfort are afforded to the feet and legs, and the lower part of the thighs shielded from the driving rain, sleet, and snow; they wear tight breeches, though nearly concealed by their boots, and the flaps of a very long waistcoat, or rather jacket, which is girt round the loins, and fastened behind; the girdle being of a different color from the drapery. Superadded is a coat made of the skin of some animal, which for accommodation in cold weather, is worn with the fur inward; at the extremity of each sleeve is a cuff of fur; the neck is defended by a collar of the same comfortable article, and that part of the hat or cap which envelops the temples, the upper part, or crown, being of cloth: the hands are immured in leathern gloves, their hair wantons o'er the shoulders in all the negligence of nature, and mustaches are indulged a place on the upper lip.

The houses in Finland, and frequently even the churches and other public edifices, are constructed of wood, generally painted red; but they are nevertheless sufficiently warm, and sometimes too much so for the feelings of those who are not accustomed to a close atmosphere. The habitations of the peasants are well built, and afford complete protection from the severity of the winter cold; and, notwithstanding the long duration of that season, and the seeming sterility of the soil, the people are in many respects better provided than the same class in more southern regions. They can generally set before the traveller, at least, fresh and curdled milk, salt herrings, or a little salt meat; and they are rich in all that they consider as constituting the enjoyments of life. If at any time they have any more money than their immediate wants require, they either lay it up for future emergencies, or convert it into some domestic utensil; and it is not uncommon in a small wooden dwelling, to see the water presented in a silver vessel of the value of fifty or sixty rix-dollars. The women

are warmly clothed, and above their other garments wear a large linen shift, which gives them the appearance of being in an undress. In the house, the men generally throw off their coat, and even in that manner perform their ordinary labors in the open air; but when they go out to a greater distance in the winter season, they wear a kind of short coat, made of calf-skin or a woollen surtout, fastened round the middle with a girdle; and pull over their boots coarse woollen stockings, both for warmth and for safer walking on the ice. Most of the peasants have a small house for the purpose of taking a warm bath, which is done in the following manner. A number of stones, in the innermost part of the chamber, are heated by fire till they become red; and water being thrown upon them in this state, the bathers are involved in a cloud of thick hot vapor air; they remain naked for the space of half an hour, or even a whole hour, rubbing their bodies, or lashing them with bunches of twigs; and frequently go out, without any covering, into the open air, or even roll themselves in the snow, thus making an instantaneous transition of perhaps 100 degrees, which is almost equivalent to a passage from boiling to freezing water. This practice, they affirm, has a most invigorating effect upon their frames, and recruits their strength as much as rest or sleep.

The Finnish peasantry are, at all seasons, busily employed in active labor; and even in the depth of winter, find abundance of employment both in the house and abroad. Within, they are engaged in making nets, constructing cartwheels, forming fagots for fuel, or thrashing their corn; and out of doors, they cut down timber, and easily drag over the ice or snow such enormous trunks, as they are scarcely able to move in summer. Fishing and hunting may be considered as their necessary avocations, rather than voluntary amusements. In fishing with hooks, they scour over the ice in long wooden pattens, pushing themselves with incredible velocity, by means of a pole which they hold in their hands; and when they have reached the place where they intend to fish, they spread a triangular sail to shelter them from the wind, perforate the ice with a chisel, plunge their line into the sea to the depth of about 30 feet, and are sometimes obliged to continue stirring the surface of the water to prevent its freezing. In fishing with nets, they make two openings in the ice, and by means of ropes and long poles, pass the nets from the one to the other, which they afterwards draw out with great labor. In autumn, when the frost begins to set in, and the ice is most transparent, the fisherman courses along the rivers with a wooden club or mallet in his hand; and when he observes a fish under the ice in shallow water, he strikes a violent blow perpendicularly above it, which at once breaks the ice and stuns the fish, so that he easily seizes it with an instrument made for the purpose. In hunting the seals they take post in

the neighborhood of their haunts, behind a mass of ice, and wait till one of them comes out of the water. It frequently happens that the hole in the ice by which he ascends, is frozen over almost instantaneously; and the hunters then fall upon him before he has time to make a new aperture with his breath, or at least before he can reach the opening, should it still be passable. In these extremities, the animal makes a desperate defence, seizing the clubs with his teeth, and attempting to reach the assailant; but the slowness of his motions renders his efforts unavailing, and he is soon despatched, without much risk. The Finlander's mode of hunting the bear requires a greater degree of intrepidity and presence of mind. Instead of a very uncertain weapon, the hunter uses an iron lance fixed at the end of a pole, and having a cross-bar about a foot distant from the point. When the bear has been irritated to rush from his den, and is rearing himself on his hind-legs to seize his daring antagonist, the peasant drawing back the iron lance close to his breast, so as to conceal the length of his weapon, and render the animal less watchful against its stroke, advances boldly within arm's length of the bear, and plunges the point into his heart. The cross-bar prevents the lance from passing through the body, keeps the animal from reaching the hunter with his paws, and serves to throw him on his back, while the wounded bear hastens his own death by holding the weapon fast, and pressing it more deeply into the wound. A still more hazardous enterprise is the seal-hunting in the spring, after the frozen sea breaks up, and the ice floats in shoals upon the surface. Four or five persons set sail in an open boat with one small mast; and expose themselves during the space of a month or more, and in the most unfavorable circumstances, to all the dangers of the ocean. In this pursuit, their little bark is continually placed between masses of ice, which threaten to crush it to pieces; and in order to reach the seals, they must creep along the floating shoals, killing them as they repose upon the ice. During the same season they hunt the squirrel, which they kill with a blunt wooden arrow, shot from a cross-bow, that they may not injure the skin. The bow used in this sport, is of a very ancient construction, extremely heavy, and requiring great strength to bend it, even with the assistance of a thong. The peasantry are remarkably dexterous both in the use of this bow, and of the fowling-piece, loading the latter always with ball, and rarely missing the smallest bird. They employ for this purpose, a kind of rifle-gun, with a narrow bore, which requires but a very small charge, and yet carries to a considerable distance. The winter also is the principal season of traffic; and all the great fairs are held in Finland and Sweden in that time of the year, in consequence of the facility of carrying goods over the ice, and travelling in sledges on the snow. The peasants on these occasions frequently undertake journeys of three or four hundred English miles,

carrying along with them, whatever articles they have for sale. In Finland, the sledges are very narrow, containing only one person, and drawn by a single horse; and the roads are deep ruts formed by the successive passage of these vehicles, thus admitting none of a larger size than what are generally used in the country. The circumstance of being overturned is rarely productive of any serious consequences; and the dangers attending the traveller arise chiefly from those parts of the rivers or lakes where the ice is insufficient to support the weight. Excepting the bear, which rarely comes from his den to attack the inhabitants, until he is first provoked, the only other savage creatures in the country, are wolves; and those, even when starving, will not venture singly to assail the passenger. When assembled, however, in herds, and impelled by famine, they sometimes rush upon the horses in the sledges; and should the traveller be overturned and left upon the road, he must fall a prey to their ferocity.*

When about to form a matrimonial connexion, a Finlander commissions some old women to make known his proposals to the object of his affections, and at the same time sending a present of a handkerchief, riband, or piece of money. The messenger waits upon the young woman while undressing at night, and after dwelling on the praise of the lover, slips his gift into the fair one's bosom. If the present is retained, the young people consider themselves as mutually engaged, and nothing but the marriage ceremony is wanting. But if the present be returned, this indicates a refusal, which may nevertheless yield to a second proposal, unless the young woman, instead of returning the gift with her hands, suffers it to drop to the ground, which is counted a positive token of decided rejection. At the marriage, one of the friends or neighbors, with the orator or speaker, does the honor of the feast, who generally also recites verses, or makes them extempore, suitable to the occasion; and, on the day following, after addressing some advices to the married couple, he strikes the woman repeatedly round the body with the husband's breeches, commanding her to be fruitful, and to furnish him with heirs of his own body.

20. RUSSIA.

Perhaps, in no population of equal number in any other part of the earth, is there so great a *variety of races* of people, as in the 50,000,000 which the Russian empire comprehends. They may be thus distinguished and divided: 1. Those of

* New Edinburgh Encyclopedia.

A Russian Nobleman. P. 366.

Sclavonic origin; the Russians (properly so called) and the Poles are of this race, and likewise the inhabitants of Lithuania, Courland, &c.; they form the majority of the population, amounting to about 34,000,000. 2. Germans: all the noblesse and burghers of Finland, Livonia, Esthonia, and Courland, are Germans, as well as most of the colonists in the interior and south of the empire: with these, as of the same Gothic race, may be enumerated the Swedes, who inhabit Finland, and the Danes, who inhabit two of the Baltic isles belonging to Russia. 3. The Fins: these are subdivided into thirteen tribes, the principal of which are the Fins proper, in Finland; the Esthonians, and Livonians, in the governments of Riga, and Revel; the Laplanders; the Permians, and the Ostians, of the Ob. 4. People of the Tartar race: of these there are numerous varieties; the chief are, the Tartars generally so called, who inhabit the Crimea, the southern districts of the Volga, &c. 5. Georgians, Caucasians, and Circassians. 6. People of the Mongol race: these are subdivided into the Mongols proper, who inhabit the southern part of Siberia, the Calmucks, and the Bouriats. 7. The Samoyeds; nomadic tribes on the borders of the Frozen Ocean. 8. The Manshures, Yunguses, and Lamutes. 9. The nomade tribes in the north and east of Siberia. 10. Turks and Armenians, in Moldavia, and Bessarabia.

The limits of the present work, we need scarcely add, will not admit of even a general description of the various distinct classes and tribes which are comprehended in this immense empire. We shall therefore direct the attention of our readers to those classes only which possess the greatest points of interest.

The Russians are in general middle-sized, robust, and vigorous, differing little in complexion from the inhabitants of Great Britain. Towards the north, they are of diminutive stature; but in the south, tall and graceful. With mouth and lips small, white teeth, nose usually small and turned upwards, low forehead, thick and bushy beard, and the hair varying in color from dark brown to red; the general expression of the Russian countenance is that of gravity rather than of sprightliness, yet indicative of good nature. The females have a delicate skin and fine complexion, which they often destroy by the use of paint. Their personal charms decay prematurely, and their intellect and accomplishments are rarely sufficient to preserve the empire which their early beauty had acquired.

The dress of the different classes of Russia exhibits considerable variety. In summer the *peasants* go with naked feet, and seldom any covering on their heads; the men literally wear nothing more than a shirt, and trousers of striped linen. The shirt is closed at the neck, with a buckle or clasp. The

women wear a blue dress of dyed linen, closed down to the point with buttons, and fastened on the shoulders with clasps. It is called a serrafan. Their heads are sometimes bound with handkerchiefs of various colors.

The winter dress of a *nobleman* consists of a turban-formed cap of sable for the head, a large cloak called a *shoob*, with arms lined throughout with bear, Liberian fox, racoon, or other skins, covering the whole body, caped and cuffed with fur. His shoes, which are called *kangees*, are made of elk or calf-skin.

The *wives* of the native merchants are dressed in all the riches their husbands can afford, in a fashion, hot, stiff, and most discordant with their figures. Their petticoat is of a brocade silk, gaudily flowered, and slung on their shoulders by a kind of gallowses, thick with embroidery; the body is covered with a jacket, either of velvet or stuff, bound with gold lace and colors. Their linen sleeves reach to the elbow. Their neck and arms are bare, hung with beads, necklaces, ear and finger-rings innumerable. Some wear diadems of gold set with colored stones and pearls; others, a large square handkerchief richly shot with silver and various hues, and thrown down their backs, one corner being ingeniously wound round their heads, making a simple and pretty coëffure. They also wear boots, made of leather or velvet, according to the pecuniary ability of the purchaser; indeed this invention for the comfort of the leg is so respected here, that the smallest infants, just able to crawl, are encumbered sooner with boots than with shirts.

The military dress of the *Cossack* consists of a close dark blue jacket, and very large full trousers, under which they wear drawers and boots. Their head is covered with a high black cap of sheep-skin; a red bag hangs from its top, ornamented with a chain of white worsted lace and tassels; a red stripe, rather broad, runs along the outside of the trousers, as well as a cord of the same color round the cap and sleeves. A single row of buttons closes the jacket at the breast. A broad leather belt, containing cartridges, and to which is suspended a light sabre, confines their waist. Their principal weapons are a pike, about eight feet long, and a pair of pistols. A black belt crosses their left shoulder, to which is attached a sort of tin cartouch-box, holding ammunition, and surmounted with a ramrod. An uncouth saddle is bound on the horse, somewhat like a double pillow, under which is a square piece of oilcloth, painted in various colors. There are others, but a great similarity prevails, the only difference being in the color of the dress, which is pink, and having the addition of a musket.*

The following summary of the character of the Russians, is

* Costumes of Russia.

from the pen of Dr. Lyall. "The Russians," says he, "are insinuating and cunning, deceitful and perfidious, sensual and immoral, given to levity, fond of novelty, and improvident; with the command of little money, they are avaricious and mean; when cash abounds, they are generous, ostentatious, and prodigal; they are cheerful, good-humored, and social; they are luxurious, hospitable, and charitable; they love light occupations and amusements, as plays, operas, masquerades, exhibitions, dancing, singing, and instrumental music, chess, draughts, and billiards; but above all, playing at cards, to which whole days, and weeks, and months, and years, are devoted. They have a great curiosity to pry into the affairs of others; they have quick apprehensions; their talent for imitation is universally allowed; they are fluent in languages; a few are endowed with good parts and ingenuity, and are men of literature; the generality are moderately well-informed and accomplished, *as to what regards the exterior of life;* few are distinguished for their proficiency in the sciences; they are accustomed to good living, but are generally moderate in their cups; they are disposed to indolence, to a sedentary mode of life, and to much sleep. They are too little in the habit of taking bodily exercise; and yet when urged by affairs or necessity, they are excessively active, and withstand extraordinary hardships and fatigue. The manners of the higher and travelled nobility are easy, elegant, and imposing; and the natives of no country can make themselves more agreeable to foreigners. The manners of the lower nobility are affected, consequential, overbearing, and sometimes rude; though some few of them are endowed with amiable and generous passions. From a certain complaisance and politeness of manner, the Russians make the fairest promises, and the most flattering assurances, when nothing more is intended. Being uttered without meaning or sincerity, you can have no reliance upon them. Having gained the object of the moment, which, perhaps, was to make a favorable impression, they think no more of the matter, and laugh at you for having been so easily duped."*

The Russians, according to Dr. Clarke, possess a remarkable talent for *imitation.* "Imitation," says he, "is the acme of Russian intellect, the principle of all their operations. They have nothing of their own; but it is not their fault if they have not every thing which others invent. Their *surprising powers of imitation exceed* all that has been hitherto known." To the accuracy of this quotation, Dr. Lyall remarks, general assent must be yielded; but he adds, it must not be forgotten, that Russia has produced ingenious historians, and meritorious poets, who, while they have borrowed much from the other nations of Europe, have also now and then exhibited original

* Lyall's Character of the Russians, &c.

ideas and talents; and a few of them have written well in French.

Another characteristic of the Russians is a *curiosity* to pry into the affairs of others. This trait pertains to all ranks. With the greatest ease, the nobles ask the most impertinent questions with respect to a person's connexions and family; his property and revenues, and his secret affairs and private opinions. Evasive answers, so far from silencing them, only prompt farther their curiosity, and they continue to tease him with their demands in all forms, either till he lose his patience, and show symptoms of displeasure, or till they extract some intelligence from him. Nay, so singular are they, that they evidently show hurt feelings at his refusal to gratify their inquisitiveness, especially if he be in the smallest degree dependant upon them. They are not contented with making inquiries merely of himself; they apply to his servant women, or his servant men, to his lackey, or his coachman, or to anybody who may be able to give them information. If he is living in one of their families, the master or mistress, generally, is acquainted with every thing he does, through inquiries made of his servants.

Vermin are abundant in Russia, especially among the peasantry. Many of the nobles are also surcharged with them, and even some of the ladies are not free from *corporeal and cranial* insects, and of course require to use the close-teethed comb. At the same time, it must be admitted, that a few are cleanly in their persons. The warmth of the Russian houses, in consequence of the universal use of stoves, and of coverings of different kinds of fur, even within-doors, partly account for the abundance of a variety of vermin, while their filthy manners must explain the origin and propagation of the rest.

It was formerly a general practice for individuals of all ranks, and at the first tables, to retain the same knives and forks during dinner, at the conclusion of each dish cleaning them upon a piece of bread, or sometimes without this ceremony, laying them down upon the tablecloth. The same indecorous custom still prevails, except in the houses of the more polished nobles, where the knives and forks, when put down upon the plate, are taken away and replaced by others; but among the lower classes, when left upon the plate, they are taken away, wiped, and returned, so that the same knives and forks are used for a variety of dishes; for fish, flesh, and fowl. At a Russian table every one pleases himself, so that it not unfrequently happens that one half of a party have their knives and forks changed, while the other half retain theirs from the commencement to the conclusion of the repast. In some houses, little low silver stands are placed upon the table, one for each guest, on purpose to lay the knives and forks upon when not immediately requisite. It is not very uncommon, Dr. Clarke says

for the Russian servants, before your eyes, to spit upon the plates, and wipe them with a dirty napkin, or a more filthy towel. Another abominable usage is common in the houses of all the princes and all the nobles of the empire. The servant men are so numerous, that very often there is one for each guest, besides those who serve up the dishes: so that not unfrequently we see tens, and even twenties of them arranged in rows behind the chairs of the company, each with a plate under his left arm, or rather in his arm-pit, which is by this means warmed and perfumed by the time the guest he waits upon is ready to receive it.

There are but few *beds* in the whole Russian empire which an Englishman, aware of their condition, would venture to approach. It is astonishing that the Russians should not pay more attention to fine bed-rooms and elegant beds, for daily convenience, and not for mere exhibition, especially as most of the articles requisite for the purpose are low-priced in their country. Few rooms, altogether fitted up and furnished like bed-rooms, as in Britain, are to be found in the northern empire. They form a luxury which the Russian knows nothing of, except what he has learned in foreign countries, heard of from travellers, or read of in books. The Russians assuredly have plenty of *spalvi*, or bed-rooms as they call them, which are open to the whole house, and often form one of a suite of rooms in small houses. In the palaces and mansions of the nobles, there are elegant rooms, containing state beds, in which no person reposes. They are generally left open, and as they make part of a suite of chambers, may be reckoned part of a nobleman's *parade or show rooms.*

The Russian nobility, when they attend the festivals of their neighbors, generally carry their beds with them. Hence on the day before a fete, numerous carriages, filled with nobles, arrive from time to time, some of them with large bags filled with beds and pillows. After supper, and the conclusion of the amusement of the day, cards, &c., a scene of bustle and confusion follows, which seems extremely curious and ridiculous. The dining-room, the drawing-room, the hall and the whole suite of apartments, in which the evening has been passed, are converted into bed-rooms. Dozens of small painted and unpainted bedsteads, each for a single person, and of the value of five roubles, are speedily transported into the chambers, and arranged along the sides of the rooms, which soon resemble a barrack, or the wards of an hospital. Scores of servants belonging to the host, and to the visiters, are seen running backwards and forwards, with beds and mattresses, pillows and linen, *shoobs* and baggage. Many of these beds have no inviting appearance. Others of the guests, who have been less provident than their neighbors, are accommodated with beds from the master of the house, and when a scarcity occurs, the beds of the servants are put in requisition. It also happens frequently that the number of bedsteads is insufficient, but this

is of little moment. In this case, the beds are arranged upon the floor, upon chairs, and upon the flat parts of some of the stoves. Besides, all the sofas and divans are at once converted into places of repose for the night. Dr. Lyall has drawn a description of such a scene at a grand fete given by a nobleman. He made a visit to one of the houses adjoining to the proprietor's mansion, in which a number of his acquaintances were lodged. He found the hall and the drawing-room literally a barrack. Sofas, divans, and chairs put together, covered with beds, and their fatigued or lazy tenants, formed the scenery of the first apartment; in the latter was arranged a *sleeping place* upon the first floor, for half a dozen noblemen, with beds, pillows, shoobs, &c. The possessors of this den, wrapped up in splendid silk night-gowns, some lying down, some sitting up in bed, some drinking coffee and tea, and smoking tobacco, amidst mephitic air, and surrounded by chamber utensils, and other disagreeable trumpery, formed a curious motley association.

Another and a curious night scene takes place in the palaces of the nobles of Petersburgh and Moscow, as well as in those in the interior of the empire. The enormous number of servants, often 400 or 500 attached to the establishment of the grandees, has excited the surprise of all European travellers; but few of them, perhaps, inquired, or had an opportunity of knowing how these servants are disposed of when the evening parties break up. Many of them retire to the wings and the other numerous edifices, which are always the concomitants of a princely fortune in this country; and those who are inmates of the master's dwelling, occupy the lower story and the back rooms, and there they sleep; the rest make their beds upon the floors of the ante-chambers, and even at times, within the rooms. Thus the whole range of the back apartments of a large house or palace is every night covered with beds laid upon the floor, and a crowd of human beings huddled together, under sheep-skins, *shoobs*, great-coats, bed-covers, or whatever comes most readily to hand; so that while the walls of the elegant suite of apartments in the front are covered with paintings, the floors in that of the back are covered with human beings like so many dogs. The bad air and filth of such a den, on the following morning, are indescribable; and the numerous kinds of vermin which have revelled the whole night, can only bear allusion. In the morning, all hands are called to work, to remove the beds and other *accoutrements*, and clear the floor for a few hours, when the same scene is repeated.

The Russian nobles do not drink ardent spirits, *vodki*, in the morning, as has been represented by some. The custom in Russia is to take tea and coffee at a pretty early hour, and generally without either bread or sweet cake. The Russian zav-

trak, or breakfast, follows, at ten, eleven, or twelve o'clock. It commences with a dram, (schall,) pickled herrings, &c.; steaks, cutlets, a frickassee, fowls, pickles, boiled eggs, roasted potatoes, pastry, wine, and porter, all or in part, generally follow; but a ceremonious zavtrak is in fact a neat and elegant dinner. The Russian dinners and suppers generally consist of a number of good dishes, in which a mixture of German and French cookery prevails, besides some others, which are almost peculiar to Russia, as *stchi*, or sour cabbage-soup; salted cucumbers, *klukva* and *kvass*, two agreeable drinks, the first made from the cranberry, and the latter by fermenting rye. The attention paid to eating and drinking and cookery, is made a very serious affair of in Russia, as well as in some other countries. Almost all the higher nobility, either have had foreigners to teach their slaves the art of cookery, or still retain them, in order to satisfy their delicate and fastidious palates. Others have sent their vassals to the imperial kitchen, or to the tuition of some distinguished cook in the capitals, in order to be taught so important an art. In some of the larger establishments of the nobles at Moscow, four, six, eight, and even ten men-cooks are employed, besides half a dozen, a dozen, or a score of assistants in the kitchen; and it is rare that even the poorest and the meanest noble is without a man-cook, even when living retired in the country. The cause of this is evident: a slave being once taught, costs his master little or no expense besides his maintenance and his clothes. In Russia, women-cooks only get employment among the merchants, the clergy, and free people, and in foreign families.

The Russians certainly indulge themselves in eating too frequently and too abundantly; and the fair ladies no doubt destroy the beauty of the female form, by a want of discretion on this score. After partaking of a Russian zavtrak before or at mid-day, a Briton is truly astonished at seeing the natives, even fair ladies, sitting down to dinner at three or four o'clock, with as voracious appetites as if they had been keeping lent,—if one may judge by the number of dishes which they share, and by the quantity of each with which they provide themselves. No wonder that most of the fair sex of the north remind us of the state of "those who love their lords." Such daily breakfasts, dinners, and suppers, besides tea and coffee, &c., combined with inactive lives, and assisted by the powers of Morpheus, all tend to destroy the symmetry of nature, to impair health, and to engender disease. The Russian nobles, if they do not merit the appellation of gluttons, may be said with much propriety to be great eaters.

The clergy form a second class of the Russian population. Those of the higher order, who are all monks, are generally men of considerable information. A few of them are distinguished for their learning in theology, their abilities as teachers, and their zeal in the cause of religion; some of them are

exemplary in their lives, and mix now and then in polite society. The lower orders of the clergy, by far the most numerous—including the *popes*, or parish priests—with a few exceptions, know little beyond the performance of the duties of their calling. Few of them are worthy men; most of them are dissolute and irregular in their lives, and freely indulge in potations of spirits. The higher clergy are not permitted to marry; no parish priest in the country, can be ordained before he is married. Mr. Coxe remarks, (and the remark is still applicable,) that persons of the sacred profession are seldom seen at the tables of the nobility or gentry. During the five years that he passed at St. Petersburgh, though in almost constant intercourse with them, he never saw at their table an ecclesiastic. "It must be allowed," he adds, "that the parish priests are, for the most part, too low and ignorant to be qualified for admission into genteel society, while the dignitaries, being a separate order, and restrained by several strict regulations, reside chiefly in their palaces, within their monasteries. All the clergy wear long beards and long hair, falling over their shoulders, a square bonnet and a long robe.

Merchants compose the third class of society. As a class, they are singularly devoted to their affairs, and to the accumulation and hoarding of money. Very few of them possess any knowledge beyond what is necessary for these objects and the ceremonies of their religion. Dr. Lyall has portrayed at length the degraded character of the Russian merchants, and explained the peculiarities of their nefarious system of commerce, from long and busy observations made in the theatre of their actions, the bargaining shops at Moscow. In succession, he speaks of their deceit, in demanding three, four, six, or even ten times the value of an article, or more than they accept of; in the adulteration of their goods and wares; and in the use of false weights and false measures; and then concludes his picture in these strong words :—"The Russian merchants, shopkeepers, and dealers, cheat in the quantity, in the quality, and in the price. If they miss their aim in the quantity, they succeed in the quality; and if they fail in both, it will be ten to one but that they are successful in the price. The wary even are cheated in one or two of these ways, and the stranger is often duped, by stratagem, in all the three." Beyond all question, the Russian merchants have adopted the following maxim as the guide of their actions:

"The proper value of a thing
Is just as much as it will bring."

The Russians are trained up to villany from their youth; and the expertness of boys of eight and ten years of age in the arts of their masters, is incredible; they are children in almost every

thing, but men in deception. And so widely diffused is the system of imposition, that even the peasant, who knows little, beyond his field, his yard, his horse, and his *telega*, (a small cart,) is a perfect knave when he comes to market. Unfortunately, also, the same system prevails wherever the Russians have conquered, or treacherously acquired new dominions. The Tartars in the Crimea, and the Georgians at Teflis, have completely adopted the Russian mode of commerce, with all its detestable details.

The fourth and last class of the subjects of Russia is composed of the peasants. These, with few exceptions, are all slaves. They form two classes—peasants of the crown, and peasants belonging to individuals. The late emperor, Alexander, did much to lessen the evils of the former, and to render their manumission, as well as that of the latter class, more easily practicable. Yet the condition of both is still degrading and deplorable. It is calculated that about a sixth part of the peasantry belong to the crown; these are immediately under the jurisdiction of imperial officers: many have been enfranchised, and have become burghers. Peasants belonging to individuals are their private property, as much as the cattle on their estates. The rent paid by the crown peasants is fixed; that paid by private peasants is regulated by their means of getting money, or in other words, is a tax on their industry. There is no law to restrain the demands of the master; their time and their labor are absolutely at his command. Some of the nobility send their slaves to St. Petersburgh or Moscow, to be instructed in various trades; and then, either employ them on their own estates, let them for hire, sell to them permission to exercise their trade, or dispose of them at an advance price. Some of the Russian nobles have 70,000 or 100,000 peasants; from this it may well be supposed that their wealth is immense, in whatever manner the labor of these slaves is employed. Women and children, as well as men, must labor for their master, for such pay as his caprice or his wants may dispose or enable him to give. Tithes are besides demanded of whatever may remain in their hands. As soon as the child reaches the age of ten, its labor is required; and when he reaches fifteen, each male slave is obliged by law to labor three days in each week for his master. If the proprietor chooses to employ him the other days, he may; as for example, in a manufactory; in this case, however, he finds him in food and clothing. In general, the master, instead of exacting the labor of his slave for the stated portion of the week, agrees to receive a rent, and he is bound to furnish him with a house and a certain portion of land; the aged and infirm are provided with food, raiment, and lodging at his expense.

The master has the power of correcting his slaves by blows, or confinement; but the law—which, however, is easily evaded—forbids the exercise of any great cruelty. No slave can

quit his village, or if he be a domestic slave, his master's family, without a passport. Imprisonment with hard labor is the punishment for runaway slaves. A master may send his slave to the public workhouse, or into the army; in the latter case he sends one man less the next levy. No slave can be sold out of Russia, nor in it, except to a noble; but this law is frequently eluded. A slave may obtain his liberty by manumission, (this is frequently granted to favorite domestic slaves on the death of their master,) by purchase, or by serving in the army or navy.

The political state of the Russian peasantry, degrading and injurious as it is to the highest energies and best feelings of our nature, is not, however, much aggravated by their condition in other respects. If any thing could atone for personal and political slavery, it might be justly maintained, that a large class of the peasantry of Ireland, from the total absence of domestic comfort among them, are in a more miserable state than the slaves of Russia. Their houses, formed of whole trees, and usually constructed solely with the assistance of the hatchet, are in tolerable repair, and well adapted to their habits. They sometimes, but not often, consist of two stories: the lower forms a storeroom; in the upper one they dwell. A kind of ladder on the outside serves as a staircase. There is generally but one room in the habitable part. Their furniture seldom comprises more than a wooden table, and benches fastened to the sides of the room, wooden platters, bowls, and spoons, and perhaps a large earthen pan to cook their victuals in. Their diet is substantial; black rye-bread, eggs, salt fish, mushrooms, and bacon; a hotch-potch of salt or fresh meat, groats, and rye-flour, seasoned with onions and garlic, constitutes their favorite dish. Of this kind of food, they obtain plenty at a cheap rate. Their clothing, however, is dear. To clothe a Russian peasant or soldier, costs nearly three times as much as in England; but their clothing is strong, and being made loose and wide, lasts longer. It is rare to see a Russian in rags. In general, the Russian peasants are a large, coarse, hardy race, of great bodily strength, rarely below the middle stature, strong-limbed, commonly lean, but well built. Their mouth and eyes are small, their lips thin, teeth even and beautiful; their hair brown, reddish, or flaxen; their beard strong and bushy. Their organs of taste, smell, sight, and hearing, are acute, especially the latter two. They are brisk and active, and by no means wanting in industry when they have an interest in exertion. The complexion of the female peasantry is *brunette;* their skin in general delicate. Some of them, as well as of the other classes, are extremely handsome. Females of all ranks soon attain maturity, but fall off and look old at a very early period of life. The frequent use of the hot bath is supposed to occasion this premature decay among all classes; while among the higher ranks, the odious practice of painting the face, and among the peasantry, hard work, their

peculiar food, and inattention to their persons, contribute to the same effect.*

The Sclavonic is the foundation of the Russian language; it differs essentially from the Celtic, the Gothic, and the Latin, the origin and the materials of all the other languages of Europe: there are thirty-five characters in the alphabet, many of which express sounds extremely difficult, from the combination of consonants, to be pronounced by a foreigner. The Russian language is little known to the rest of Europe; nor has it till lately been much cultivated in Russia itself, in consequence of the German prevailing so generally among the higher and literary classes. Latterly, however, Russian literature has begun to flourish, and it has exhibited proofs of richness and sublimity in its poetry. It would be uninteresting and almost endless to enumerate the languages of the numerous tribes scattered through the Russian empire: of the three great and distinct barbaric nations in Asiatic Russia, the Tartars, Mongols, and Tunguses, the languages are radically different.

The nature of the soil in the vicinity of St. Petersburgh is so very poor and unproductive, that this circumstance, joined to the severity of the climate, must always render this capital dependant, for its supply of provisions of all descriptions, on distant parts of the empire, to a greater degree than any other capital of Europe; the regular demand, however, here, as everywhere else, is found to create and secure a regular supply. The countries bordering on the Volga chiefly furnish wheat and rye. The poorer classes eat a species of rye-bread called black bread, made from the meal unbolted. The disorder which so frequently occurs in France from eating bread made of damaged rye, seems not to be known in Russia. Barley-meal is also used for bread. Of wheat, rye, and barley, upwards of 4,800,000 poods are annually consumed. In order to afford the poorer classes flour at a moderate price, Catherine II. erected a large flour magazine, from which they are supplied in a time of scarcity. St. Petersburgh is well supplied with water, from the Neva and the canals; but pipes for conducting it being unknown, it is brought to the houses in casks fixed on carts. It is calculated, that (except during the fast of the Greek Church) more meat is consumed in this city than in any city of Europe. The supplies are brought from a great distance, principally from the Ukraine; but the largest and best flavored veal comes from the vicinity of Archangel. All kinds of meat, poultry, &c. are brought frozen in winter; and the quality, as well as the quantity and price, is regulated by the weather and hardness or softness of the sledge roads. The market held upon the Neva is thus described by Mr. Coxe.

* New Edinburgh Encyclopedia.

"At the conclusion of the long fast, which closes on the 14th of December, (O. S.) the Russians lay in their provisions for the remaining part of the winter. For this purpose, an annual market, which lasts three days, is held upon the river, near the fortress. A long street, above a mile in length, was lined on each side with an immense store of provisions, sufficient for the supply of this capital for the three following months. Many thousand raw carcasses of oxen, sheep, hogs, pigs, together with geese, fowls, and every species of frozen food were exposed to sale. The larger quadrupeds were grouped in various circles, upright, their hind legs fixed in the snow, with their heads and fore legs turned to each other; these towered above the rest, and occupied the hindermost row. Next to them succeeded a regular series of animals, descending gradually to the smallest, intermixed with poultry and game, hanging in festoons, and garnished with heaps of butter, fish, and eggs. I soon perceived, from the profusion of partridges, pheasants, moorfowls, and cocks of the wood, that there were no laws in this country which prohibited the selling of game. I observed also, the truth of which has been frequently asserted, that many of the birds, as well as several animals, in these northern regions, become white in winter, many hundred black cocks being changed to that color; and some which had been taken before they had completed their metamorphosis, exhibited a mixture of black and white plumage. The most distant quarters contributed to supply this vast store of provisions; and the finest veal had been sent by land carriage as far as from Archangel, which is situated at the distance of 830 miles from St. Petersburgh; yet every species of food is surprisingly cheap. In order to render this frozen food fit for dressing, it is first thawed in cold water. Frozen meat, however, certainly looses much of its flavor, and accordingly, the tables of persons of condition, and those of the English merchants, are supplied with fresh killed meat."*

Russia is celebrated for its internal navigation. Of this, the grandest branch is that which brings St. Petersburgh the produce of the southern provinces, by means of the canals of Ladoga and Vyshnei Voloshok, which unite the Baltic and the Caspian: goods are thus conveyed to the capital through a tract of 1434 miles, without once landing them. This navigation begins at St. Petersburgh, by the Neva, which issues from lake Ladoga. By a canal uniting the Volchof, which falls into the Volga, the communication between the Baltic and the Caspian is effected. The canals of Ladoga and Vyshnei Voloshok likewise enable St. Petersburgh to receive the produce of China and Siberia almost entirely by inland navigation. The distance from St. Petersburgh to the frontiers of China, is from

* Coxe's Travels in Poland, Russia, &c.

A Droski. *P.* 377.

Winter Amusement.

1600 to 1700 leagues; and it requires three years to accomplish it, the rivers being navigable only during a short period of the year. The route by the Volga to the capital, has been already described. This river is descended as far as the Kama, which is ascended to the mouth of one of the streams that flow from the Uralian mountains. At the foot of these, the merchandise is unloaded and transported over land, to be embarked on one of the streams that flow from the eastern side of the mountains, and communicate with the Tobol. At Tobolsk, the Irtish is entered, by means of which, the Oby, some other streams, and a short portage, the lake Baikal is reached; and finally, the Selinga, and Mongolia, which communicate with China. The communication between St. Petersburgh and Siberia, is, of course, carried on by the same route. The chief articles for the Chinese market are furs: the returns are teas, silks, &c. From Siberia, St. Petersburgh receives large quantities of iron and hardware; in return for which she sends principally English goods and colonial produce. The trade of the interior would be much more extensive and flourishing than it actually is, were it not by law secured to the natives; but this restriction is beginning to be relaxed.

In the winter season the snow in most parts of Russia admits of a pleasant and expeditious mode of travelling by means of sledges. But in other parts of the year, several other vehicles are used. One is the droski, which is a carriage, the body of which is scarcely two feet from the ground. In his journey between Petersburgh and Moscow, Dr. Clarke made use of a German *batarde*, which he regards as best adapted for a journey, in which the traveller passes from one climate to another-where of course sledges cannot be used. It is in reality an English chariot, with a *dormeuse* behind; instead of a window, there is a large lamp. "Thus provided," observes Dr. Clarke, "a person may travel night and day, fearless of want of accommodation, or of houses of repose. His carriage is his home, which accompanies him everywhere; and if he choose to halt, or accidents oblige him to stop in the midst of a forest or a desert, he may sleep, read, write, eat, drink, or amuse himself with any portable musical instrument, careless of the frost of the north, or the dews, the moschetoes, and vermin of the south. Over snowy regions, he places his house upon a sledge, and, when the snow melts, upon its wheels; being always careful, where wheels are used for long journeys through hot countries, to soak them in water whenever he stops for the night."* A more characteristic and national vehicle is the *kibitka*, described by Sir Robert Ker Porter as "nothing more than a large wooden cradle." Mr. Coxe says that it is the old Scythian wagon. It holds two persons abreast; the dri-

* Clarke's Travels.

ver sits at the further end, near the horse's tail; the hinder part is covered with a tilt, open in front, made of laths, and covered with birch, or other bark. The whole machine does not contain a single piece of iron, and there are no springs: the body of the carriage is fastened to the wheels by wooden pins, ropes, and sticks. In order to prevent the inconvenience that would arise from the jolting in such roads as those of Russia, a feather bed is usually placed at the bottom. With this precaution, a *kibitka* is a snug and comfortable vehicle. In some parts of Tartary, the top is taken off at night, and serves as a tent; hence the Russians call the tents of the Calmucks *kibitka.*

An English traveller, who had visited the most remote and desolate parts of the Scotch Highlands, even half a century ago, would be ill prepared to encounter the inconveniences, discomforts, and privations to which he would be exposed in journeying from one capital of Russia to the other, if he did not carry along with him the means of preventing or remedying them. The representations of Dr. Clarke with regard to the condition of Russia, must be taken with much caution and qualification; yet, he speaks but the language of all other travellers in this country, when he advises that nothing should be expected from inns or houses of entertainment, not even clean straw for a bed. He enumerates the following articles as forming an indispensable portion of the traveller's baggage: —a pewter tea-pot; a kettle; a sauce-pan, the top of which may be used as a dish; tea, sugar, and a large cheese; loaves of bread made into rusks; if in the winter, frozen meat; wine in the cold districts, vinegar in the hot. Thus prepared, he may safely encounter this long journey.

The Russians use the bath as a means of preserving cleanliness and health, as a luxury, and as an amusement. Baths are to be found in any part of the empire, and are among the places of resort for the lower orders. The following account of their vapor-baths was communicated to Mr. Coxe by an English gentleman at St. Petersburgh, who was ordered to bathe for his health. "The bathing-room was small and low, and contained a heap of large stones piled over a fire, and two broad benches, one near the ground, and the other near the ceiling. Small buckets of water being occasionally thrown upon the heated stones, filled the room with a hot and suffocating vapor, which from its tendency to ascend, rendered the upper part much hotter than the lower. Having taken off my clothes, I laid myself down upon the highest bench, while the bathing woman was preparing tubs of hot and cold water, and continued to increase the vapor in the manner above mentioned. Having dipped a branch of twigs into the hot water, she repeatedly sprinkled, and then rubbed with it my whole body. In about half an hour, I removed to the lower bench, which I found much cooler, where the bathing woman

lathered me from head to foot with soap, scrubbed me with flannel for the space of ten minutes, and throwing several buckets of warm water over me, till the soap was entirely washed off, she then dried me with napkins. As I put on my clothes in a room without a fire, I had an opportunity of remarking, that the cold air had little effect on my body, though in so heated a state: for while I was dressing, I felt a glow of warmth which continued during the whole night. This circumstance convinced me, that when the natives rush from the vapor-baths into the river, or even roll in the snow, their sensations are in no respect disagreeable, nor the effects in any degree unwholesome."*

The other most characteristic and favorite amusements in St. Petersburgh, are, singing, dancing, swinging, and descending the ice-hills. All the Russians are fond of music, and they possess many airs of exquisite simplicity and pathos; not inferior in these respects to the old national airs of Scotland or Ireland, though peculiar, and with a very marked character. In every town and village, these popular ditties are sung by the lower classes: and the higher ranks in St. Petersburgh make it a customary recreation, to take with them in their water parties, a band of expert singers, and often have them at their tables at home, to sing the popular Russian ballads. The old popular ballads are also sometimes sung to the Golubetz, a favorite national dance. This, like all dances of rude people, is pantomimic: the modest solicitations of the lover, and the affected coyness of the fair one, are exhibited by a variety of gestures and movements. The swing is the amusement of all ranks and conditions, and Easter witnesses it in its greatest perfection, swings being then set up in all the public squares. Another kind of holyday diversion, is the ice-hills. A scaffold about thirty feet high, is erected on the Neva: on one side of it are steps, or a ladder, to ascend to the platform on the top; on the opposite side, a steep inclined plane, about four yards broad, and thirty long, descends to the river; this is supported by strong poles, and its sides are protected by a parapet of flanks. Large square blocks of ice, about four inches thick, are laid upon the inclined plane, close to one another, and smoothed with the axe; they are then consolidated by water thrown over them. The snow is cleared away at the bottom of the plane for the length of two hundred yards and the breadth of four; and the sides of this course, as well as those of the scaffolding, are ornamented and protected with firs and pines. Each person, provided with a little low sledge, something like a butcher's tray, mounts the ladder, and glides with inconceivable rapidity down the inclined plane, poising his sledge as he goes down. The momentum thus acquired, carries him to a second hill, at the foot of which, he alights, mounts again, and in the same manner glides down

* Coxe's Travels.

the other inclined plane of ice. The boys also amuse themselves in skating down these hills. Summer-hills, constructed in imitation of the ice-hills, also afford a favorite amusement to the inhabitants of St. Petersburgh, especially during their carnivals. These consist of a scaffold between thirty or forty feet high. With an inclined plane in front, flowers and boughs of trees sheltering the person in his descent, a small, narrow cart on four wheels is used instead of the sledge; below, there is a level stage of some hundred feet in length, along which he is carried by the impulse of his descent. The winter is the season when the most characteristic amusements of the Russians may be witnessed, especially on the Neva. "Scarcely a day passed," says Mr. Coxe, "that I did not take my morning walk, or drive in a sledge on that river. Many carriages and sledges, and numberless foot passengers perpetually crossing it, afford a constant succession of moving objects, and the ice is also covered with different groups of people, dispersed or gathered together, and variously employed as their fancy leads them. In one part, there are several long areas railed off for the purpose of skating; a little further is an enclosure, wherein a nobleman is training his horses, and teaching them the various evolutions of the minage. In another part, the crowd are spectators of what is called a sledge-race. The course is an oblong space about the length of a mile, and sufficiently broad to turn the carriage. It can hardly be denominated a race, for there is only a single sledge, drawn by two horses; and the whole art of the driver consists in making the shaft horse trot as fast as he can, while the other is pushed into a gallop.

There are three instruments for whipping in use in Russia, two of which resemble a cat-o'-nine-tails, and the knout. The latter, besides being applied to petty offenders, is the first and preparatory punishment of felons. "One morning," says Mr. Coxe, "as I was casually strolling through the streets of St. Petersburgh, near the market-place, I observed a large crowd of people flocking to one particular spot. Upon inquiring of my Russian servant the cause of this concourse, he informed me, that the multitude was assembled in order to see a felon, who had been convicted of murder, receive the knout. Although I naturally shuddered at the very idea of being a spectator of the agonies of a fellow creature, yet my curiosity overcame my feelings. With the assistance of my servant, I penetrated through the crowd, and ascended the roof of a wooden house, of one story, from whence I had a distinct view of the dreadful operation, which was already begun. The executioner held in his hand the knout. This instrument is a thong about the thickness of a crown piece, and about three fourths of an inch broad, and rendered extremely hard by a peculiar kind of preparation; it is tied to a thick platted whip, which is connected by means of an iron ring with a small piece of leather, that acts

like a spring, and is fastened to a short wooden handle. The executioner, before every stroke, receded a few paces, and at the same time drew back the hand which held the knout; then, bounding forward, he applied the flat end of the thong, with considerable force, to the naked back of the criminal, in a perpendicular line, reaching six or seven inches from the collar towards the waist. He began by hitting the right shoulder, and continued his strokes parallel to each other quite to the left shoulder; nor ceased till he had inflicted 333 lashes, the number prescribed by the sentence. At the conclusion of this terrible operation, the nostrils of the criminal were torn with pincers, his face marked with a hot iron, and he was transported to the mines of Nershinsk in Siberia." Mr. Coxe adds, that he has been thus particular in describing the punishment of the knout, because several authors have exaggerated it; but surely, it is scarcely possible to present a more frightful picture of its nature and effects than what he has himself given; especially when, in addition to the account given in the text, we advert to a note on this passage, in which he informs us, that a skilful executioner, on receiving a private order, can despatch the criminal by striking two or three blows upon the ribs. Another punishment is banishment to Siberia. Often in the depth of a polar winter, the man who has happened to offend the emperor or his informers, is suddenly torn from friends and family, and all the endearments of life, and by an order which cannot be resisted, is hurried to Siberia, where he is compelled to change his name, to hunt in the arctic forests, or delve in mines with every species of malefactors. No tidings of him can reach home, and no foundation exists to hope for a change.

In the capital, weddings and funerals are conducted in various ways, there being no prescribed etiquette or ceremony. In the provinces, among the lower orders, it is different. When a man has fixed upon a young woman whom he wishes to marry, he repairs to her dwelling, and, addressing himself to her mother, or nearest female relative, uses an ungallant expression to the following effect: "Bring forth your merchandise; we have money to exchange for it!" The young woman is then introduced, and the terms are settled. More commonly, however, the match is made up by the parents, or friends, before the parties have seen each other. The bride is afterwards carefully examined by a number of females; and if they pronounce her to be free from personal defects, and of a good disposition, preparations are made for the wedding. On the day appointed, she is crowned with a garland of wormwood; and when the priest has concluded the ceremony, the clerk, or sexton, throws a handful of hops upon her head, wishing she may prove as fruitful as that plant. She is then led home with abundance of coarse ceremonies; one of which consists in the bride presenting her husband with a whip of her own ma-

king, in token of submission, and he fails not to employ it as the instrument of his authority. But the barbarous treatment of wives by their husbands, which formerly extended to the right of putting them to the torture, or even to death, is now guarded against, either by the laws of the country, or by particular stipulations in the marriage contract.

The funeral ceremonies, especially in the distant provinces, embrace some peculiar customs. Soon after a person expires, the body is dressed in its usual clothes, and laid in a coffin, with a luncheon of bread, a pair of shoes, and a few pieces of money; and a priest is hired to pray for the soul, to purify the body with incense, and to sprinkle it occasionally with holy water, till the time of interment. When it is carried to the grave, the priest produces a ticket, signed by the bishop and another clergyman, and directed to St. Nicholas: this is considered as the passport to heaven, and is placed between the fingers of the deceased. The body is then lowered into the grave, and the attendants return to the house whence the funeral proceeded, to drown their sorrow in intoxicating draughts. The funeral festivities are continued, with very little interruption, for the space of forty days; during which a prayer is daily recited over the grave by the priest; for although the doctrine of purgatory is not received by the Russians, they suppose that such prayers may assist their departed friend in his long journey to his place of final destination. An annual feast is likewise held for the dead, at the commencement of the new year; when every one attends the graves of his departed relations, and places some victuals upon them, which become the perquisite of the priests who celebrate mass upon the occasion.

ASIA.

The continent of Asia now lies before us—a territory which stretches from the Dardanelles to Behring's Strait, about 7,583 British miles; this is its length. In breadth, it extends from the southern cape of the peninsula of Malacca to the most northern parts of Siberia, about 5,250 miles. In comparison with Europe, therefore, it is at least six times larger. Its inhabitants are more than double, as are also the various languages, or dialects which are spoken. Asiatic Russia alone contains more than one hundred tribes, differing in languages, manners, and religion.

Asia, on many accounts, is an interesting portion of the globe, especially from the circumstances, that both sacred and profane history have here placed the primeval seat of the human race, and concur in pointing out this as the quarter whence population has gradually extended over the rest of the earth. Great as the population of Asia is in the aggregate, numerically it is far less than might be expected in regions so early peopled, and abounding in every production which can contribute to the subsistence or comfort of mankind. One cause for this *comparatively* limited population, and perhaps the most operative, is the feeble and despotic character of the governments which prevail. Such governments are unfriendly to virtue, industry, and enterprise, and consequently to population. Still, the four or five hundred millions found on Asiatic territory, are one of the best proofs of the kindness of nature, and the luxuriance of the soil.

Of this large proportion of the human race, scattered over the extensive regions of Asia, few enjoy the blessings of freedom and civilization. Despotism stretches its iron hand, with little interruption, from one extremity of this vast continent to the other; and arrested by its benumbing influence, the knowledge and arts of civilized life have not expanded into that full perfection to which they have attained in regions cheered by the more genial rays of freedom. On the condition of society in Asia, its religions, too, have shed the most baneful influence. To these, perhaps, more than to any other causes, are to be attributed the retardation of improvement, and the debasement of the human character, in this quarter of the globe. From that same source, alas! from which we draw our highest hopes, has often likewise flowed the deepest degradation of our race. During the last century, and more especially of late years, various attempts have been made, in different parts of this continent, to withdraw the inhabitants from the prevailing superstitions, by acquainting them with the

purer doctrines and institutions of Christianity. Missionaries from Europe and America have been for years, and are still attempting to spread the light of the gospel over different parts of Asia. A few spots of this vast region have been rescued from the cruel despotism of Satan, and some feeble rays of gospel light sent through its spiritual darkness. Comparatively little success has crowned the efforts of the pious and benevolent. This, however, has not operated even to cool the ardor by which the friends of mankind are actuated. Nor should it. For we know that a period is fixed in the counsels of heaven, when "the knowledge of the Lord shall cover the earth as the waters cover the sea." Whether this period be near, or whether it be distant, is not for us to determine. But when it shall come, we may look forward to it, as the era of a happy revolution in the condition of Asiatic society; as the era whence the stagnating current of its civilization shall again begin to flow, and its fettered energies be set free from their confinement. For the experience of its effects in other regions permits us not to doubt, that, along with the religion of Jesus, in this quarter of the world also shall be sown the seeds of civil liberty, and be laid the foundations of progressive improvement.

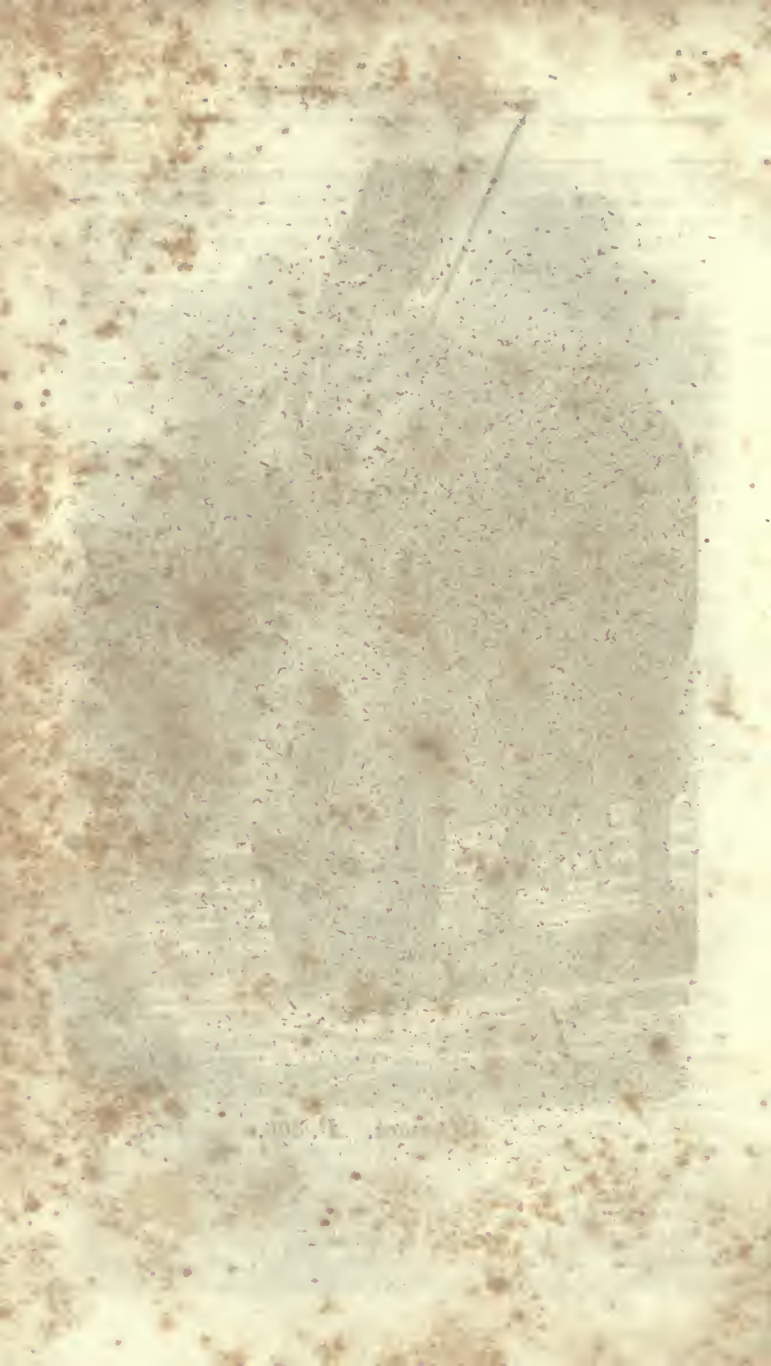
Having occupied so large a space in the record of our observations in relation to America and Europe, we feel obliged in our survey of the inhabitants of this portion of the globe, to proceed upon the principle of selection, and to turn our attention to those nations and tribes only, an acquaintance with whose manners and customs may be supposed to be most valuable and interesting.

ASIATIC TRIBES.

1. CIRCASSIANS.

The Circassians consist of numerous tribes, who occupy the mountainous districts between the Black Sea and the Caspian. They have long been celebrated for the beauty of their features, and the symmetry of their form; and not without reason. Their noses are aquiline, their eyebrows arched and regular, mouths small, teeth remarkably white, and their ears neither so large nor so prominent, as among the Tartars, their neighbors. Their hair is brown, of various shades, generally dark, and sometimes approaching to black. They are of the middle size, rarely exceeding five feet eight or nine inches in height; and they are finely shaped and very active. They bear in their countenance a most striking expression of ferocious valor, cunning, suspicion, and distrust. The women are finely shaped, have very delicate features, smooth, clear

A Cossack. *P.* 366.



complexions, beautiful black eyes, and a fascinating perfection of countenance. Their feet are remarkably small, an effect of their forcing them, when very young, into very tight slippers; and their slender waists, which are considered as the grand essential of beauty, are produced by tight lacing in leathern belts, put on from the hour of their birth, and worn till they are married. This preposterous custom renders the shoulders disproportionably broad. Many of the Turkish and Persian harems are supplied with these females, who are carried off by the petty princes in their plundering expeditions, and sold; or if this method fail, they sell their own daughters or those of their vassals.

These people, in their common attire, have the legs, feet, and arms, with a considerable portion of the body, naked. They wear no shirt, and only a pair of coarse ragged drawers, reaching a little below the knee. Over their shoulders they carry, even in the midst of summer, a heavy thick cloak of felt, or the hide of a goat with the hair outwards, reaching below the waist. Under this covering appear the sabre, musket, bow, quiver, and other weapons. Their heads are shorn, and covered with an embroidered cap, quilted with cotton, in the form of a melon; this, among the wealthy, is ornamented with gold and silver laces. In some nations, the dress of the superior persons is more elegant. The under garment is made of a light stuff, over which is worn a short, rich waistcoat; and this is surmounted with a cloak of cloth, or other strong woven stuff, somewhat shorter than the under garment, with the sleeves slit open, and bordered with furs, and furnished with two small embroidered breast pockets, for containing cartridges. The breeches are made with knee-straps, and the seams are bound with small lace, or embroidery, which the women very skilfully manufacture of gold and silver threads.

The Circassians are excellent equestrians; their horses are high bred Arabians, and extremely fleet; and they so much excel the Cossacks in horsemanship, that the latter acknowledge their inability to overtake them in pursuit.

When a prince, or usden, pays a visit in full dress, he arrays himself with all his accoutrements and coat of arms, over which he occasionally has an additional jacket of mail. When people of the lower class do not carry a sabre with their other arms, they have a strong staff, about four feet and a half in length, with a large iron head, at one end, and a sharp iron pike, about eighteen inches long, at the other, which they throw like a dart, with great accuracy. Persons of wealth and rank never leave their dwellings without a sabre; nor do they venture beyond the limits of the village otherwise than completely arrayed, with their breast pockets well supplied with ball cartridges, for every one plunders his neighbor. The inhabitants of the plains go completely armed to the labors of the

field; the crops are guarded by armed men; and the implements of husbandry are not more essential to the harvest, than the carbine, the pistol, and the sabre.

The dress of the *females* consists of a tight jacket over the under garment, and an open petticoat, which reaches to the ankles. The head is covered with a cap, somewhat resembling that of the other sex, but drawn up at top in form of a crown. Under this, the hair is turned up in a thick queue, which is also covered with a piece of fine linen. Married women wear wide trousers; and after the birth of their first child, they begin to cover the head with a white kerchief, drawn close over the forehead, and fastened under the chin. When females go abroad, they wear high wooden clogs, to keep their feet clear, and draw mittens over their delicate hands. Girls are permitted to dye the finger nails with the flowers of *balsamina*, called *kna* in their dialect; but painting the face is considered as a meretricious artifice.

The houses, or huts, of these people are made of platted osiers, plastered within and without, and covered with straw. Forty or fifty of them placed in a circle, constitute a village. The utmost cleanliness prevails in these dwellings, as well as in the persons, dress, and cookery, of the inhabitants. Each family has two of these huts; one appropriated to the use of the husband, and the reception of strangers; the other to the wife and family. At meals, the whole family is assembled together; their food is extremely simple, consisting only of a little meat, some millet paste, and a fermented beer, made of the same grain. In their excursions, their saddle serves for a pillow, their piece of felt for a bed, and their large cloak for a covering. In bad weather, they construct a small tent with the felt, which is supported by branches of trees.

The Mohammedan Circassians bury their dead with their face towards Mecca; and the moollah, or priest, reads some passages from the Koran at the funeral, for which he is usually rewarded with the best horse of the deceased. The most valuable effects were formerly buried with the body; but now his common clothes only are buried. Black is worn for a twelvemonth, except for such as are slain in battle with the Russians, whose spirits are believed to pass immediately into paradise; so great is the merit deemed of opposition to that nation, which they utterly abhor. When the head of a family dies, the surviving widow expresses her affliction, by scratching her face and bosom till the blood issues; and the men strike their faces with a whip, till they produce black spots, which they exhibit for a considerable time afterwards.*

* View of the Manners and Customs of all Nations.

2. GEORGIANS.

These people occupy a great part of the southern declivity of the Caucasus; and are in many respects similar to the Circassians in their customs and manners.

The Georgians are in general tall, well proportioned, and elegant in shape; but their minds, unrestrained by education and virtuous habits, are depraved and vicious. The females, whose grace and beauty are proverbial throughout the east, rival the Circassians; and being favorites in all the eastern harems, are sold by their parents to slave-dealers, who carry them about to the best markets.

The dress of the Georgians nearly resembles that of the Cossacks; though men of rank frequently appear in the Persian costume. They usually dye their hair, beard, and nails, of a red color; and the women do the same to the palms of their hands. The latter have on their heads a cap, or fillet, under which, in front, their black hair falls upon the forehead; and behind, it is braided into tresses. They paint their eyebrows black, so as to give them the appearance of one entire line; their faces are coated with red and white; and their air and manner are voluptuous in the extreme. As they are generally educated in convents, the women can all read and write; qualifications quite unusual among the men, even of the highest rank. Girls are betrothed so early as three or four years of age. In the streets, women of rank always appear veiled; and there it is deemed indecorous in any man to accost them. It is, likewise, reckoned uncivil in conversation to inquire after the wives of any of the company.

Punishments in criminal cases are in this country of the most cruel and terrific nature; fortunately, however, they are not frequent, as well because delinquents can easily abscond into neighboring districts, as because the princes are more enriched by confiscations of property, than by the tortures of the accused. Judicial combats are the privilege of the nobility, and take place under the denomination of *an appeal to the judgment of God*, when the cause at issue is of an intricate nature, or when the power and interest of the adverse parties are so equal that neither can force a decision of the tribunal in his favor.

The *clergy* are paid liberally, not by the living, but by the dead. At the death of a Georgian, the bishop requires one hundred crowns, for performing the funeral rites; and this extravagant demand must be satisfied, though the widow and children of the deceased be ruined by it, which is frequently the case. When the sum is paid, the bishop, or priest, lays a

letter on the breast of the corpse, requiring St. Peter to admit his soul into the mansions of the blessed.

3. TARTARS.

These people are divided into numerous clans, or hordes; each of which has some peculiar manners; but our limits will allow little more than a general view of them. The country named after them has Persia, Tibet, and China, on the south, from whence they are diffused as far as the Northern Ocean. They have in all ages been a wandering people, renowned for their invincible courage, and surprising conquests. China, Hindostan, Persia, and part of Europe, have all witnessed their prowess, and been subjugated by their arms. They, nevertheless, disdain the confinement of a sedentary life, and on every return of the spring, they recommence their peregrinations. When they find a fertile spot, they pitch their tents, and when all the produce is consumed, remove in quest of a fresh supply.

Spread over a vast extent of country, where they are subjected to great diversities of climate and local circumstances, the different tribes of Tartars exhibit *considerable variety in their physical and moral characters*, though always retaining distinctive marks of the original stock. The genuine Tartar is of the middle size, and thin, strong, athletic, and robust. His head is oval, his face flat, his forehead wrinkled; his eyes are small, but expressive, and generally black; his eyebrows are heavy, his cheek-bones high; his nose is short and thick; his mouth small, teeth white and even; his chin long, his hair dark brown or black; his complexion, though dark, is ruddy and lively; his countenance is open and friendly, his body well proportioned, with an easy, respectful deportment. He is fierce, warlike, and fond of hunting; despising fatigue, attached to independence; and frequently inhumanly savage. The bloom of health and symmetry of shape cause the females to rival in personal charms the women of most European countries. Temperance and cleanliness are characteristics in both sexes.

The *wealth* of the Tartars consists in their flocks and herds, which they exchange with the Russians, and other traders, for clothes for themselves and families. Their *dress* consists principally of large calico shirts and drawers. Those in the northern parts are lined with sheep-skins; while in the southern districts, they seldom wear shirts in the summer, and use a kind of doublet, without sleeves, made of sheep-skin, with wool outside. In winter, the skin is worn with the wool inside. A large sheep-skin robe, fastened about the waist with straps, often covers the whole. Capacious boots, and small round caps of leather, edged with fur, complete their costume. The

dress of the females differs little from that of the men: in the warmer parts, their calico garment alone is worn in summer; but in winter they add a large sheep-skin gown, or robe, and a cap, or bonnet, similar to that of the men. Red is the color highest in esteem with the Tartars: their chiefs, though otherwise meanly attired, seldom fail to have a scarlet robe for state occasions; and a woman of quality would not think herself well dressed, were she without a garment of this hue. These robes are often made of silk, or stuff, over which a sheep-skin coat is worn. In time of war, they cover their heads and bodies with iron net-work, the links of which are close enough to be proof against any weapons, except firearms, of which they stand in great awe.

As the Tartars in general neither sow nor reap, nor make hay for their cattle, vegetables scarcely form any part of their diet: a little millet is the only grain they use, and this but sparingly. They live upon horse-flesh, mutton, fish, wild-fowl, and venison; but are not fond of beef or veal. They have plenty of milk, butter, and cheese; but mare's milk is always preferred; and from this they make a very strong spirit, of which they are very fond.

The ordinary dwellings of the Tartars consist of small tents, of an oval form, covered with a kind of felt, in which both sexes are promiscuously lodged: the small aperture which serves for a door, always faces the south. Even the houses, or palaces, of the great, are no more than wooden huts, that may be conveniently fixed on large wagons, and drawn by a team of twenty or thirty oxen.

All the Tartars are excellent riders, and constant practice has given them so firm a seat, that they have been supposed to perform the ordinary duties of civil life, to eat, to drink, and even to sleep, without dismounting. They excel in the management of the lance: the long Tartar bow is drawn with a nervous arm, and the arrow is directed to its object with almost unerring aim and irresistible force. The general hunting-matches, the pride and delight of the Tartar princes, constitute instructive exercises for their numerous cavalry; and the amusements of the chase serve as a prelude to the conquest of an empire.

The Tartars have few mechanics among them, except such as make arms and female ornaments, and dressers of skins. Hospitality is their grand characteristic, particularly towards strangers, who confidently put themselves under their protection. They are of an easy, cheerful temper, seldom depressed by care or melancholy, and so much delighted with their own country, that they conceive it impossible for a foreigner to traverse their plains, without envying them in their possession.*

* Aspin's Cosmorama.

4. THE CALMUCKS.

These people, though commonly considered as Tartars, are in reality a tribe of the Mongols, or Moguls, who have themselves been also improperly confounded with the Tartars.

The Calmucks are extensive wanderers, and to be found in nearly the whole of Asia, north of India and China; and even in the southern parts of European Russia, to the banks of the Dnieper. They are distinguished by peculiarity of features and manners, from the surrounding Tartar tribes. Their personal appearance is athletic and revolting; their skin nearly black; their hair coarse, and their language extremely harsh. The men, who are frequently of gigantic stature, have no other clothing than a piece of cloth about the waist. The women, who are uncommonly hardy, have broad, high cheek-bones, very small eyes, set at a great distance apart, scarcely any eyebrows, broad, flat noses, and enormous ears. The black hair of the married women hangs in thick braids on each side of the face, and over the shoulders, the ends being fastened with pieces of lead or tin; the unmarried have only one braid behind. Their ears are adorned with shells, or large irregular pearls. Children of both sexes go entirely naked, till they are twelve or fourteen years of age. The Calmuck women are fond of tobacco, which they smoke in short pipes; and they are renowned riders, often outstripping their male companions in the chase.

These people dwell in conical tents, called *khabitka*, constructed with cane, covered with a thick camel's hair felt, and placed on wagons, for convenience of removal, without taking them down. A hole in the top serves the twofold purpose of chimney and window. Interiorly, these tents are commodious, and supplied with many necessaries of life; for the Calmucks are farther advanced in the arts of life than many of the Asiatic erratics. Several arts, generally considered to be peculiar to civilized nations, are here to be met with; and from time immemorial they have possessed that of making gunpowder. They are nevertheless so averse to dwelling in towns, that they deem the confined air of a room insupportable.

Their favorite food is horse-flesh, which they often eat raw; and generally large pieces of it are placed on upright sticks near their tents, to be dried by the sun. On a journey, they place it under their saddles, to be ready when wanted. The limbs of dogs, cats, rats, marmots, and other animals, are also seen suspended about the tents, and are often quite black. Vegetables, bread, and fruits, constitute no part of their diet. The drink of these remarkable people is sour or fermented mare's milk, which they call *konmiss;* and from which they also produce brandy by distillation.

The Calmucks are as cheerful as they are robust; seldom dejected by sorrow, never subdued by despair. Being less indolent than most other Asiatics, they are highly esteemed as servants in all parts of the Russian empire; but Cossacks only will intermarry with them. They generally attain an advanced age, and are even then able to bear the fatigues of horsemanship. Old age is much honored among them.

These people are divided into three ranks, namely, the *white bones*, or nobility; the *black bones*, or bondmen; and the *clergy*. The ladies are called *white flesh*; and females of the lower order, *black flesh*.

When fully equipped for war, the Calmuck wears a steel helmet, with a gilt crest, from which a network of iron hangs over part of his face, neck, and shoulders. He has also a jacket of similar work, which adapts itself to all positions of the body; or, in lieu of this, he puts on a coat of mail, composed of small tin plates. His weapons are a lance, a bow and arrows, a poniard, and a sabre. Firearms, being considered a mark of distinction, are borne only by the richest.

The *marriages* of these people are celebrated on horseback. On the appointed day for the nuptials, the bride, mounted on a fleet horse, rides off at full speed. Her lover pursues; and if he overtakes her, she becomes his wife without further ceremony. But if the woman be disinclined towards her pursuer, she will not suffer him to overtake her, and continues her flight till his horse is knocked up.

When a Calmuck possesses an idol, he places it near the head of his bed, and sets before it several small consecrated cups, filled with milk, or other food. On festivals, the idol is decorated, and perfumes are burned before it.

5. THE KAMTSCHATDALES.

These people occupy a peninsula near the eastern extremity of Asiatic Russia. They are few in number, wild in their manners, and, though baptized into the Christian religion, in compliance with the will of the Russians, they are all still idolaters.

The Kamtschatdales are a diminutive race. They have a large head, with a long flat face, small eyes, thin lips, scanty hair, and tawny complexion. The females are often fair, and handsomer than the Samoiede women. Their character is mild, and their disposition hospitable. Hunting and fishing constitute their chief employment, in both which they are dexterous and persevering; frequently pursuing their game over rocks and precipices, where few others would venture.

Their *dress* consists of a cotton shirt, with a loose frock; and trousers of reindeer skins, stripped of the hair and made pliable, are common. The costume is the same for

both sexes, except that the women have an under garment, which they commonly wear at home, consisting of wide breeches, and a waistcoat, sewed together. On holydays, the women frequently put on a silk gown, after the old Russian manner, with party-colored kerchiefs about their heads. The women do all their work in mittens; and use white and red paint profusely.

These people formerly lived in *hovels* excavated in the ground, some of which are now existing, though in most instances they have been exchanged for the log-huts of the Russians. In the south, these huts are raised on posts to the height of twelve or fifteen feet. The inland Kamtschatdales build their villages in thick woods, and other naturally strong places, at a distance from the sea, but have summer habitations near the mouths of rivers. Those who live on the coast, build their villages very near the shore. To kindle fire, they rub a small round stick in a hole perforated through a dry board, till it takes fire; and instead of tinder, they use dried grass beaten soft.

The *diet* of these people consists chiefly of fish, prepared in various ways; and they are particularly fond of *caviar* made of the roes of fish. They never go on a journey without some dry caviar, with a pound of which a Kamtschatdale can subsist for a great while, every birch or alder tree supplying him with bark to eat with it, instead of bread. They also very much esteem a dish which they call *huigul;* consisting of fish that has been laid in a pit till it becomes sour, or rather putrid; and though the smell is intolerable to all others, to a Kamtschatdale the odor is an exquisite perfume, and the article itself an absolute luxury. The flesh of land and large sea animals they boil with different herbs and roots: the broth they drink out of ladles and bowls, and they take out the meat upon boards, and eat it in their hands.

The fat of the whale and walrus they also boil with roots: and a principal dish at all their feasts, which they call *selaga*, is made by pounding roots and berries of different kinds, with caviar, and mixing up the whole with whale or seal fat. In former times, their ordinary beverage was water; and when they made merry, they drank such as had mushrooms steeped in it. They now swallow spirits as freely as the Russians. After dinner, however, they still drink water; and, on going to bed, set a vessel of water by them, with the addition of snow or ice to keep it cold: this is always consumed before the morning.

As reindeer have become scarce in Kamtschatka, and horses cannot easily be supported, the natives train their dogs to draw their sledges, on which they travel with surprising velocity over the snow. The dogs are peculiar to the country, and can bear any degree of cold rather than heat. They are fed on fish, raw, dressed, dried, fresh, frozen, or putrid, as suits the convenience of their owners. Six of them gen-

erally form a team; and they will draw six or seven hundred weight, at the rate of eight or ten miles an hour. Each dog has a particular name, which is of great use in driving them, as they are managed by the voice, and the jingling of rings or shells fastened to a stick, neither reins nor whip being used by the driver.*

6. ARABIA.

The modern inhabitants of Arabia are divided into two classes; the genuine and the adulterated Arabs. The first class are the Bedouins of the desert, who have preserved, in the greatest purity, the character and manners of their ancestors. Attached to a pastoral life, and acknowledging no superior but the chief of their tribe, they pitch their tents where caprice or necessity dictates, and have maintained, in the desert, that freedom and independence which no subject can enjoy. Their chief occupation is the breeding of sheep and camels, which are their only treasures. They disdain husbandry as an employment by which they would be degraded, and look upon those who inhabit cities, as having forfeited, by their intercourse with strangers, and their indolent manner of life, all title to the dignified appellation of a descendant of Ishmael. Robbers by profession, "their hands are against every man;" but right, not necessity, is the plea by which the Bedouins stop and pillage the traveller in the desert. For as Ishmael received no share of his father's patrimony, but was driven into the wilderness to shift for himself, they consider themselves at liberty to regain, by force, that inheritance of which he was so unjustly deprived. Their robberies, however, are not attended with murder or ill treatment, unless opposition is made to what they deem a lawful and reasonable demand. "Undress thyself," cries the robber; "thy aunt (my wife) is without a garment;" submission ensures safety; but resistance must be atoned for by the blood of the offender.

The life of the Bedouins is a life of danger and distress. Compelled to wander in search of a hard-earned subsistence, and knowing the wants and inconveniences of these desolate solitudes, their hearts are ever open to the calls of humanity. The sufferings and misfortunes of the stranger entitle him to their compassion; and he who confides in their honor is sure of their hospitality and protection. They inhabit a solitary desert, which affords them few of the comforts, and none of the luxuries of life. Their poverty, however, is voluntary; they prefer liberty to wealth, and pastoral simplicity to a life of labor and constraint. If, at any time, by pillage or exchange,

* View of the Costumes and Peculiarities of all Nations.

they may appropriate to themselves the fruits of industry, yet they can be of little advantage to them who know not their value. Articles of food and trappings for their horses are the only riches they require; so that the most precious commodities of a plundered caravan are often scattered in the desert, as useless and insignificant. The Bedouins are early trained to the exercise of arms and horsemanship, which the continual jarrings of the independent tribes render necessary for their protection and defence. The care of the flocks is abandoned to the women of the tribe, while the youth are ever on horseback and in the field, practising the use of the bow, the javelin, and the sword. It was a usual saying amongst them, that God had bestowed upon the Arabs turbans instead of diadems, swords instead of intrenchments, tents instead of houses, and poems instead of written laws.

The inhabitants of the cities are more indolent and effeminate, and may be said to have lost, by their intermixture with other nations, somewhat of their national character and manners. They are chiefly employed in merchandise, and in cultivating the land; and are kept in constant poverty by the exorbitant taxes, levied to support the pomp and majesty of a despotic monarchy. They have acquired a spirit of duplicity, which is observable in all their intercourse with strangers; and they take every opportunity of cheating the Christians, and then drawing them into expense and trouble; and these effeminate citizens, by their living under an arbitrary government, seem to have lost, in a great measure, that generosity and probity for which their brethren in the desert are so highly distinguished.

The Arab is not robust, but he is rather tall, well formed, and active, fearless of danger, and insensible to fatigue: his mind is quick, and his character marked by the extremes of credulity and enthusiasm. His head is oval, his brow high and arched, his nose aquiline, and his eyes are large. His dark complexion is rendered still deeper by exposure to the sun, but he has an uncommonly gentle look. The women are taller in proportion than the men, and have a dignified deportment; but their elegant forms are degraded by their ragged clothing and squalid looks; and the regularity of their features loses its attraction by the influence of their copper tint. To be admired, they must be seen at a distance, and the beholder must confine himself to general appearance.

The Arabs, in their exterior demeanor, are dignified and reserved, seldom provoked to laughter. Sparing of words, they are offended at a repetition of questions; their speech is slow, weighty, and articulate; their apprehension quick, with a spirit of independence appearing in the countenance of the lowest of them. Their virtues and their vices are, in a degree, peculiar to themselves. They are the firmest friends, and the

most implacable enemies. Their hearts are open and sincere; but they have a natural disposition to war, bloodshed, and rapine.

Hospitality seems to be the characteristic of the nation. Throughout the territories of Yemen, (Arabia Felix,) every accommodation is provided for the comfort and convenience of travellers. Reservoirs of fresh water are built by the side of the highway, and small vaulted houses to shelter the traveller from the scorching heat of the sun, or when surprised by a sudden storm. Caravansaries are also established by wealthy individuals, where strangers are lodged and entertained free of any expense. Generosity and valor are the favorite themes of the Arabian poet; and their bitterest reproach against any tribe is, "that the men have not a heart to give, nor the women to deny."

This spirit of generosity is not confined to the highest ranks, but is peculiar to every individual of the nation. The poorest Bedouin, as well as the proudest Emir, will distribute with pleasure and satisfaction his little store of bread and dates to all around him. All are invited, without respect either to rank or religion; and to eat with a Bedouin is the firmest pledge of his protection. Their bounty and kindness are extended even to the animals, who grow old in their service; they are exempted from every species of labor, and allowed to graze upon the richest pastures. Among the Arabs an oath is held most sacred; and he who violates his engagements is doomed to grow old in ignominy. Their alliances are signed with blood, in order to impress upon them a more sacred character. The rights of friendship are deemed inviolable; and the respect and affection which subsist between parents and children in this country have been a theme of praise to historians of every age.

In courtesy and urbanity of manners, the Arabians may vie with the most enlightened and civilized nations in Europe. In Yemen they use many compliments; "people of rank," says Niebuhr, "embrace their equals, and all treat one another with a degree of politeness that surprises strangers." The *Salam Aleikum*, "peace be with you," is the common salutation in Arabia; in pronouncing which, they lay the right hand upon the heart. When two Bedouins meet in the desert, they express their kindness and respect by frequently kissing and shaking hands, repeating, at every shake, the question, "how art thou?" Their visits are conducted with that parade and ceremony common to eastern nations; and they kiss the hand of a superior in token of respect.

Notwithstanding the amiable dispositions of generosity and kindness, so striking in the Arab character, we cannot but be shocked and disgusted at their thirst for revenge, which knows no satiety. Grave and manly in his outward deportment, the Arab piques himself upon the coolness of his temper and the control of his passions; but, when once provoked, he is impla-

cable and unrelenting. An affront, once received, is laid up and cherished in his breast; and no circumstance nor time can efface it from his mind, until he has obtained full reparation. The Arab has no idea of forgiveness; his whole soul seems absorbed in the injury; and the most abject submission cannot screen the culprit from his rage. An insulting expression can only be wiped away by the blood of the offender; and a murder must be expiated by the slaughter of a family. The most irritable and implacable are the martial Bedouins, who are "jealous in honor, sudden and quick in quarrel." An indecent action, or a contemptuous word, will raise him to madness; and such is his vindictive spirit, that he will patiently wait months and years for an opportunity of revenge. Families, and sometimes tribes, are thus involved in endless hostilities, by an inadvertent expression, or the carelessness of one of its members; and the individuals of either lead a life of incessant malice and suspicion. No reconciliation can take place until the reproach has been washed out with blood. Every new offence is added to the bloody debt, and half a century will sometimes elapse before the account of vengeance is finally settled.

The dress of the Arabians is suitable to the general fashion of the east, except that they have more variety than the neighboring nations. Arabians of distinction, in Yemen, have wide drawers of cotton cloth, over which they wear a shirt; and a vest with strait sleeves, is covered with a flowing gown. A girdle of embroidery encircles the loins, at which is suspended a kind of crooked cutlass, called a *jambea*. They wear, by way of ornament, a piece of fine linen cloth hanging over their shoulders. They use no stockings, and have only a sort of half-boots or slippers upon their feet. Their head-dress consists of from 10 to 15 bonnets of linen or cotton, the outmost richly embroidered with gold, round which is wrapped a sort of muslin, with silk or golden fringes flowing loose upon the shoulders. This cumbersome covering is to secure their heads from what is called the stroke of the sun; and in those hot countries, laborers will strip themselves naked, and place their clothes upon their head. Some have drawers and a shirt, but the greatest number have only a piece of linen about the loins, a large girdle with the *jambea*, and a piece of cloth about the shoulders. Large drawers, a flowing shirt, and a veil, is the general dress of the females. Their faces are disfigured with black spots, by way of beauty, impressed into the skin. Their eyebrows are artificially blackened; their feet and hands stained brown, and their nails red. They wear a great profusion of rings, with bracelets and necklaces of false pearls. The subjects of the Imam of Sana shave their heads; but in the other districts the hair is preserved and knotted up behind in a handkerchief. Their mustaches are, in general, kept very short, but all wear the beard its natural

length. Conformable with their dress, is their manner of sitting. They squat themselves upon the ground, with the legs crossed under the body, a posture very convenient and refreshing to those who wear loose garments. In the presence of a superior, an Arab sits with his knees close together, and the weight of his body resting upon the heels. In this posture they usually place themselves at the table, as it occupies least room; but it is very uneasy to those who are not accustomed to it. Instead of chairs, which are unknown in the east, the rooms of the higher classes are laid round with cushions, and their floors with rich carpets.

The Arabs are in general abstemious and temperate. Animal food is thought very unwholesome in hot climates; and except among the Bedouins in the desert, very little is used in Arabia. Their principal food consists of rice, pulse, and milk; the common people live chiefly upon *durra*, made into cakes, with camel's milk, or butter. Their manner of eating, however, is most repulsive to Europeans. They have neither knives nor forks, but make a dexterous use of their fingers, and eat with amazing quickness. No sooner is a dish set upon the table, than all hands are thrust into it, and it is instantly emptied of its contents. Another immediately supplies its place, which is as quickly despatched; and the service is repeated until the whole company are satisfied. Before they sit down to table, they repeat a short prayer, "in the name of the most merciful God;" and every one, when done, rises without waiting for the rest, and pronounces, "God be praised." Their favorite drink is *kischer*, which is prepared from the husks of coffee beans, slightly roasted and pounded. It tastes like tea, and is thought very refreshing. Though the use of intoxicating liquors is prohibited in the Koran, yet some of them indulge in private, but never appear drunk in company, or in the streets. The rich substitute tobacco in their place, smoking it mixed with a kind of odoriferous wood, which communicates to it a very agreeable taste; the lower people smoke *haschech*, the dried leaves of a sort of hemp, which exalts their courage, and raises their spirits to a state of intoxication.

Their chief places of amusement are the public coffee-houses, which are very much frequented. There they are served with pipes and coffee, and entertained with music, songs, and orations. The orators are generally poor scholars, who frequent these places to earn a scanty subsistence. They recite tales and fables of their own invention, or repeat passages from some favorite authors. As all games of chance are forbidden by the Koran, their principal sedentary amusements are chess and draughts, of which they are so fond, that they will sometimes sit a whole day without interruption.

Strangers to the luxuries of the table, the Arabians are

equally unacquainted with the comforts of a *good habitation.* Their buildings display no exterior magnificence, nor their apartments splendor or elegance. The common people are miserably lodged. Houses made of mud, thatched with grass, without windows, and with a straw mat for the door, form many of the streets in the chief cities of Arabia. The houses of the rich, however, are sometimes built of stone or burnt brick, with terrace roofs; but few of them have glass windows. As it is considered very unpolite to salute a woman in Arabia, the women generally occupy separate apartments, which are in the back part of the house, where strangers are never introduced. Those who have no such apartments, are careful when they carry a stranger to the house, to enter first, and cry *tarick*, "retire," upon which the women instantly disappear, and are invisible to their best friends.

The Patriarchal form of Government has prevailed among the wandering Arabs from the remotest antiquity. The authority of a Schiek is that of a father over his family, whose obedience is founded upon natural affection, and the benevolence of the ruler. All the Schieks, however, who belong to the same tribe, enter into an association for their common defence and security. They acknowledge a common *chief*, who may guide and direct them in their predatory warfare; and in maintaining the honor and independence of their tribe against the attack of their neighbors. This chief is dignified with the title Schiek of Schieks, and is elected from a certain family in which this dignity is hereditary, by the inferior Schieks, without any regard to seniority, lineal succession, or any other consideration, except superiority of abilities. He considers himself as absolute lord of his whole territories, and accordingly exacts the same duties upon merchandise passing through his dominions as are levied by other princes. He is obliged to treat the inferior Schieks as associates rather than subjects, and to share with them the sovereign authority. If dissatisfied with his government, they depose him, or depart with their flocks, and leave him at the mercy of a rival, or more powerful tribe. The lower classes are bound to their chiefs by the same tenure; they can quit his service at pleasure; their steps are unconfined, the desert is open, and the spirit of liberty, which animates the whole nation, renders them incapable of continued subjection. Thus the Bedouin, nursed in independence, and master of his actions, soon acquires a high sense of his own importance. This renders him proud, easily provoked, and impatient of control. Ignorant of submission, he cannot brook the language of authority, and his services are the effects of inclination rather than of constraint.

"*The only safe way of travelling* in Arabia, as in other countries of Asia and Africa, is in caravans. A caravan is a

large association of merchants or pilgrims, who unite for mutual aid and protection to themselves, and their camels, and goods. The transportation of goods in those countries, though slow, is cheap, compared with European prices. The average weight which camels are made to carry is 600lbs. The Egyptian caravans travel with a wide front, many others travel in a line. The halt of the pilgrim caravans to Mecca, is by day, and they travel only by night. There are many of these, even from Persia and Morocco. The dangers of the desert are such, that in many places the route is indicated by the bones of dead camels. The caravans are under the direction of a chief, though from their discordant materials they are, when attacked, in a state of confusion, each individual acting for himself, and protecting his own property. The predatory tribes on the route sometimes plunder the whole caravan, and at others cut off parts of it. At the halts there is much social intercourse and amusement, the merchants or others visiting and entertaining each other. Caravans, however, since the extension of navigation, and the decline of the Mahomedan spirit, have been much curtailed, both in magnitude and show. The pace of the camel when travelling is three miles an hour; this is so exact that distances are computed by time; a march of six hours being equivalent to 18 miles."

Marriage is reckoned so honorable among the Arabs, that a woman will rather marry a poor man, or become a second wife to one already married, than incur the obloquy attached to the single life; and the men are equally disposed to take them, because their wives, instead of being expensive, are rather profitable. They seldom, however, marry more than two wives; and many are content with one. The Arab women enjoy more liberty than in other Mahomedan nations, and have great power in their families. If ill used by their husbands, they have a right to demand a divorce. Separations, however, are uncommon, and mostly confined to cases where the husband, from inability to maintain his wives, sends them back to their friends; after which they are at liberty to marry again.*

7. PERSIA.

The modern Persians are descendants of those tribes, who, at various times, have overrun the country, improved by the introduction of beautiful females from Georgia, Circassia, and Mingrelia. They are in general a fine-looking race—the forehead high, the nose aquiline, the cheeks full, the chin large, the countenance generally oval, and the complexion varying from

* New Edinburgh Encyclopedia.

a dark olive to a slight tinge of yellow. They are of a middling stature, robust, and active; brave, hospitable, patient in adversity, affable to strangers, and highly polished in their manners; but they possess strong passions, and are capable of acts of great cruelty when under the influence of anger. Activity and indolence are singularly combined in the Persian character. Passionately fond of smoking, these people will indulge in it from morning to night; and in the absence of powerful inducements to action, they seem to resign themselves to idleness; sitting in one posture upon their heels, with their legs bent under them, for hours together, and frequently sleeping. When, however, they are roused from this lethargic state by urgent necessity, they will mount their horses and ride day and night, without intermission. They are excellent equestrians, being taught to ride from their infancy; and hunting and hawking are their favorite amusements.

The Persian *dress* consists, for the men, of a shirt of silk, or calico, striped with blue, which is seldom changed till worn out; a vest fitting tight to the body as far as the hips, whence it descends like a petticoat as low as the ancles; under this they have drawers, woollen stockings, and boots; or a pair of very wide trousers of red silk, or blue cotton; and, over all, a long robe reaching nearly to the feet. The latter is sometimes trimmed with fur, and sometimes made of gold cloth, or brocade, richly ornamented with gold lace. By way of sash, a piece of chints, or flowered muslin, about eight yards long, is worn around the body, and in the folds, which serve for pockets, are carried a knife, a purse, pens and ink. The dagger is also deposited in this sash, ornamented according to the ability of the possessor; and no Persian considers himself dressed without a sword. The court dress is distinguished from the ordinary costume by green slippers with high heels, and red cloth stockings. The dress of the commonalty consists generally of two or three light garments reaching only to the knee. In many parts of the country, they wear a sheep's skin, with the wool inwards. Persians of all degrees keep their heads remarkably warm; wearing, even in summer, black fur caps faced with lamb's skin, so fashioned as to rise into four corners at the top, which is frequently ten or twelve inches high. The king and his sons are distinguished by having a shawl wrapped round this black cap—a mark of honor which is also extended to some of the nobility, and ministers of state.

The Persians shave the whole of the head, except a tuft of hair which they leave on the crown, and a lock behind each ear. But they suffer their beards to grow to their full extent; and generally dye them quite black, by an unpleasant and tedious operation, which must be repeated once a fortnight.

The costume of the *females*, in the summer season, consists of a silk or muslin under-garment, a pair of loose velvet trou-

sers, and a vest. The head is covered with a large black turban, over which a cashmere shawl is gracefully thrown, to answer the purpose of a veil. In cold weather, a close-bodied velvet robe, reaching to the knees, fastened in front with large gold buttons, and sometimes ornamented with jewels, is worn over the vest. Necklaces are in general use, with small gold scent-boxes appended to them low in the bosom. Among other ornaments used by the ladies, is a gold plate, with an Arabic prayer engraven upon it, and suspended on the right cheek, just below the ear. As thick and dark eyebrows are esteemed essential to beauty in Persia, the ladies dye them black if they are not so naturally. They also rub their feet and hands with pomatum of an orange tint; and injure their natural complexions with paint and varnishes. They are exceedingly neat in their garments and houses; indeed the frequent ablutions enjoined by their religion, and rendered agreeable by the heat of their climate, prevents them from being otherwise than cleanly.

The Persian *houses*, which are low and flat-roofed, are built of mud or unburned bricks, and stand, each in a court encompassed by a high wall. They have no windows towards the street; and the windows which front the court are entirely open on that side, but have a large curtain to be let down when not in use. The palaces of the nobility are generally divided into several courts, the centre of which is laid out in parterres, most commonly ornamented with fountains.

The Persians seldom have fires in their apartments; but in cold weather put on an additional robe, or pelisse. They do not recline on cushions, as do the Turks, nor sit like them, cross-legged; but they sit on their heels, with their legs bent under them like a camel, on a thick felt, a carpet, or a mat. In this posture, uneasy in the extreme to those who are not accustomed to it, they will sit for hours together.

These people admit but little variety in their *food:* they rise with the sun, and having taken a cup of coffee, some fruit, or other light refreshment, they enter on the business of the day, smoke or converse, till ten or eleven o'clock, when they take a slight repast of sweetmeats, fruits, and dishes composed mostly of milk. They then retire to the harem till about three when they renew their business or smoking. In the evening, they take their principal meal, which consists of animal food mixed with rice, and boiled down to rags, so as to render knives and forks unnecessary. With the same hand that has just torn a fowl or lamb to pieces, or grasped an omelet swimming in oil, a melon is scooped out, and, as a mark of especial favor, presented by a superior to his guest. The *sofra*, or tablecloth, is spread upon the floor, and the company, seated as usual upon their heels around it, bend themselves down, and scoop the victuals into their mouths with their fin-

gers and the thumb of the right hand. When they have eaten enough (and their meals are very soon over) they sit upright, with the right hand placed in a certain position over the left arm, till water is brought in, and every one washes his hand and his mouth. The sofra consists of a fine chints cloth; but from a superstitious notion that changing it brings ill luck, it is generally covered with the fragments of former meals, and emits a scent very ungrateful to the olfactory powers of Englishmen, who consider a clean tablecloth among the necessary comforts of life.*

Of all the *habits* of a Persian, the most common is that of smoking. Whether he is with his women, or in the company of his friends, whether he is going abroad or to court, he is never without his pipe. The Persian pipe, which is called *kallioun*, is totally different from ours. It is shaped like a bottle terminated by the neck, at the top of which is a bowl for receiving the tobacco. The tube is attached to the bottom of this bowl, and frequently makes several windings in the bottle. The latter, which is of blown glass, has a curious appearance to a stranger; it is ornamented in the inside with the representation of trees, flowers, &c. A handsome kallioun costs, we are told, nearly fifty guineas. To use this pipe, the bottle is filled with water, and the tobacco lighted. The smoke, after thus passing through the bottle, arrives at the mouth, cool and disengaged from the coarse vapors.

The women of Persia, like those of all Mahomedan countries, receive no moral education whatever. When they have learned reading, writing, and embroidery, their education is finished; and those things they are taught either by females hired for the purpose, or at the schools, which they frequent till they have attained such an age as not to be permitted to go abroad without a veil. Neither dancing, music, nor other accomplishments, nor reading, nor study, ever develop or heighten their natural graces, or enrich their minds. Living shut up in a *harem*, visiting and being visited by none but females, society never forms their manners; the power of human respect opposes no barrier to their passions, to the vices of their hearts, and to the extravagances of their dispositions: the intercourse with women perverts rather than purifies their morals. The mother exclusively superintends the education of her daughter, and faithfully transmits to her, defects which were not corrected when she was herself young: virtue and modesty are terms which she never utters in her hearing, for they are terms as unmeaning to the one as to the other. She familiarizes her with but one idea—that she is one day to belong to an absolute master, whose love she must strive to acquire, not by practising the virtues of her sex and condition, but by the arts of refined coquetry, which, though they may excite passion, are

* Aspin's Cosmorama.

an antidote to true conjugal tenderness, which is founded on mutual esteem and regard. She does not teach her how to become a good wife and mother, or inculcate that modesty, and that chaste reserve in all her motions, language, and actions, which adorn beauty and embellish plainness; but she enjoins her not to go abroad without muffling up her face and her whole person; not to look at a man, nor engage in any intrigues; if, however, she does not instruct her in the art which she has herself learned by experience, of bringing them to a fortunate conclusion.

Thus the females of Persia receive no other than a physical education, the care of their morals being left to nature, till the moment when example corrupts them. Hence we need not be surprised at the unfavorable character given of them by travellers.

The Persians are perhaps the most *superstitious* nation in Asia. Among them, the remnants of ancient superstitions are not confined to the vulgar, as they are with us: even the present king will not leave his capital, undertake any expedition, or receive an ambassador, till he has had intimation from his astrologer of the fortunate hour for the act. Before all minor transactions, the people in general take what they call a *bal;* namely, in the old fashion of dipping into Virgil, opening the Bible, the Koran, or any venerated author, and governing their actions by the first passage on which their eyes chance to fall.

They put great faith in the virtue of charms, which they buy of those learned in the stars, and bind not merely about their own persons, but those of their horses: some are composed of prayers, sewed up in morsels of linen, in various shapes, such as lozenges, circles, and triangles. The more costly amulets are certain sentences from the Koran, exquisitely engraved on carnelian, and which are usually worn by persons of rank, round the neck or arms. The lower orders have talismans to avert the influence of evil eyes, curses, and the like; in short, they neither look, move, nor speak, without attention to some occult fatality or other.

The Persians are too much addicted to *etiquette* and *ceremony*, not to be fond of visiting. The dependant would not, on any account, allow a day to pass without paying his respects to his patron, the courtier without presenting himself before the sovereign, and friends without mutually visiting one another.

The ceremonies and compliments differ with the rank of the visiter. If an inferior is honored with a visit from his superior, he does not sit down till the latter is seated, nor rise till he has risen. The master of the house commonly occupies the upper end of the cushion or carpet; but if he wishes to do honor to the stranger, he gives up his place to him, or makes him take a seat by his side.

A visit between persons of distinction, and of equal rank, consists of three acts. In the first, the visiter is furnished with a *kalliown* or pipe, the smoke of which is cooled by water, and

a cup of very strong coffee without sugar. In the second, another *kallioun* is given with *sweet* coffee, so called because it is composed of rose water and sugar. A fresh *kallioun*, sweetmeats and sherbet, make up the third act.

These sweetmeats are generally brought on silver, plated, or Japanned trays, adorned with painted flowers or other ornaments: they usually consist of sugar-almonds and pistachio-nuts, or small orange-flower cakes. The Persians are passionately fond of sweetmeats, and excel in the art of making them.

They are also fond of the *chase;* it is an exercise to which they are addicted from their youth, and in which they excel. All the people of distinction keep falcons, sparrow-hawks, and other birds of prey, for sporting. In Chardin's time the hunting establishment of the sovereign contained eight hundred of those birds. Upon the whole, the Persians make but little use of dogs in hunting, considering them as the most impure of animals; hence they employ birds in their stead.

They have brought their hawks to a great degree of docility, particularly one class which they call the *churkh*, and which is trained to catch antelopes. It is hunted with in this manner:—When a herd of deer is discovered, one is separated from the rest by the dogs, and the bird, being let loose, almost immediately pounces upon it, flapping its wings over the eyes of the antelope. The animal endeavors to rid itself of the *churkh*, by beating its head against the ground; but as the bird is perched on the upper part of the head, this attempt is of no avail. As the antelope stops the instant the *churkh* pounces on it, the dogs soon come up to secure their prey. One of these birds will kill two, sometimes three antelopes in a day. This manner of catching deer affords much amusement.

The wild ass is sometimes hunted, though rarely, on account of its very great speed. Whenever it is, horses are stationed in places where it is most likely to run; and by continually changing horses, the hunter sometimes overtakes this surprisingly fleet animal.

The Persians delight in keeping fighting rams. A more bloody or cruel conflict can scarcely be witnessed, than two of these furious animals engaging each other. On these occasions, the passions of the Persians are worked up to the highest pitch; and it often happens that a quarrel among the men succeeds a battle between the beasts.

The *horse races* of the Persians are very different from ours. The horses start at the distance of perhaps fifteen miles, and pursue a direct course to the post. No care is taken to level the ground; and as it often happens that more than twenty horses start together, there are frequent accidents. Purses of gold are given to the first, second, and third horses. They take great pains in training their horses, which they do for a much longer time than is practised in Europe.

As to the manner of *travelling* in the east, it is widely diffe:

ent from our own. In Persia, it is dangerous to travel even a small distance without attendants, or an escort. In longer journeys it is common to join a company of travellers who are going to the same place. Such a company is called a caravan. The beasts of burden are camels, horses, and mules. The caravan is commanded by a chief, who undertakes to furnish servants, horses, and other beasts of burden during the journey, at such a rate as may be agreed on.

The caravan marches in the closest order possible. When there are no *caravansaries* in the country through which it is travelling, as soon as it reaches its resting place, the chief points out to each individual the spot where he is to deposite his baggage and merchandise, that there may be no confusion. The baggage forms a semicircle, the centre of which is occupied by the provisions and beds. This place, as well as the encampment of each traveller, is encompassed with a hair rope. The beasts of burden are all stationed facing their respective loads, and are merely tied by hair ropes.

The chief is stirring with his people before light, to superintend the loading of the goods, so that the caravan may start with the dawn, that is, between three and four in the morning. A bell gives the signal for departure.

The mode of *matrimonial courtships* in Persia does not allow the eyes of the parties to direct their choice, till they are mutually pledged to each other. The proposal is generally made by the relations of the youth, through an elderly female, and if accepted by the relations of the lady, the heads of the families meet, and the necessary contracts are drawn up. On the morning of the day fixed for the wedding, the lover sends a train of mules laden with the promised gifts for his bride, to the house of her parents; the whole being attended by numerous servants, and preceded by music and drums. Besides the presents for the lady, the procession carries all sorts of costly viands on large silver trays, ready prepared to be immediately spread before the inmates of the house. The whole of the day is spent in feasting, and jollity; towards evening, the damsel makes her appearance, enveloped in a long veil of scarlet or crimson silk, and being placed on a horse or mule splendidly caparisoned, is conducted to the habitation of her affianced husband by all her relations, marching in regular order to the sound of the same clamorous band which had escorted the presents. When alighted at the bridegroom's door, the lady is led to her future apartments within the house, accompanied by her female relations and waiting maids. Feasting and rejoicing now commence, and a supper-feast concludes the entertainment.*

The Persians *inter their dead* with the same ceremonies which are practised by other Mahomedan nations. Mourning lasts forty days. Garments of a brown or pale color are worn during that season.

* New Edinburgh Encyclopedia.

8. CHINA.

The natural color of the Chinese, is that intermediate hue, between a fair and dark complexion, called a *brunette;* and those who are exposed to the influence of the climate, especially the women who labor in the fields, have a deeper color, and coarser features. There is said to be scarcely any apparent physical difference betwixt the Chinese and the Tartars, except that the former are rather taller in stature, and more slender in form than the latter, who are in general short, thick, and robust. The Tartar is also more active, hardy, and able to endure fatigue, possessed of greater firmness of character, and displaying greater fortitude under pain. In the countenance of both, the small eye, elliptical at the end nearest to the nose, is a predominant feature; and both, also, have high cheek bones, and pointed chins, which, with the mode of shaving their hair, gives to the head the appearance of an inverted cone. They have small flat noses, and extremely large ears.

Their figure is generally large and square; and nothing is conceived more becoming and reputable, than a corpulent habit of body. Among the women, there are few that can be called beauties; and the universal features are a short rounded nose, generally a little flattened, lips rather thick, a small and dark brown eye, with jet black hair. They are by no means a cleanly people, either in their person or dress. They seldom change their under garments for the purpose of washing them; never employ the bath, either cold or warm; make no use of soap, and scarcely ever wash their bodies; and even the interior wrappers of the ladies' feet are allowed to remain as long as they will hold together. They carry no pocket handkerchiefs. They sleep at night huddled up under a coverlet, nearly in the same clothes which they wear through the day; a circumstance which, together with their general filthiness, is often productive of vermin.

In their natural disposition the Chinese are a mild, cheerful, contented, and obliging people. In their exterior deportment, they are uncommonly decent, and in their manners extremely prepossessing. They seldom use abusive language; and if at any time they quarrel, it seldom proceeds farther than the tearing of each other's clothes, or the plucking out of each other's hair. They are the most timid people on earth, entirely devoid of personal courage and presence of mind in cases of danger, and capable of being terrified almost into convulsions by the drawing of swords, or the presenting of a pistol. In point of *moral* character, they are extremely debased. In their conversation, they manifest great apparent simplicity and openness; yet these are attended with a degree of art and

cunning, of which an European has no conception. There is always a studied complacence bordering upon servility, a ready acquiescence upon every proposal, and an artful evasion of inconvenient promises, by the most sly pretences and plausible objections. They have no regard for truth; but will assert or deny without hesitation whatever chances to suit the present purpose. The practice of lying and cheating is perhaps more prevalent in China, than in any other country on the globe. There is no principle of honor, or feeling of self-respect in China; and the fear of detection, or rather of the pain of punishment consequent upon detection, is the great restraining principle and impelling motive both of high and low. A Chinese prince, or powerful mandarin, will commit extortion or oppression, whenever he can do it with impunity, and almost regard it as a matter of right attached to his station. A Chinese trader, or dealer of any description, will cheat and defraud whenever it is in his power, and even pique himself upon his skill in over-reaching, as a proof of his address, and a part of his profession. A Chinese peasant will pilfer and steal whatever is within his reach, whenever he can hope to escape detection; and the whole nation may be affirmed to have almost nothing in view, but their own self interest and security. They are said to be extremely deficient in common humanity and fellow-feeling. Of the indifference with which they can look upon human beings in situations of suffering and danger, without making the smallest attempt to afford relief, Mr. Barrow relates the following specimen, which occurred during the progress of the British embassy down the Great Canal: "Several persons, who had crowded to the brink of the canal, had posted themselves upon the high projecting stern of an old vessel, which broke down with their weight, and precipitated the whole group into the water, at the moment when the yachts of the embassy were passing. Though numbers of boats were sailing about the place, not one was observed to go to the assistance of the drowning creatures; but seemed even not to know that such an accident had happened, nor to pay the least attention to the shrieks of the boys, who were floating around upon pieces of the wreck."

The condition of the female sex in China, is said to be more degraded than among the Greeks in ancient times, or the European nations during the dark ages. Women are permitted, without incurring the charge of impropriety, to visit the temples on certain occasions, but ladies of distinction are seldom seen in public streets, unless conveyed in a close chair; and those who are unable to command such a vehicle, are contented to be moved about in a covered wheelbarrow. The lowest classes go abroad with greater freedom. These are often seen with an infant at their back, toiling at the hardest tasks, while their husbands are sitting at their ease, or pursuing some amusement. They even perform the office of beasts of bur-

den, and are at times employed in dragging the plough or the harrow, which their lazy helpmate holds with one hand, while he casts the seed into the ground with the other. Even in their state of domestic improvement, they possess no privileges or indulgences, and are not permitted to sit at the same table, or in the same apartment with their husbands. The wives of tradesmen and mechanics generally employ themselves in weaving and embroidering silks, or in painting upon their gauze the figures of insects, birds, and flowers. But, in the higher ranks, it is accounted a degrading office to handle the needle or the pencil; and the amount of their education consists in a little music and dancing. Utterly unqualified, therefore, to pursue any mental or improving occupation, they employ much of their time in listening to jugglers or fortune tellers, and generally have recourse to the tobacco-pipe as the chief expedient for beguiling their tedious hours. The most remarkable circumstance respecting the women of China, is the custom of compressing their feet from their infancy, pushing forward the heel till it be entirely obliterated, and confining the toes with bandages beneath the sole, till they actually grow into the foot, of which they become, as it were, a part. The large toe is left free, and preserves its natural size; but still the foot makes scarcely any addition to its growth, except a kind of swelling above the instep near to the ankle bone; and the whole is generally so very diminutive, as to enter into a shoe of four inches in length, and an inch and a half in breadth. This practice prevails among all classes in China; and the smallness of the foot is reckoned the most essential point in female beauty, without which, indeed, they would be looked upon as utterly despicable. The origin of this strange and unnatural custom is wholly unknown; and is conjectured to have been only adopted during the lapse of a few centuries, as it is not noticed in the reports of the earliest travellers into China. It has been attributed to the jealousy of the men, as a method of keeping the females more at home; and is conceived to have been afterwards continued by the ladies themselves, as a mark of superior station.

The quality and color of the Chinese dress, is fixed by law, according to the rank and situation in life of the wearer. The royal family alone are allowed to wear yellow: on days of ceremony, certain mandarins are permitted to appear in red satin, but at other times black, blue, or violet are the colors prescribed for them. The common people are allowed to wear only blue or black cotton. White is the distinguishing color for mourning; which a son has no right to wear whilst his father and mother are living; but he can wear no other for three years after their death; and ever after his clothes must be of one color. The men's caps are shaped like bells; and the higher classes ornament them with jewels. The rest of the attire consists of a shirt, under which a silk net is worn, to

prevent its adhesion to the skin; over the shirt is a vest, with sleeves very wide towards the shoulders, but narrowing as they approach the waist, where they terminate in a horseshoe, and cover the hands, leaving only the ends of the fingers visible. From a large silken sash, which is worn about the waist, is suspended a sheath, with a kind of knife, and two small sticks, which serve as forks at meal-time. Under the vest, the Chinese wear loose drawers, or trousers, suited to the season; in summer they are made of linen; in winter, of satin, lined with fur. Over all, they wear a kind of surtout with wide sleeves. In warm weather they go with their necks bare; but in winter, they have a collar joined to the vest, of silk, sable, or fox skin. Clumsy boots of satin, silk, or cotton, are universally worn abroad; but at home they are exchanged for slippers.

The female costume, for the higher orders, consists of a silk waistcoat and drawers, which in winter time are lined with fur; over these is a long robe of satin, very close at top, and gracefully gathered around the waist by a sash. The several parts of the dress are of different colors, but a change of fashion is unknown. The head dress consists in an arrangement of the curls, which are interspersed with small tufts of flowers, or gold and silver ornaments. Young ladies also wear a kind of bonnet, covered with stuff or silk, and adorned with pearls, diamonds, and other costly decorations.

The mode of living among the lower orders in China is miserable in the extreme. Two or three jars, a few basins of coarse earthen ware, a large iron pot, a frying pan, and a portable stove, are the chief articles of furniture in their possession. They neither use tables nor chairs, but at meals all the family sit upon their heels round the large pot, with a basin in every one's hand. They take the rice from the pot with a spoon, and put it into the basin, which they hold in their left hand close to their mouths; and then, with two slender sticks or porcupine quills, between the two first fingers of the right hand, they throw the food with great expedition into their mouths. Their food consist chiefly of boiled rice, millet, or some other grains, with the addition of onions, or garlic, or some other vegetable, especially the Pe-tsai, a kind of insipid cabbage or beet, fried in oil, which is most esteemed when in a rancid state; and sometimes they season their food with a wretched kind of ragout, made of shrimps, pickled in brine. They have little milk, no butter, cheese, or bread; and, unless in those places where fish abounds, a morsel of pork is the only animal food which the poor can afford to taste as a relish to their rice. They are little scrupulous, however, as to the articles of their diet; and rats, frogs, worms, and dogs are all excellent food to a Chinese. Rice, however, is their great staff of life, and its name, *fan*, occurs in almost every expression which relates to food. A meal is named tche-fan, *to eat*

rice; breakfast is called tsao-fan, or *morning rice;* and supper ouan-fan, or *evening rice.*

The diet of the wealthy in China is as plentiful and sumptuous as that of the lower classes is poor and meager. The substantial articles of their ordinary meals, are rice, pulse, pork, mutton, poultry, and fish. They seldom use beef, which is said, however, to be excellent at Wampoo; and mutton also is good, but abounds only in the northern provinces. Ducks and game are in daily use; but the flesh of young pigs, which is said to be extremely light and wholesome in China, is the most common species of animal food at the tables of the higher orders. The Tartars make regular use of ass-flesh, as well as of horse-flesh, which is said to be sold at a higher rate in Canton than young pork. The flesh of the hare and of the stag is much used in Pekin; and the most esteemed part of the latter animal is the tail, which is reserved for the table of the emperor, and which sometimes sells for thirty or forty taels. It is said to have the taste of rancid tallow. The wealthy Chinese seek after the most nourishing and invigorating diet with great avidity, and at whatever price. The greatest delicacies are the most gelatinous substances, the paws of the bear, the fins of the shark, the sinewy parts of the stag and other animals, the nests of a particular species of swallow, brought chiefly from Cambodia, and a kind of fucus, or sea-plant. Of this last, they make a very nourishing and refreshing jelly, which is mixed with sugar and orange juice. Their bread is made without yeast into small cakes, and is very light and white, but seldom sufficiently baked. They use a variety of vegetable substances in the form of pickles, particularly pe-tsai, already mentioned, onions, ginger, and the young shoots of bamboo. They have a number of fruits also preserved by sugar, especially a preparation from the flour of beans, which is used sometimes in a liquid, and sometimes in a solid form, and which is represented as remarkably insipid. They are very fond of eating their fruit after it has been cooled upon ice; and this luxury is so abundantly collected in the city of Pekin, that even the poorer classes are able to procure it. Their cookery is said to be sufficiently good, their soups and vermicelli particularly excellent, and their pastry, made from the flour of buckwheat, unusually light, and as white as snow. Their dishes are chiefly in the form of stews of fish, fowls, and meat, sometimes separately, and sometimes promiscuously, mixed with various vegetables and sauces; and their drink at table is either tea, or an ardent spirit distilled from millet or rice, which they always drink in a hot state, and which is said to resemble burnt brandy. They eat very plentifully, and rather voraciously, at meals; and throughout the day are constantly eating pastry and fruits, sipping spirituous liquors, smoking tobacco, or chewing betel, and arreca nut.

The Chinese have few social meetings among themselves,

and even the young people never assemble together for the purpose of athletic exercises, or exhilarating amusements. To play at games of chance is the chief object of an occasional company; and a kettle of rice, a cup of tea, or a pipe of tobacco, forms the only entertainment among the great body of the people. The higher classes give feasts and entertainments on particular occasions; but, in these, nothing approaching to conviviality or cheerfulness appears; and almost every action, motion, or look, is regulated by the coldest forms of ceremony. The guests do not assemble around the same table and partake of the same dishes; but a number of small tables are arranged in a line, each of which often accommodates only one person, generally two, and rarely more than three. This division of the company into small parties, does not produce any greater freedom in eating, drinking, or conversing; but every one must wait for a particular signal or ceremony, at every drop or morsel which he puts into his mouth. All eyes are constantly directed to the master of the feast, to observe his motions, and to eat or drink after his example. The repast begins with drinking to the health of the host; and the polite manner of paying this compliment is to lift the cup in both hands as high as the forehead, after lowering it again to carry it to the mouth, and after drinking deliberately to turn the cup downwards, as a token of its being emptied. Every one's portion of the different dishes is measured out according to his rank, and placed on the table before him; and whatever remains after he has eaten, as well as the portion of any one who has been prevented from attending, is sent in procession to his house. Several changes of plates and dishes take place, and two or three cups of wine or tea are drunk during the repast; and all the guests rise for a little, before the dessert is served up, when each resumes his place. In this manner, four or five hours are commonly employed, during which period a play or a dance is sometimes exhibited for the amusement of the company. Upon leaving the house, every one makes a small present in money to the domestics, and next day sends a note of thanks to the person who gave the entertainment.

The Chinese of all ranks are passionately fond of gaming, and whenever they come together, whatever be the occasion, they seldom separate without a trial of their good fortune. For such opportunities a Chinese is always provided with a pack of cards, or a pair of dice in his pockets. They play also at domino, and a species of draughts, in which there are 360 squares, with a number of men on each side; and in which the game consists in shutting up the adversary, by occupying the greater part of the spaces. Contrary to the assertion of the French missionaries, the spirit of gaming, especially at games of chance, is so prevalent, that almost every by corner in the streets is occupied by a group of gamblers; who often

continue whole days at play, and sometimes carry their infatuation to such a height, as to stake their wives and children upon a throw of the dice. The higher classes are passionately addicted to the barbarous amusement of cock-fighting, or rather quail-fighting; and have even employed for their sport in a similar manner, a species of locusts, which fight with such ferocity, as seldom to quit their hold of each other without bringing away a limb in their gripe. These little insects are fed with great care, each in a separate bamboo cage; and it is said, that, during the summer months, scarcely a boy is to be seen without his cage and grasshoppers. Dancing is rather a spectacle or pantomime in China, than an exercise of individuals for their own amusement; and consists merely in a set of marches and evolutions, sufficiently whimsical and wearisome. They have frequently plays represented, even at their private entertainments; and a stage is prepared in an instant, with merely a table and a few chairs placed in front of a large hanging, in which are two openings for the passage of the actors. The mandarins have generally rooms for the purpose; and the people often fit up parts of the pagods as theatres, or erect them across the streets, from one corner house to the other, where the multitude spend whole days in witnessing the exhibitions.

The laws of China are particularly severe, with respect to all offences committed against the sovereign; and his life and authority are guarded by the most minute and cautious regulations. Persons convicted of treasonable practices, are to be put to death by slow and painful tortures; all their male relations, in the first degree, indiscriminately beheaded, their female relations sold into slavery, and all their connexions, residing within their household, relentlessly put to death. To intrude even into the line of the imperial retinue, while the emperor is travelling, or to enter any of the apartments in the palace, actually occupied by himself or his family, is punishable with death. Nay, to walk or ride upon the road and bridges along which the emperor is to pass, exposes the offender to severe punishment. All the workmen employed about the grounds and buildings in the palace, have their names inserted in a list, as they go in and come out; are provided with passports as they enter the gates, which they must deliver back at their return; and regularly counted, as they pass and repass; and if any one remains behind, he is subject to a capital punishment. If the emperor's physician compound any medicine for the use of the sovereign, in a manner which is not sanctioned by established usage, he is subject to the punishment of 100 blows. If any dirt is found in his majesty's food, the cook is condemned to receive 80 blows; if he sends up any dish, which he has not previously tasted, he receives 50 blows; if he has mixed any unusual ingredient in the food, he is liable to 100 blows, and is compelled to swallow

the article himself. The life of man is held peculiarly sacred; and except in the case of exposing infants, murder is never overlooked. Murder by design is punished by beheading. Administering poison is a capital crime, though the dose should not occasion death. Killing in an affray is also punished with death. Homicide, or even wounding by accident, is still punishable with death; but the offender may in this case redeem himself from the capital part of the sentence, by paying a fine to the relations of the sufferer, to defray the expense of his funeral. The mere attempt or design to commit parricide is punished by beheading; and the actual perpetration of this crime, by death with torture. A practitioner in medicine, performing any operation, or administering any medicines, in a manner contrary to the established rules and practice, and thereby occasioning the death of his patient, is considered as guilty of homicide; but if, upon examination, it appears to have been simply an error, he may redeem his life by a fine, upon condition that he quit his profession forever. To strike a father, mother, grandfather, or grandmother, is punishable by beheading; and should a wife strike her husband's relations in any of these degrees, she is punished by three degrees more severely than for a common assault; if she maim him, she is put to death; and if he die in consequence, she is executed by torture.

The punishments inflicted by law in China, are various, according to the nature of the offence. We shall notice but two. 1. The bastinade, which is inflicted by the pam-tse, or bamboo. This instrument is a lath of bamboo, about five or six feet in length, and four inches in breadth at the end, which is applied to the offender, rounded at the sides, and polished at the extremity which is held in the hand of the executioner. It is generally applied in a severe and cruel manner, and it is seldom that a delinquent survives after receiving fifty blows. This instrument is in constant application, and is inflicted for the smallest offence. The more ordinary chastisements are not attended with disgrace, and are considered merely as a slight paternal correction. It is said to be frequently inflicted in this view, by the emperor himself, upon his courtiers and prime ministers, without their forfeiting his favor, or losing their respectability with the nation; and one officer may apply it to another of an inferior order, in a very summary manner, upon his failing in any duty, or even neglecting to salute his superior with proper respect. When it is inflicted in a court of justice, the presiding mandarin takes a small stick, about six inches in length, and one in breadth, out of a sag placed before him, and throws it upon the ground. The culprit is instantly seized by the attendants, and stretched upon his face on the earth, his clothes pulled down to his heels, and five smart blows applied to his posterior; and, for every stick the mandarin throws from his bag, five additional blows

are inflicted. The offender must then throw himself upon his knees before the judge, incline his body to the ground, and give him thanks for the care which he takes of his morals. This is affirmed to be done even by the higher officers to their superiors. When women are subjected to this punishment, they are permitted to wear an upper and under garment, except in cases of adultery, when they are allowed only the under garment. It is said, that a Chinese, when undergoing the bamboo, cries out in a most piteous manner, and makes his acknowledgments afterwards with the utmost humiliation; but that a Tartar generally suffers in silence, grumbles against the executioner, and at length sullenly retires. In the case of mandarins, corporeal chastisement may, in ordinary cases, be commuted for fine or degradation, or entire dismissal from the service of government. The near relation, also, of a convicted offender, may put himself in the place of his friend, and undergo the legal punishment, provided that it be slight. It is affirmed, even, that there are persons who make a trade of offering themselves as substitutes in these cases, and who are freely admitted by the judges. These persons contrive to escape without much injury, by sharing their pay with the executioner, as the actual offender also may do, when he submits in person, in the following manner:—When the delinquent or substitute is stretched upon the earth, and the executioner ready to strike, he raises his fingers, in what number he thinks proper, each of them expressing a certain number of the smaller coins. The soldier understands the signal, appears to strike with all his force, but takes care to make the end of the bamboo touch the ground; and thus the sufferer, though he does not fail to utter loud cries to keep up the deception, returns without having sustained much injury.

Death by strangling or beheading.—The former punishment is not inflicted by suspension, as in Europe, but a running noose is put round the neck of the criminal, and two attendants pull the cords in different directions, with all their might, suddenly quit their hold for a moment, then give a second pull, which generally completes the business; or, the criminal is tied upright to a cross, a rope passed about his neck, and twisted strongly behind by means of a stick, or bow, in the hand of the executioner. The latter punishment, that of beheading, is accounted the most infamous; and as the Chinese consider the loss of any member, with which they have been born, as one of the greatest misfortunes, they have a peculiar horror of suffering decapitation, and of thus dying in a mutilated state, deprived of the noblest part of the body. Sometimes the head of the criminal, especially of an assassin, is exposed in a cage suspended from a post erected at the side of the highway. Persons guilty of high treason are put to death by a slow and painful execution; and though it is sometimes specified that this shall be done by opening the belly of the crim-

inal, and then cutting his body into several pieces, yet it is permitted to the executioner, in general, to aggravate and prolong the sufferings of the condemned, by any species of cruelty which he may choose to inflict. In cases of capital punishment, the sentence cannot be executed till the emperor has examined and confirmed the process. When the crime is of an atrocious nature, the execution is ordered to take place without delay; but, in general, it is postponed till the season of autumn, when all the sentences of death are inflicted throughout the empire. Before any offender is put to death, a meal is set before him; and he may be conveyed to the fatal spot by a chair, or carriage, if he has means to procure it. His mouth is gagged, and the judges are present at the execution. In some rare cases, the sentence of death may be redeemed by a sum of money, from £400 to £4000, according to the rank and ability of the offender. Persons below ten, and above eighty years of age, when guilty of a capital offence, are recommended to the emperor's clemency; and no one below seven, or above ninety, is made to suffer death for any crime except high treason.

There are prisons in every city of consequence, which are said to be large, commodious, and in excellent order. They are surrounded with high walls, in which are lodgings for the soldiers; and have large courts, where the prisoners are allowed to walk during the day. As their allowance of rice from the government is small, they are permitted to work for their support, and hence the prisons are provided with workshops, and the necessary articles for the different professions. In the larger prisons, merchants, tailors, butchers, and cookshops are to be found for the use of the persons confined; and, if the prisoners possess money, and have been guilty of slight faults, they can procure separate cells and kind treatment. Their relatives are allowed to visit them in prison, and are even encouraged to afford them every assistance in their power. The debtors and felons are always kept in separate apartments; and the latter are neither allowed to go out, nor to speak to any person. They bear a piece of wood upon their neck, upon which is written their name, crime, and sentence. They may be allowed to work, and to enjoy some little ease during the day: but are strictly treated during night, lest they should effect their escape, for which the soldiers would be held strictly responsible. They are then stretched upon planks of wood; tied down by large chains on their feet, hands, and body, stowed close to each other, so that they can scarcely stir; and are even covered above with large pieces of timber. The women, also, are separated from the men, and can be seen and spoken to only through a grate, or the turning-box by which their food is conveyed. A mandarin is appointed to inspect frequently these places of confinement; and is bound to see that the sick be properly treated, provided

with medicines, and attended by a physician, at the expense of the emperor. Upon the death of a prisoner, the emperor must be immediately informed, and he sometimes commissions a higher mandarin to inquire how far the inspecting officer has done his duty. The body of a deceased prisoner is not carried out by the ordinary gate, but by a hole in the wall, made for the purpose, which is accounted one of the most infamous occurrences in the life of a Chinese; and one of their heaviest imprecations upon another, is to wish that he may be carried through the hole. Hence, when a person, possessed of any property or station, falls sick in prison, his relations use all their means to procure his dismissal till cured, that, in case of his dying, he may thus avoid the fate of being carried through the wall.

There are no inns in any part of the empire, that is, inhabited houses where the traveller may procure rest and refreshment; and this want is not compensated by the hospitality of the natives, who are rather inclined to shut their doors against strangers, than to welcome them with the offer of rest or shelter. There are indeed, what are called inns, or rather resting places, consisting of bare walls, where the traveller may purchase permission to pass the night, and perhaps procure a cup of tea. Of these there are a sufficient number, some of which are established by government for the convenience of those who travel in the service of the emperor; but the officers of the state very generally make use of the temples and convents as places of lodging, when they travel by land; and the infrequency of land travelling in China, is such as scarcely to afford support to houses of proper accommodation for passengers.

It is scarcely possible to procure horses upon the roads, especially in the southern provinces, but there is no difficulty in finding abundance of palanquins, carts, hand-barrows, and especially excellent porters, who are chiefly employed in transporting baggage from one town or stage to another. They are united in bodies in every town under a common chief, who regulates their engagements, fixes the price of their labors, receives their hire, and is responsible for their fidelity. These offices are all regulated by government, and maintain a correspondence with each other. The traveller carries to one of them, before his departure, a list of the articles which he wishes to have conveyed, and which is immediately entered into a book. Every thing is weighed before the eyes of the chief; the fare is generally paid in advance, at the rate of five-pence per cwt., for one day's carriage; and the traveller, on his arrival at the next city, finds every thing safely lodged at the corresponding office.

There are post-houses established upon the great roads, but solely for the service of government; and no one but the couriers of the state are allowed to use the horses, which are found at these stations. These posts or relays, are by no

means very numerous, and are frequently at great distance from each other. The couriers carry the despatches in a roll or long bag, covered with yellow silk, and laid across their back; and either the horse has a belt attached to its neck, or the rider strikes upon a copper drum to announce his arrival, that a fresh horse may be ready without delay. Though the horses, which belong to government, are small, ill fed, and carelessly treated, tnese couriers travel at a considerable rate, generally 100, and sometimes 150 miles, in the 24 hours; and they have been known to pass between Canton and Pekin in the space of 11 days. There are also cavalry soldiers at every city, who are intended to carry the orders and despatches of the mandarins; but who voluntarily take charge of the letters of individuals, which they carry in a leather bag attached to their saddle.

Guard-houses are placed along the roads for the protection of travellers, at intervals of half a league, a league, two leagues, or even more; and the space between them is commonly marked upon a wooden door in their front. They are provided with a guard of five soldiers, and consist generally of a lodging-house, and a stable; sometimes accompanied by a square tower about 20 or 25 feet in height, adorned with parapets, and a small apartment on the top; or a small wooden cabin, supported by four very tall posts, to which they ascend by a ladder; or a square building of two stories, on a rising ground, with a small open room on its summit. These towers, cabins, and heights, are used by the soldiers as places from which they occasionally keep a lookout, and make signals to the neighboring guard stations, by kindling a heap of straw in a brick furnace. The soldiers, however, who ought to do duty at these watch-houses, are frequently absent, and their doors shut. It is only when a mandarin is expected to pass, that they are sure to be at their post, and on such occasions the guard is drawn out, the kettle-drum sounded, and three rounds fired.

The Chinese architecture bears no resemblance to that of Europe; and is not easily described in the usual terms of art. Their houses in general have nothing remarkable in their external appearance, and even their public edifices are distinguished rather by their extent than their magnificence. Their whole style of building is represented by intelligent observers, as extremely slight and ill-proportioned, inelegant in their design, and clumsy in the execution. All their dwellings are supposed to have been originally constructed after the model of a tent, with a carved roof, and wooden pillars round the brick wall in imitation of the poles which support the sides of the tent. The external form and aspect of all the houses are extremely similar; and the habitation of a grandee in the capital, is distinguished from that of a tradesman, chiefly by being surrounded by a high wall, and by occupying a greater space

of ground. The dwellings of the peasantry, indeed, are in general extremely wretched, and little better than huts, consisting of low brick or earthen walls, covered by a slender roof of straw or reeds. The habitations of the ordinary inhabitants in cities are confined within narrow limits; and a small court, with two or three low-roofed apartments, forms the lodging of a whole family. The walls are generally of wood, occasionally of brick, but rarely of stone; and are neither solidly constructed, nor properly founded. The roof is commonly composed of tiles, formed in the shape of a canal, and those which are placed at the extremity are for the most part curiously wrought and differently shaped. The lower stories are raised a little above the surface of the ground to avoid the moisture, and are paved with bricks or square tiles. The second flats are chiefly employed as store-rooms, and the stairs, in constructing which the Chinese architects are extremely unskilful, are little better than upright ladders.

The houses of the more wealthy are distinguished by their large courts, galleries of communication, and various gates. The ground plot of 300 or 400 feet is laid out into ten or twelve courts paved with tiles. In some of these courts are three or four tent-shaped houses, standing upon stone terraces, which are about three feet above the level of the pavement; and from each of these apartments and courts are galleries of communication, consisting of colonnades of red wooden pillars resting on stone, leading to the adjoining parts of the habitation, so that every part of it may be visited without being exposed to the sun or air. The floors of the apartments are paved with bricks or clay; the ceiling is formed of bamboo laths covered with plaster, or is left altogether open, without any thing to conceal the rafters. The windows are without glass, but are furnished with oil paper, horn, silk gauze, or pearl shell, as a substitute. The walls are generally whitened with lime made from shells, or covered with white paper; and some of the rooms have holes in the corners, by way of fireplaces, from which the heat is conveyed through flues in the walls, or under the floor. The apartments of the ladies have frequently two stories, the uppermost of which have often no light, and are seldom so good as the common garret in England. The furniture consists of a table, a few clumsy chairs of varnished wood, which on days of ceremony are covered with red cloth, some porcelain dishes filled with lemon trees or other shrubs, copper vessels for burning perfumes, and lanterns of various forms, made of paper, silk, ivory, or horn, and sometimes ornamented in a very expensive manner. Looking-glasses are rarely found in Chinese apartments, and little attention appears to be paid to internal decorations.

Few of the manufacturing arts have attained any high degree of excellence in China; and almost the only one, in which they excel, is in the art of pottery. Even the superior quality

however, of their porcelain, is more owing to the excellence of the materials which they possess, and the care with which they select and purify them, than to any ingenuity or skill displayed in the process. Their taste in shaping and ornamenting their porcelain vessels is generally acknowledged to be most wretched; and they can neither finish nor paint their ware in a manner equal to that of European manufacture.

The two principal substances which enter into the composition of their porcelain, and upon the due preparation and proportioning of which its quality depends, are called Kao-lin and Pe-tun-tse: the former is a fine soft clay, or soapstone, mixed with a few grains of mica; and the latter a kind of granite composed chiefly of quartz, with a small quantity of mica; the whitest of each, and that which has a greenish hue, is always preferred, and carefully purified. The pe-tun-tse, after being broken by an iron club, is pounded in mortars by means of levers headed with stone and bound with iron, which are sometimes worked with water like the hammers of paper-mills. The powder is then thrown into a large vessel full of water, stirred with an iron shovel, and left to settle. A kind of cream, about four inches thick, then rises to the top, which is repeatedly scummed off as it collects, and poured into another vessel filled with water. The dregs, which remain behind, are then pounded anew, and submitted to the same process. The cream, thus collected, is allowed to remain in a vessel of water, till it forms a crust at the bottom, and the water above becomes perfectly clean, which is then gently poured off, and the paste thrown into large moulds to be dried; but, before becoming entirely hard, it is cut into small square cakes like bricks, which are sold by the hundred.

The kao-lin is found in large mines, under a stratum of red earth; and though almost sufficiently prepared in its natural state, is made to pass through the same process, and formed into bricks like the pe-tun-tse. These two substances are then mixed together, the kao-lin acting as a cement to unite the particles of the pe-tun-tse. For the fine porcelain, equal parts of each are employed; for that of a secondary quality, four parts of the kao-lin are added to six of the pe-tun-tse; and for that of the lowest kind, one part of kao-lin to three of pe-tun-tse. Instead of kao-lin, the manufacturers sometimes employ a kind of greasy chalk-stone, named hao-tche, which is pounded, purified, and formed into cakes, in the same manner as the other substances. The porcelain made of this material is finer, whiter, and lighter, but at the same time more brittle and expensive, than what is made with kao-lin; and hence, the workmen generally content themselves with dipping the formed paste into a thick tincture of hao-tche, for the purpose of giving it a greater degree of whiteness. Another kind of substance of the nature of gypsum, called she-kao, is also occasionally used, but it wants the solidity of the kao-lin.

When the substances are mixed, vessels are formed from

them passing through a variety of hands, perhaps to the number of twenty, before they are ready for the furnace. They are then baked, but it often happens that from too strong a heat the whole are completely spoiled, being converted into a shapeless mass as hard as flint. The Chinese name for porcelain is tse-kee; and the best is made in the village of Kiang-te-ching, in the province of Kiang-see. The finest is reserved for the emperor; and it has been questioned, whether any of the largest and most beautiful pieces have ever been brought to Europe. The porcelain pieces are painted of various colors; but the prevailing color is white, with blue flowers; and the greater part of what is transported to Europe is of this color. An inferior kind, entirely white, is also brought to Canton, in order to be painted there, according to the orders of the European merchants. It is said, that one of the most esteemed and expensive kinds is of a red color, which is sometimes uniform throughout, and sometimes merely sprinkled in the form of small spots; which is done by dipping the end of a pipe covered with gauze into the coloring matter, and then blowing it upon the porcelain. There is also a black or lead-colored porcelain, sometimes interspersed with gilding, which, is in great request; and this gold color is prepared by rubbing with the palm of the hand, in a plate of the porcelain, gold dust mixed with water and sugar. It is then applied with a pencil dipped in clear gum-water; and when the vessel has passed through the furnace, the gold is polished with a fine wet sand.

The use of silk has unquestionably been known in China from a very remote period; and mention is made of a kind of brocade in the annals of Tcheoo, about 780 years before Christ. There are strong grounds, however, for the belief, that the culture of the silk-worm was first introduced into the Chinese empire by a colony of Jews, after the expedition of Alexander to India had opened a communication with these countries; and it is at least certain, that they are the best manufacturers of that article in China, and abound chiefly in the silk provinces. But, in whatever way, and at whatever period, the manufacture of silk was introduced, it has been cultivated to such an amazing extent, that, besides the immense quantities annually exported, it forms the principal clothing of the greater part of the inhabitants. The best is produced in the province of Tche-kiang, and is distinguished by its superior fineness of texture, softness to the touch, and whiteness of color. The greater quantity of silk stuffs are manufactured in the province of Kiang-nan, and its capital Nankeen, from which is procured all that is intended for the use of the empire. The Chinese manufacture this substance into a great variety of stuffs, plain, striped, flowered, napped, clouded, gauzes, velvets, and brocades, of every different color, especially violet, red, yellow, and black; and a multitude of other kinds, whose

Persian of High Rank. P. 400.

Persian Smoking. P. 402.

names even are unknown in other countries. They make several kinds similar to those of Europe, but very inferior in point of workmanship. Neither are the silk buttons, ribands, and stockings, which they manufacture in Canton after foreign patterns, equal to those of France and England. Their velvets are bad; their Nankin and Pekin satins are very unequal, and liable to cut. Their gold brocades, though extremely brilliant, when fresh from the hand of the workman, are easily tarnished by air and moisture, as the gold which they employ is only a kind of gilt paper. They excel chiefly in the manufacture of gauzes, both plain and flowered, of great variety and beauty. The stuff so well known by the name of Nankeen is made of cotton from the province of Kiang-nan, which naturally possesses the peculiar yellow hue, which distinguishes the cloth in question; but it is said to lose this color, when cultivated in the more southern provinces, though it has been raised in great perfection, both as to size and color of the pods, at the Cape of Good Hope.

The art of printing was invented in China, about 950 years after the birth of Christ; but it is more like the engraving on copper-plates than the moveable types of a European press. The characters are first written out by a fair and skilful writer, on sheets of thin transparent paper. These are then glued upon boards of hard wood, generally of the apple or pear-tree, when the engraver, following the traces of the writing, carves the characters upon the plank, afterwards hollowing out the intermediate parts of the wood. Each of these boards generally contains two pages, which are printed on one side only of a sheet of paper, of the same size of the engraved plank, generally royal octavo, and afterwards folded together. The printer places the board in a level position, lays on the ink, which is more fluid than that which is used in writing, with a hard brush: applies the sheet of paper; presses it down with another, softer kind of brush, with greater or less force, according to the quantity of ink on the plank; and thus throws off four or five sheets, without having occasion to renew the ink. In this way, they can throw off copies as in stereotype printing, according to the demand; but, as all their works must be executed in the same style, it becomes a very inconvenient matter to preserve the engraved planks, as one chamber is scarcely sufficient to contain those which compose one work, and as they are apt to be injured by the worms. They have also a few moveable types, of those characters which occur most frequently, and which they employ in printing the Gazette, and other smaller publications. In cases of great urgency, such as an edict of government, which may require to be printed in the course of a day or night, the characters are traced and engraved on a block or board covered with yellow wax, from which the impressions are then taken in the usual way. A Chinese author must print at his own expense,

unless he be a mandarin, in which case he presents his work to the emperor, and, if approved by the imperial college, it is printed at the expense of government. There are numerous printing offices in China, especially in the city of Soo-tcheoo-foo, in the province of Kiang-nan, where a considerable trade is carried on in books, which are chiefly, however, collections of poetical pieces.

The women are invariably sold at marriage, and are not permitted to exercise any choice of their own. The bridegroom bargains with the parents or other relations; and the highest bidder is commonly preferred. At the same time, he is not allowed to see his intended wife, till she arrives in procession at his gate, shut up in a close chair, of which he then receives the key; and, should it happen, upon his opening the door of the vehicle, that he is not pleased with his bargain, he is at liberty to return her to her friends, upon condition of forfeiting the purchase money. But the lady has no remedy or option, and must pass to the highest purchaser, or to the person whom her parents choose to prefer. Mutual affection, therefore, between the sexes, may be considered as in a manner unknown in China; but every one hastens to procure a wife, because such is the law and custom of his country. He sets out to purchase his future partner, as he would look out for some necessary article of household furniture; and she continues, on her side, to act nearly as inanimate and motionless a part as if she were nothing else. She neither considers it any indignity, nor expresses any feeling of jealousy, though a second or third wife should be brought into the house; but is contented with presiding as the first female in the family, and with being called mother by all the children. Upon the death of the husband, the widow, if a person of rank, is honored by preserving her state of widowhood; and it is very rarely the case that she enters the second time into the marriage life. But, in the lower classes, the relations of the deceased generally dispose of the widow to another husband, that they may gain something by pocketing the price which she brings. The marriage ceremony is sufficiently simple, and consists in little else than the procession of the bride to the gate of the bridegroom, and his reception of her into his house. The bargain, as has been mentioned, is concluded between the relations on each side; and the acceptance of the marriage presents is accounted a sufficient evidence and ratification of the contract. On the day appointed, the bride is conveyed in a close palanquin to her future residence, escorted by domestic and female slaves, bearing presents from her family to her intended husband, preceded by musicians of different descriptions, and followed by her friends and relations. One of her nearest kindred carries the key of the palanquin, and commits it to the bridegroom upon reaching his house, who conducts his spouse to the presence of his parents, before whom they both

prostrate themselves, in token of dutiful submission. Afterwards, the two parties partake together of food, and drink wine out of the same cup. The male attendants are entertained in one apartment, and the females in another; and on these occasions the Chinese are often extremely extravagant, so as frequently to impoverish themselves during the rest o. their lives, by the expenses attending the marriages of their children. The wives continue their former retired life, seeing only their husbands or near relations, occupying themselves with the internal economy of their households, and devoting the greatest attention to the care of their children.

The funeral rites are attended with enormous expense in China; and the most showy articles to be found for sale in the large cities, are coffins for the dead. They are made o. planks, from three to six inches in thickness, very closely joined; raised like a trunk on the top, and generally convex, also, at the two ends. They are sometimes made of the more precious kinds of wood, very richly ornamented, and cost from 300 to 600 dollars; while that of a person in ordinary wealthy circumstances is seldom procured for less than from 10 to 15 or twenty dollars. It is a common practice for individuals to purchase their coffins during their lives; and it is frequently the son who presents one to his father, which is always the more highly valued, and shown with greater complacency to every visiter in proportion to its magnificence. When brought forth for use, a layer of lime is put into the bottom the body deposited in full dress, with a cushion under the head; the vacant place is completely filled with lime and cot ton, and the lid then fastened down with the utmost exact ness. The whole coffin is generally pitched within and without, sometimes covered with varnish, and whitened externally. In this state they often remain in the houses a considerable time, without the smallest odor being perceived; and, while the body of a parent is thus kept uninterred during the period of mourning, his children go every day to weep at the side of the coffin. In ordinary cases the corpse is laid in a room hung with white cloth, with a covering of the same color thrown over the coffin, and a table placed before it with candles of perfumed materials. In this situation it remains several days in the house previous to interment; and all who come to show their respect to the memory of the deceased, are entertained by some of the relatives with tea and other refreshments. On the day of the funeral, after the relations and friends are assembled, the procession is opened by musicians, who are followed by several persons carrying the figures of various animals, the insignia of the rank of the deceased, small pagodas, parasols, white and blue flags, with vessels of perfumes. Next walk a party of Bonzes, immediately before the coffin, which is carried by 4, 8, or even 20 men, upon a litter, which is sometimes surmounted by a canopy. Behind the

body are the children and near relatives, with robes of coarse linen over their clothes, and caps of the same stuff. The eldest son walks with his body bent forwards, leaning upon a staff, and is generally supported by two friends, one on each side, who prevent his repeated attempts to tear his hair and his face. These are followed by the friends and domestics: and last of all, at a little distance behind, appear the women, on foot, or in palanquins, with dishevelled hair and broad white fillets round their temples, dressed also in the same coarse linen as the men, and bursting at intervals, as with one consent, into lamentations and tears. When the coffin is entirely covered with earth, libations are poured out; perfumed candles and paper flags placed around and upon the tomb; and the figures of men, clothes, and horses, all of cut paper, are burned upon the spot, in the firm persuasion, that the objects thereby represented, will attend the deceased into the other world. After the ceremonies are finished, the company rest themselves in tents erected at a little distance from the grave, where they pronounce the *eulogium* of the deceased, and partake of the meats offered to his memory; and then returning to the grave, prostrate themselves before it, and exchange salutations with the chief mourner, in profound silence.

9. JAPAN.

The islands of Japan consist of three large, and numerous other smaller islands, lying on the eastern side of Asia, in the South Pacific Ocean. The largest and by far the most important island is called by the Japanese *Niphon*—but by the Chinese *Sipon* and *Jepuen*. This island is 700 miles in length, and from 75 to 80 broad.

The original population of Japan has been little illustrated. The present Japanese seem to be a kindred race with the Chinese, having at the same time, according to Kampfer, a language radically distinct. Perhaps in the earlier stages of society, as is observed by Pinkerton, the Japanese may have emigrated from China, and their complete insular separation may have given birth to a language rendered peculiar by the progress of a distinct civilization. The people of this nation are described by Thunberg to be well made, active, free and easy in their motions, and stout limbed, though yielding in strength to the northern inhabitants of Europe. The men are middle sized, and in general not corpulent, all over of a yellowish color; in some brown, in others white predominates. The lower classes, from exposure to the sun, are brown, but ladies of distinction, who seldom go abroad uncovered, are perfectly white. The discriminating mark of the Japanese,

as of the Chinese, is the eye. This organ wants its characteristic rotundity, being oblong, small, and sunk deep in the head, whence these people have the appearance of being pink-eyed. The color of their eyes, however, is dark brown, or rather black; and the eyelid forming a deep furrow, makes the Japanese look sharp-sighted. Their heads are in general large, their necks short, and their hair black, thick, and shining from the use of oils.

They are said to be an *intelligent* and provident people, inquisitive and ingenious, frugal and sober, friendly and courteous, frank and good humored, upright and honest, brave and unyielding, capable of concealing and controlling their feelings in an extraordinary degree, but distrustful, proud, unforgiving, and revengeful.

The usual dress of the Japanese is a short upper garment with wide sleeves, and a complete gown underneath, fastened round the neck, and reaching quite down to the feet, the dress much resembling that of European females, except in being more confined from the hips downwards, which produces great embarrassment in walking. But this exercise is seldom resorted to by a Japanese, except from compulsion. The rich are clothed in silks, the poor in close woollen stuffs. The upper garment is generally black, the under dress is of mixed colors. Every one has his family arms, about the size of a half-dollar, wrought into his clothes, in different places, a practice common to both sexes. Thus persons of a particular family may be easily recognised. A young lady wears her father's arms till after marriage, when she assumes those of her husband. The greatest honor a prince or governor can confer, is to present a cloak with his arms upon it; and the person who is thus honored puts his own arms upon some under part of his dress. In winter they wear five or six dresses over each other; but though the weather is bad in January and February, they use neither cloth nor furs in their apparel. Instead of shoes, they have soles merely of straw, fastened to the great toe by a loop, and these are taken off when they enter a room. Although they have their heads half shorn, they are regardless of a burning sun, or piercing cold. They do not use parasols in sunshine, nor umbrellas in rainy weather; but in travelling, conical caps, fans, umbrellas, and cloaks of oiled paper, are very commonly used. The toilets of the Japanese must occupy a considerable share of attention, as they are very particular in anointing and dressing their hair, which is collected in a tuft on the crown of the head. Small pincers are employed to pluck out the hairs on their chin, and these, with a small metal-looking mirror, are found in the possession of every Japanese. They cannot be denied, Krusenstern observes, to study great cleanliness of person, although they make no use of linen; and this appears a governing propensity of the Japanese of every rank.

JAPAN.

The Japan houses are of wood, never exceeding two stories, the upper one consisting chiefly of garrets and lumber rooms. Though the house is commodious, it consists in general of one room, capable, by moveable partitions and screens, of being divided into apartments. Neither tables nor chairs are used, the people sitting squat on straw mats, in which position they eat their food.

The diet of the Japanese is composed of a greater variety of articles than that of any other people in the world. Not contented with the numerous kinds of wholesome and nutritive food supplied by the produce of their lands and waters, they contrive by their modes of preparing their victuals, to render the less valuable, and even the poisonous parts of animal and vegetable substances useful, or at least harmless articles of subsistence. Their meats are cut into small pieces, thoroughly stewed or boiled, and always highly seasoned with strong spices and sauces. At their meals, the company are seated on the floor-mats, with a small square table before each person, whose portion is served up in neat vessels of porcelain, or of japanned wood, which are tolerably large basins, always furnished with lids. The guests salute each other with a low bow before they begin to eat; and, like the Chinese, take up the food by means of two small pieces of wood, held between the fingers of the right hand, and used with great dexterity, so as to pick up the smallest grain of rice. Between each dish they drink warm sacki, or rice beer, out of shallow saucers, and at the same time occasionally take a bit of a hard boiled egg. Some of the most common dishes are fish boiled with onions and a kind of small beans, or dressed with oil; fowls stewed and prepared in numerous modes; and boiled rice, which supplies the place of bread for all their provisions. Oils, mushrooms, carrots, and various bulbous roots, are used in making up their dishes. Tea and rice beer are the only liquors used by the Japanese; and it is with difficulty that they can be persuaded to taste wine or spirits. The sacki, or rice beer, heats and inebriates when taken to any extent, but the intoxication which it produces passes off speedily. Tea, which is always ready, is the usual beverage for quenching thirst. It is customary to eat three times a day; at eight o'clock in the morning, two in the afternoon, and eight in the evening. The women eat by themselves, apart from the men. The practice of smoking tobacco, which is supposed to have been introduced into Japan by the Portuguese, is very common with both sexes. Their pipes are very short, seldom more than six inches in length, and scarcely contain half a thimble full of tobacco. The stem is made of lackered bamboo, and the mouthpiece and bowl, of copper. They are smoked out by a very few whiffs, and require to be repeatedly filled. The apparatus used by persons of distinction consists of an oblong box, about eighteen inches in length and a foot in breadth, of a

brown or black color, which contains, besides pipes and tobacco, three cups; one, which is lined with brass, for holding a live coal to light the pipe, another to receive the ashes of the tobacco, and the third to serve as a spit-box. At visits this apparatus is the first thing that is placed before the guests, and is sometimes carried by a servant to places where tobacco is not expected to be presented. The poorer classes have their tobacco pouch and pipe slung to their girdle by a silken cord.

Agriculture being in high estimation in Japan, it meets with the greatest encouragement from the government. The chief produce is rice, barley and wheat being little used. A kind of potato is common, and several sorts of beans and peas, turnips and cabbage, abound. The rice is sown in April, and gathered in November. The sides of the hills present a singular spectacle to the stranger, from the mode of cultivation which is adopted. Stone walls support level platforms sown with rice, or roots; and thousands of these are scattered over the mountains, affording a favorable picture of the ingenuity and industry of the inhabitants. Though the space should not exceed two feet square, a stone wall is raised at the bottom, the enclosure filled with earth, and carefully sown with rice, or planted with esculent roots. As may be easily supposed, from this state of general cultivation, few forests are suffered to grow: these are confined to the sides of such mountains, probably, as can be subdued by neither agriculture, labor, nor skill.

There are no fences used in dividing the cultivated grounds in this country; and the fields often resemble kitchen gardens divided into narrow beds, which are separated from each other by a deep trench, nearly as broad as the divisions which are under the crop. After a certain interval, the trenches are filled up with earth, so as to be converted in their turn into beds, and give the soil a rest from constant bearing. In these beds the corn is sown sometimes lengthwise, but more commonly across; and after the crop is cut down, another kind of grain is sown in the same season, between the stubble of the old crop, so as to make the same field produce twice in one year. The greatest care is bestowed upon manuring and cleaning ground. Every kind of substance which can be converted into manure is carefully collected; and together with urine and foul water from the kitchen, is mixed up in a liquid state. It is then carried in large pails to the fields, and, by means of a ladle, it is poured upon the plant after it is six inches in height. Irrigation is also much practised, wherever water can be procured in the vicinity of the fields. The weeds are so completely cleared away, that "the most quick-sighted botanist," says Thunberg, "would scarcely be able to discover a single plant of another species among the corn." The grain is frequently separated from the straw merely by beating

the sheaves against a post or barrel; but it is commonly thrashed on straw mats in the open air, by means of flails with three swingles. There are no pasture grounds among the cultivated tracts; and the few cattle used in the country are all fed in the farmyards. Thunberg affirms, that the soil throughout Japan is naturally barren, and has been rendered so remarkably productive only by the labor and skill of the husbandman.

The Japanese have been celebrated for their proficiency in the *arts and sciences*. Perhaps the safest standard of comparison, in this respect, will be their neighbors, the Chinese. They excel in the manufactures of silk and cotton. Their swords are of curious workmanship. Their varnish is well known as inimitable, but for this they are chiefly indebted to the vegetable from which it is made. The Japanese cultivate music, painting, drawing, geography, astronomy, and history. Their art of printing is confined to the use of blocks with which they impress only one side of the paper. Schools generally abound, and corporal punishment, it is said, is not introduced into their system of education. They have some knowledge of engraving; and are tolerably versed in the practical part of surveying, so as to possess pretty accurate maps of their own country and its towns. Their artificers work very skilfully in iron and copper, and in a mixture of gold and copper, called souas, which they have the art of staining black or blue by means of their ink. They excel in the fabrication of the steel instruments, and their swords are of incomparable proof. They are acquainted with the art of making glass, and grinding it for telescopes; with the construction of watches, which they learned from their European visiters; and with the manufacture of paper from the bark of the mulberry tree. Their silk and cotton stuffs are equal, and often superior to similar productions of other eastern countries; and their lackering or varnishing in wood surpasses all the attempts which have ever been made in that department by any other people in the world.

The public roads are constructed and kept with great care. They are made very broad, with a ditch on each side to carry off the water; and are frequently bordered with hedges, which sometimes are formed of the tea-shrub. Posts are regularly erected to indicate the miles, which are all measured from the capital, and also to direct the traveller at every cross road. At the time when the princes of the country make their annual journey to the court, the roads are freed from every kind of dirt, sprinkled with water in hot weather, and sometimes even swept with brooms. In travelling on these roads, it is the rule for all who are going towards the capital to keep to the left, and for those who move in an opposite direction to take the right; or rather for each passenger to keep always to the side on his

left hand. The roads are more easily preserved in so good a state, as no wheel-carriages are used in the country for travelling, except a few carts near the capital, which are confined to one side of the highway; and the horses are generally provided with straw covers to their feet instead of iron shoes. The poorer class travel on foot, and others either on horseback, or in palanquins. Several persons, and sometimes a whole family, are mounted on one horse. In such cases, the man sits on the saddle with his legs extended forwards on each side of the horse's neck, and the rest of the party are carried in baskets on each side, while a person walks before to lead the animal. The palanquins, or kangoes and norimons, as they are called in Japan, are of various sizes; but the better kind are so large, that the traveller may lie down, or sit at his ease, on stuffed mattresses and cushions. There are windows in the sides, and various conveniences within these vehicles. The pole by which they are carried passes along the roof, and is borne on the shoulders of the bearers, who generally keep time by a song, and travel at the rate of a league an hour, or ten leagues in the day. When any one of the grandees is going to the court through the streets of the capital, it is the fashion for his bearers to carry the pole aloft on their hands, and to move at the utmost speed in their power.

The most prevalent religious sects are those of Sinto and Budsdo. The professors of the former acknowledge a Supreme Being, who inhabits the highest heavens, and who is far too great to require their worship; but they admit a multitude of inferior divinities, who exercise dominion over the earth, water, air, &c., and have great power in promoting the happiness or misery of the human race.

Their practical precepts are directed to inculcate a virtuous life, and obedience to the laws of the sovereign. They abstain from animal food, and are reluctant to shed blood, or even to touch a dead body. Their churches contain no visible idols, nor any representations of the Supreme Being, but sometimes a small image is kept in a box, to represent some inferior divinity, to whom the temple is consecrated. The Budsdo doctrine was brought originally from the coast of Malabar, and is considered the same with that of Budah in Hindostan. Passing from China into Japan, it became blended with that of Sinto, and gave birth to a monstrous mixture of superstitions. Its peculiar traits are, that the souls of men and of beasts are equally immortal, and that the souls of the wicked are condemned to undergo punishment and purification, by passing after death into the bodies of the lower animals. There are many other sects, very opposite in their tenets and observances; but they are said to live together in great harmony, or rather to share in all their mutual superstitions.

The Japanese put great faith in amulets: hence, a monstrous picture of a human figure, covered with hair, and with a sword in each hand, or a dragon's head, with a wide mouth, large teeth, and fiery eyes, is placed over the door of every house, to keep all misfortunes from the inmates. In some cases, the branch of a tree, or long strips of paper, inscribed with necromantic characters, are employed for the same purpose. On the high road, every mountain, hill, and cliff, is consecrated to some divinity; and at all these places travellers have to repeat prayers, frequently several times over. But, as the performance of this duty would detain pious travellers too long, certain *praying machines* are resorted to. These machines consist of a post, set upright in the ground, with a long vertical cut in it, about three feet and a half above the earth; and in this opening a flat round iron plate turns, like a sheave in a block. The prayer is engraved upon the plate, and to turn it round is equivalent to repeating the prayer, which is supposed to be as many times as the plate turns. In this manner the traveller is able, without stopping, and merely by turning the plate with his finger, to send up to the presiding divinity even more prayers than he is enjoined to do; a notable kind of supererogation!*

Marriage is celebrated among the Japanese with many ridiculous ceremonies, and often with great pomp. The princes receive their brides from the hands of the sovereign; and the marriages of the vassals are regulated by their lords. Among the middle classes, in the cities, the business is arranged by the parents. The wives bring no portions, but are purchased of their parents and relations, to whom handsome daughters, or wards, are often a great source of wealth. The bridegroom most commonly sees his bride, for the first time, upon her being brought to his house from the temple, where the nuptial ceremony has been performed, and where she is closely veiled from head to foot. On the wedding day, the bride's teeth are blackened with a corrosive liquid, and they ever after remain so: in some parts of the empire, her eyebrows are also shaved off. After marriage, the wives of the rich are mostly confined to their own apartments, those of the other classes visit their relations, and appear in public, but are distinguished by great reserve and modesty.

Little difference exists between the funeral ceremonies of the Japanese and those of other orientals. When a prince, or great man dies, ten, twenty, or more youths of his household, and such as were his greatest favorites, put themselves to a voluntary death, at the place of interment or burning. The funeral pile consists of odoriferous woods, gums, spices, oils, and other combustibles; as soon as it is lighted, the relations

* New Edinburgh Encyclopedia

and friends of the deceased throw their offerings of clothes, arms, food, money, herbs, and flowers, into the flames, imagining they will be of use to him in the other world. The mausolea, in which the ashes of the great are deposited, are generally very magnificent, and situated at some distance from the towns. The middle and lower orders of the people bury their dead with no other ceremony than that of burning some odoriferous wood and gums. Periodical visits are paid to the tombs, and festivals are held in honor of the dead.*

10. BIRMAN EMPIRE.

This empire, which lies to the south and southwest of China, extends over what is usually called India beyond the Ganges, and embraces various distinct nations or tribes, differing widely in dialect, physiognomy, and customs. Malte Brun estimates the empire at about 1050 geographical miles in length, and 600 in breadth, containing, he thinks, 194,000 square miles. The population has been variously estimated from four to seventeen millions.

In their physiognomy, the Birmans bear a nearer resemblance to the Chinese, than to the natives of Hindostan. The women are fairer than the Hindoo females, but not so delicately formed; they are, however, well made, and in general inclined to corpulence; their hair is black, coarse, and long. The men are not tall, but active and athletic, and have a very youthful appearance, from the custom of plucking their beards. In their temperament, which is lively, choleric, and restless, they present a striking contrast to the languid inactivity of the Hindoos. Dr. Buchanan describes them as of a short, squat, robust, fleshy make, with a face somewhat in shape of a lozenge, the forehead and chin being sharpened, while at the cheek bones it is very broad. The eyebrows project very little; the eyes are very narrow, and placed obliquely, the external angles being the highest; the nose is small, but has not the flattened appearance of that feature in the negro; the nostrils, circular and divergent; the mouth in general well shaped: the hair harsh, lank, and black. Those who reside in the warmest climate do not acquire the deep hue of the negro or Hindoo; nor do such as live in the coldest countries ever acquire the clear bloom of the European.†

On public days, days of worship, and when visiting, it is an object with them to put on the appearance of neatness in their persons and apparel. The women are usually dressed in

* Views of the Costumes and Peculiarities of all Nations.

† Asiatic Researches.

long, loose, white cotton gowns, with petticoats of cotton, cotton and silk, or silk, of vari-colored stripes. The men wear gowns a little similar to those of the women, with cotton of silk plaid cloth decently wrapped around their loins, and hanging in front below the knees. The women wear their hair collected into a knot on the back part of the head, while the men twist theirs into a spiral form upon the top, encircling the head either with a checkered or a white muslin kerchief, folded to a narrow width. The men commonly tattoo themselves with various figures upon the thighs, the abdomen, and the loins. The shoes of both sexes protect only the sole of the foot, having two loops, into which the great toe and the other four are inserted; they are manufactured of wood, or hides. The women, to render themselves more attractive, rub their faces with a fine powder, made of the bark of a species of sandal highly odoriferous, and sometimes color, with a beautiful red, the nails of their fingers and toes.

In the construction of their dwelling houses, bamboo, of which there are several species, and in great abundance, is the principal, and in many instances, the only material, used. Holes, two or three feet deep in the earth, receive the posts, which are more or fewer according to the size of the houses. Mats, made of split bamboos, form the outside covering, inside partitions, and sometimes the floor. But commonly the latter is made by splitting the material into quarters, laying them down in a series, and tying them to the transverse poles with split rattans. Leaves of the Nipah tree, called here *dance*, compose the roof; and a house not positively uncomfortable, and sufficiently capacious for a small family, is constructed at the moderate expense of thirty or forty rupees. Men of high rank and ample means build their houses in the same form with posts of teak; the sides, partitions, and floors are boards of the same wood, and the roof is made either of leaves or of flat tiles. These tiles are burnt like bricks, each about eight inches long, five broad, and nearly one thick, jutting over at the head about an inch, by which they retain their positions upon the rafters. They are laid double, the lower edges of one series projecting over and lying upon the heads of the next lower series; thus forming a defence from wind and rain, and presenting a good degree of security from exterior fires. The monasteries are built in the same manner, having two or three roofs elevated one above another, and in many instances, their cornices, angles, and eaves ornamented with carved work of flowers, figures of elephants, of priests, and of other forms which have no existence but in the superstition of the people. The posts of the houses and monasteries, being inserted from two to four or five feet in the ground, are subject to the depredations of white ants, and to rapid decay. The old palace at Amarapoora is built of teak: the roofs piled upon each other to a great height, and diminishing in size as

Group of New Zealanders. P. 440.

New Zealand Hut. P. 444.

they ascend, present the appearance of a lofty spire. The exterior and interior posts are covered with goldleaf, and the whole exhibits a resplendent object to the beholder. His present majesty, who ascended the throne of his grandfather about June, 1819, has since built a new palace at Ava, a few miles below the former capital, of which he took possession about March, 1824. The pagodas are solid masses of masonry, varying in height, of a conical form, covered with plaster, composed of sand and lime, and many of them with goldleaf. The large pagoda situated about a mile and a half to the N. W. of Rangoon, and called *Shua-dagon Parah*, is a splendid and magnificent monument of heathen superstition and idolatry. According to its history, the foundation was laid soon after the supposed annihilation of Gautama. If this be true, it must have existed for a period of about 2,300 years. Since its erection, its size has been increased by successive additions.

From the above description of their dwelling houses, the transition is easy to a correct inference relative to the *furniture* which they contain. A few mats answer the purpose of beds, couches, chairs, and tables; and two or three wooden plates, of Birman manufacture, or of coarse earthenware imported, form the breakfast and dinner service. A small box or two, or as many baskets, contain the wardrobe of the family. Those, however, who have the means, indulge themselves in the use of a bedstead. Although, in their houses and persons, the appearance of cleanliness is not very striking, yet, in this respect, they are on a par with their western neighbors. But this is not saying much in their favor; they certainly do not exhibit, particularly in their houses, any special regard to neatness; nor, on the other hand, can they be considered as inattentive to personal appearance. Both sexes enjoy the comfort of frequent bathing. They are much addicted to the practice of chewing betel; and in the disposition of the saliva, they are not particularly nice. The more respectable class accommodate themselves with *pig-dannies* and betel boxes, the bearers of which are in constant attendance. These materials are of gold, silver, or less valuable metal, according to the rank or circumstances of those who use them. They universally anoint the head with oil; and as the hair is permitted to grow to its natural length and density, without the frequent application of a comb, a convenient situation is afforded for the accommodation of vermin; and as the Birman religion prohibits the destruction of life, their propagation is seldom interrupted, except by casualties.

In the management of internal household affairs, the wife takes the principal share. She goes herself to the market, or directs purchases to be made, and superintends the cooking, or does it with her own hands. As opportunity presents, she

brings in her contribution to the domestic establishment, by spinning, weaving, trafficking in bazar articles, or by keeping a shop and vending merchandise. In conducting the general family concerns, she is by no means excluded; her judgment is consulted, given with perfect freedom, and seldom entirely disregarded. The female branches of the family are not recluses here, neither are they reserved or shy in their manners; they form a constituent part of domestic and public society. They esteem it happy to become mothers, but consider the birth of a son as a more fortunate event than that of a daughter. They in general nurse their children till they arrive at the age of three or four. As they are seldom blessed with a numerous progeny, the increase of population is slow. The wife of a judge or governor is often seen at his side, assisting in the decision of causes; and the wives of viceroys and other high officers are often permitted to hold their own courts, and decide independently on petitions presented to them. Women of all ranks enjoy a high degree of freedom, appear abroad unveiled whenever they choose, ornamented according to the taste and fashion of the country, and add zest to public scenes of amusement by their presence and gayety.

In the formation of their matrimonial connexions, there is generally an appropriate preface of personal acquaintance and plighted love. In the ceremony of marriage, little expense is incurred either of time or money. A feast of good things, according to the ability of the bridegroom, is prepared, in which the assembled family connexions participate. The married pair taste a mixture of the tea-leaf steeped in oil, (which is the form of sealing all contracts,) eat together from the same plate, and, exchanging their reciprocal promises, they twain are made one flesh. Unfortunately, however, for the perpetuity of conjugal felicity, in no country, perhaps, is the marriage contract regarded with so little respect, or maintained with so little propriety, as in Birmah. No disgrace is attached to a divorced husband or wife. Slight occasions originate verbal abuse, and these quarrels are often protracted till both parties seek that remedy which is to be found, in their country, in any common court of justice. Polygamy in not only allowed, but abounds in this country. Money is not offered to obtain a female as a wife, but for the purchase of bondmaids as concubines. If a concubine of this sort wishes to be released, the terms of her departure are made easy. A high sense of female chastity not being prevalent, the consequences are obvious. The male sex conceive themselves by nature, both physically and mentally, the superior; hence are seen lordships in the one sex, and subjection in the other. A brother exercises over a sister, and a husband over a wife, control at pleasure, and applies, if need require, the shoe, the rod, the foot, the palm of the hand, or even the point of the elbow, to correct the forwardness or obstinacy of the weaker

vessel. Among the higher and more polite circles, however, this right is not so much exercised as acknowledged.

Generosity and hospitality are not among the practical virtues of the Birmans; on the contrary, they are cold-hearted, unfeeling, and suspicious, contemplating misery and suffering, in whatever form, with apathy. No public institutions of benevolence appear to proclaim a general interest in the comfort or convenience of the less happy. Avarice and selfishness, the two ruling passions of the Birmans, preclude the exercise of right feelings towards others. To the existence of such a state of feeling it is probable the nature of the government contributes. The petty acts of tyranny practised by the subordinate civil officers, are a terror to the public, and create between man and man that jealousy and suspicion which destroy confidence, and annihilate the best feelings of humanity. The writer* of this article, beheld in the eastern road leading from the town of Rangoon to the great pagoda, a Birman lying on the ground under the suspension of his faculties by a fit. He fell while walking with a companion, which was no sooner discovered by the latter, than he departed with all possible speed. No individual approached the miserable sufferer. The writer, not aware of any evil consequence, went towards him, when several voices from individuals at a distance urged him to retire. On inquiring their reasons, they replied: "you will meet with difficulty from government; the man may report that he has been deprived of something, and you may be called upon to answer as a thief." This was an effectual check to any offer of assistance. In such a state of things there can be found little benevolence, kindness, or hospitality in exercise, particularly towards strangers.

Travelling by boats, which affords the greatest personal comfort, presents the danger of bands of robbers, who often attack with knives and muskets, and make a "clear sweep" of whatever portable effects can be seized, to the jeopardy, and frequently to the destruction of the lives of their possessors. It is but just to add, however, that the view which these remarks would otherwise present, should in some respects be qualified. There are recognised among the Birmans, friendly relations and ties of consanguinity, which, in private life, are seen so to operate as to soften in some degree the sterner features of their public character. Among relatives and friends, between whom there is a mutual and thorough acquaintance, feelings which originate generous actions, the duties of hospitality, kind deportment and sympathy, prevail over those views of mere personal consideration, which govern the general course of their lives in their civil connexion with one another. They are certainly not incapable of strong attach-

* Rev. G. H. Hough, author of "The Friend in India."

ments; and could their public character be formed in a different mould from that in which their system of government has already cast it, they would be by no means destitute of those elementary principles which combine to form the happiness of civilized society.

Their funeral solemnities are conducted with decency. The manner of disposing of the dead is either by incineration or burial: the former is esteemed the most honorable. The corpse is enclosed in a coffin, ornamented with goldleaf or otherwise, according to the means of the friends of the deceased, and followed by the mourners dressed in white, is borne to the public place of interment, (which is without the city or town,) the procession being usually preceded by the music of wind instruments and drums, and the presents intended for the priests who may be invited on the occasion. These presents usually consist of pieces of cotton cloth, sugar cane, and fruits of various kinds. On their arrival at the place of incineration, fuel is placed under the coffin, the moveable ornaments being first taken away; and the corpse is consumed, after which the bones are interred. Infants and criminals are buried, as also the poorest part of the community. All funeral processions must pass out of the city by a particular gate, called the funeral gate; and no corpse must be carried towards a city or town where the governors usually reside. The banks of the Irrawaddy are not selected for the performance of funeral obsequies, like the banks of the Ganges: neither are its waters regarded as possessing any sacred qualities, nor are they in the least degree the object of superstitious reverence.*

11. NEW HOLLAND.

This is the largest island on the globe, and on account of its great extent, has by some geographers been styled a continent. It is situated in the south Pacific ocean, Lat. 11 to 49, Lon. 110 to 153 E. The eastern side, which belongs to Great Britain, is called *New South Wales*. In this district the English have a valuable and thriving colony, formed, in the first instance, by the exiled felons; but of late years, the settlement has been increased and improved by a number of voluntary emigrants from the parent state.

The *aborigines* of this country, who dwell in the vicinity of the European settlements, are still in a state of nature; and, although forty years have elapsed since their first intercourse

* Modern Traveller

with the British colonists, they are so far from having been benefited by the acquaintance, that men and women are to be seen in the streets of the colonial towns, in a complete state of nudity. This is the more surprising, as they are very ingenious, and are possessed of accurate observation, and a quick perception. In their persons, they are more diminutive and slighter made than Europeans; in general, they cannot be said to be well shaped, yet instances of absolute deformity are very rare among them. Their color is not in all cases the same; some are nearly as black as the African negro; others are of the copper, or Malay hue. Their hair is generally black, but sometimes of a reddish cast. A high forehead, with prominent overhanging eyebrows, gives them an air of resolute dignity, which recommends them, in spite of their negro nose, thick lips, and wide mouth. Their hands and feet are small; their eyes full, black and piercing; the tone of their voice is loud, but not harsh. The women are proportionably smaller than the men; and that feminine delicacy which is found among white people may be traced upon their sable cheeks. In common with all other nations, these people endeavor to heighten their personal attractions, by adventitious embellishments. They cannot, indeed, do this by the finery of clothing, for they are naked; but they thrust a stick, or a bone, through the septum of the nose, decorate their hair with shark's teeth, and scarify their bodies; the charms of which are supposed to increase in proportion to the number and magnitude of the seams by which they are distinguished. Both sexes besmear their bodies with different colors: but red and white are most in use. The muscular force of these people is not great; but the pliancy of their limbs renders them active. Those who live on the sea coast depend on fish for their subsistence; if a dead whale be cast on shore, they flock to it in great numbers, and feast sumptuously till the bones are well picked. Their substitute for bread is a species of fern, which, being roasted, and pounded between two stones, is mixed with fish, and constitutes the chief part of their food. Those who dwell in the woods, maintain a half-famished life by the chase, or by ensnaring the beasts of the forests. Their habitations are of the rudest construction. The hut of the woodman is made of the bark of a single tree, bent in the middle, and placed on its two ends upon the ground, affording shelter only to one miserable tenant. On the sea coast, the huts are larger, and formed of pieces of bark from several trees, put together in the form of an oven, large enough to contain six or seven people. At the entrance of this hut, rather within than without, the fire is made; so that the interior is always smoke dried and filthy.

The New Hollanders are supposed to acknowledge the existence of a Supreme Power; and their dread of spirits indicates their belief in a future state. If asked where their deceased friends are, they always point to the sky. They

believe that particular aspects of the heavenly bodies indicate good or evil consequences to themselves or friends. And when they see the lightning glare, and hear the thunder roll, they rush out and deprecate destruction, but do not attempt to flee. They have a dance and song appropriated to such awful occasions, consisting of wild and uncouth noises and gestures.

Nearly all the natives have a peculiar talent for mimicry; the singularities of the colonists are represented by them with great correctness. They are also great proficients in the vulgar language of the convicts; and in case of any quarrel, are by no means unequal to them in the exchange of abuse. But this is the sum total of their acquisitions from European intercourse. They are still as unprotected as ever against the inclemency of the weather, and equally unprovided for the vicissitudes of plenty and famine. The fact is, they hate labor, and place their happiness in listless inaction: hence the arts of civilized life, which require application and industry, have no charms for the indolent New Hollander.

Intrepidity is a marked feature in their character; but they are also volatile, fickle, and passionate. They are sudden in quarrel, yet not implacable in their desire of revenge. When a person is slain, either in a pitched battle, or in one of those hasty quarrels, which frequently arise among them, the survivor is obliged to stand in his own defence, for a certain number of spears to be thrown at him by the friends or relatives of the deceased; if he escape alive, the matter ends; but should he be killed, his antagonist must undergo a similar ordeal. Their honesty, when tempted by novelty, is not unimpeachable; but among themselves there is good reason to believe that few breaches of this virtue occur. They pay no regard to truth, when their interest seems to lead them to dissimulate. Like most other savages, their sight and hearing are so acute, that they can distinguish objects which would totally escape a European. In their conflicts with each other, they use spears and shields; the former are made of the bulrush, and pointed with hard wood; the latter are only of bark; and the spears are thrown with such force as frequently to pierce them. Dexterity in throwing and parrying the spear is considered as the highest acquirement; children of both sexes practise it from the time they are able to throw a rush; and they become such sure marksmen, that they will bring down a bird, not larger than a pigeon, at the distance of thirty yards. If a spear drop from them when engaged in a contest, they do not stop to pick it up, but hook it between their toes, and lift it till it meet the hand; thus the eye is never diverted from the foe.

Their canoes, composed of the bark of trees, tied together in small splinters, are miserable vehicles, usually half filled with water; and nothing but the natural buoyancy of the materials could prevent them from sinking. In this crazy kind

of craft, a whole family may frequently be seen fishing; a fire of embers is usually kept in the middle of the canoe, and the fish they catch, after being warmed sufficiently for the scales to be rubbed off, is devoured as soon as taken.

No form of government exists among these people, nor have they any person whom they acknowledge as a chief. The only superiority among them arises from personal strength and courage. A man, in general, has but one wife, who is condemned to the most servile labor, and treated with the utmost brutality. If her husband be angry with her, he either spears her, or knocks her down by a blow on the head with a hatchet, club, or any other weapon that may chance to be in his hand. They either bury or burn their dead; and commit the arms and utensils of the deceased to the grave, or the pile; after which his name is never mentioned.

Such is the general character of the native inhabitants, found in the vicinity of the British settlements. They seem to be of various origins, for they differ in color, as well as language; and there can be little doubt but that the immense tracts of land in the interior are occupied by numerous races differing from these, as well as from each other. Indeed, in the late survey of the country westward of the settlements, a people were found, who spake a different language from those with whom the colonists had been previously acquainted, and were clothed in kangaroo skins, neatly sewed together with the sinews of the emu. The fur was worn inwards, and the outside was ingeniously marked with various devices, among which the cross was the most prominent. Their subsistence was chiefly derived from the animals of the forests and the fish of the rivers; and they seemed to manifest less of the savage disposition that distinguishes the natives near the eastern shore.

---

12. NEW ZEALAND.

New Zealand comprises two islands to the southeast of New Holland, which together contain 95,000 English miles square, and are separated by a narrow strait. They were first discovered in 1642, by a distinguished Dutch navigator by the name of Tasman. No record exists of any vessel visiting New Zealand for more than a century following Tasman's discovery. In 1769, the Islands were seen and visited by Capt. Cook on his return from the Society Isles, in the course of his circumnavigation of the globe. Since Cook's time, the New Zealanders have attracted a large portion of public attention. They are in several respects a remarkable people, presenting a striking contrast to the luxurious Otaheitans, and the miserable outcasts of Australia. Their first intercourse with Euro-

peans was marked by independence and resistance. They gave blow for blow. They did not stand still to be slaughtered like the Peruvians by the Spaniards, but they tried the strength of the club against the flash of the musket. The following incident, which occurred the second day after Cook's first arrival at the Island, will serve to show their bold and daring spirit. Being in want of fresh water, Cook had set out with his boats well manned to make the circuit of a bay in search for some. On their way they met a fishing canoe coming in from the sea, having seven people on board, four men and three boys. As soon as the New Zealanders perceived the boats, which they did not do till they were almost in the midst of them, they took to their paddles, and plied them so briskly that they would actually have effected their escape, had not Cook ordered a musket to be fired over their heads, thinking this would probably make them surrender. But unfortunately it had not that effect; for although, on the discharge of the piece, they immediately ceased paddling, and began to strip, it was only that, unequal as was the contest, they might meet and fight their assailants. They themselves, indeed, as soon as the boat came up, commenced the attack with their paddles, and what other weapons they had with them; and so obstinate was the resistance they made, that the scuffle did not end till the four men were killed, a circumstance which Cook afterwards greatly regretted. On this, the boys, the eldest of whom was about nineteen, and the youngest about eleven, instantly leaped into the water; but even here, they continued their resistance by every means in their power, until they were at last taken up and placed in the boat.

The New Zealanders are in general a tall race of men, many of the individuals belonging to the upper classes being six feet high and upwards. They are also described as strong, active, and almost uniformly well shaped. Their hair is commonly straight, but sometimes curly. Crozet says he saw a few of them with red hair. Cook describes the females as far from attractive; but other observers give a more flattering account of them. Mr. Savage, for example, assures us that their features are regular and pleasing; and he seems to have been much struck by their long black hair, and dark penetrating eyes, as well as their well-formed figure, the interesting cast of the countenance, and the sweet tone of their voice. Captain Cruisé's testimony is almost equally favorable. They are distinguished from each other by a very considerable diversity in the shades of what may be called the common hue. Crozet divides them into three classes, "Whites, browns, and blacks." The whites he considers the original inhabitants of the country; the browns and blacks, to be foreign admixtures, received from the neighboring continent of New Holland. Whether Crozet be correct or not, it is certain that in some parts of

New Zealand, the natives are much fairer than in others. Cook remarks, in the account of his first voyage, that the people about the Bay of Islands seemed darker than those he had seen farther to the south; and their color generally is afterwards described as varying from a pretty deep black to a yellowish or olive tinge.

The dress of the two sexes is exactly the same, and consists of an inner mat or tunic, fastened by a girdle round their waists, and an upper cloak, which is made of very coarse materials for ordinary wear; but is of a much finer fabric, and often, indeed, elaborately ornamented, when intended for occasions of display. Both these articles of attire are always made of the native flax. The New Zealanders wear no covering either for the head or feet, the feathers with which both sexes ornamented the head being excepted. The chieftain decorates his head with plumes, and is doubtless proud of the graceful distinction, both as a token of his rank, and adding elegance and majesty to his figure. His dress mantle is also elaborately embroidered; and both sexes often wear curiously carved combs in their hair, and clusters of ornaments suspended from their ears, and round their necks. The men, indeed, as well as the women, are fond of dress; and show all the vanity of children, when they are more gayly arrayed than usual. To a chief, Mr. Nicholas relates, who came on board the Active, while she was passing the North Cape, on her way to the Bay of Islands, Mr. Marsden presented a piece of India print, which quite transported him with delight; he gazed on the figures with the most vivid amazement, and throwing it over his shoulders, strutted about the deck with his whole soul absorbed in his splendid bedizenment. On a subsequent occasion, Mr. Nicholas being on shore, and engaged in making some purchases from the natives, was assailed by an old man, who offered him a large mat for his coat. The proposed exchange having been agreed to, was immediately made, and our author having wrapped himself up in the New Zealand garment, the other put on the coat. No sooner had he got it adjusted on his person, than the whole being of the savage seemed to have undergone a change; instead of a figure bent with age, and a grave and circumspect demeanor, he now exhibited the erect port of a man in the spring of life, and at the same time a sprightliness and affected ease, and frivolity of manner, which were meant to be quite captivating, and were certainly indescribably ludicrous. His countrymen were at first so much amazed at his sudden metamorphosis, that they seemed to doubt his identity; but they soon felt the full absurdity of the spectacle he exhibited, and greeted him with peals of laughter.

The food upon which the New Zealanders principally live, is the root of the *fern plant*, which grows all over the coun-

try.* This root, sometimes swallowed entirely, and sometimes only masticated, and the fibres rejected after the juice has been extracted, serves the New Zealanders not only for bread, but even occasionally for a meal by itself. When fish are used, they do not appear, as in many other countries, to be eaten raw, but are always cooked, either by being fixed upon a stick stuck in the ground, and so exposed to the fire, or by being folded in green leaves, and then laid between heated stones to bake. But little of any other animal food is consumed, birds being killed chiefly for their feathers, and pigs being produced on days of special festivity. The first pigs were left in New Zealand by Captain Cook, who made many attempts to stock the country both with this and other useful animals, most of whom, however, were so much neglected that they soon disappeared. Cook likewise, as has already been mentioned, introduced the potato into New Zealand, and that valuable root appears to be now pretty generally cultivated throughout the northern island. The only agricultural implements, however, which the natives possess, are of the rudest description; that with which they dig their potatoes being merely a wooden pole, with a cross-bar of the same material fixed to it, about three feet from the ground. Mr. Marsden saw the wives of several of the chiefs, toiling hard in the fields with no better spade than this; among others, the head wife of the great Shunghie, who, although quite blind, appeared to dig the ground, he says, as fast as those who had their sight, and as well, first pulling up the weeds as she went along with her hands, then setting her feet upon them that she might know where they were; and, finally after she had broken the soil, throwing the mould over the weeds with her hands.

The New Zealanders make only two meals in a day, one in the morning, and another at sunset; but their voracity, when they do eat, is often very great. In consequence of this habit of consuming an extraordinary quantity of food, a New Zealander, with all his powers of endurance in other respects, suffers dreadfully when he has not his usual means of satisfying his hunger. One of the strongest prejudices of the New Zealanders, is an aversion to be where any article of food is suspended over their heads; and on this account they never permit any thing eatable to be brought within their huts, but take all their meals out of doors, in an open space adjoining to the house, which has been called by some writers the kitchen, it being there that the meal is cooked as well as eaten. Crozet says, that every one of these kitchens has in it a cooking hole, dug in the ground, of about two feet in diameter, and between one and two deep. Even when the natives are confined to their beds by sickness, and it may be, at the point of death,

* The fern roots are first roasted, and afterwards being laid upon a stone, are beat with a piece of wood, until they become soft like dough. When cold again, however, it becomes hard, and snaps like hard gingerbread.

they must receive whatever food they take in this outer room, which, however, is sometimes provided with a shed, supported upon posts, although in no case does it appear to be enclosed by walls. It is here, accordingly, that those who are in so weak a state from illness, as not to be able to bear removal from one place to another, usually have their couches spread; as, were they to choose to recline inside the house, it would be necessary to leave them to die of want.

The charge of cannibalism has been alleged against the New Zealanders, and though by some it has been denied, it is now certain that the charge is true. Captain Cook was the first who observed the fact. Having one day gone ashore here, accompanied by Mr. Banks, Dr. Solander, Tupia, and other persons belonging to the ship, they found a family of the natives employed in dressing some provision. The body of a dog, says, Cook, was at this time buried in their oven, and many provision baskets stood near it. Having cast our eyes carelessly into one of these, as we passed it, we saw two bones pretty cleanly picked, which did not seem to be the bones of a dog, and which, upon nearer examination, we discovered to be those of a human body. At this sight we were struck with horror, though it was only a confirmation of what we had heard many times since we arrived upon this coast. As we could have no doubt but the bones were human, neither could we have any doubt that the flesh, which covered them had been eaten. They were found in a provision basket; the flesh that remained appeared manifestly to have been dressed by fire, and in the gristles at the end, were the marks of the teeth which had gnawed them. To put an end, however, to conjecture founded upon circumstances and appearances, we directed Tupia to ask what bones they were; and the Indians, without the least hesitation, answered, the bones of a man. They were then asked, what was become of the flesh, and they replied that they had eaten it; but, said Tupia, why did you not eat the body of the woman, which we saw floating upon the water? The woman, said they, died of disease; besides, she was our relation, and we eat only the bodies of our enemies, who are killed in battle. Upon inquiry who the man was, whose bones we had found, they told us that, about five days before, a boat belonging to their enemies came into the bay, with many persons on board, and that this man was one of seven persons whom they had killed.

Capt. Cruisé bears similar testimony to the cannibalism of the New Zealanders. His voyage was made as late as the year 1820. The New Zealanders, he says, never denied cannibalism to be one of their customs; but on the contrary, often expressed their predilection for human flesh. He states also, in another place, that while the Dromedary lay in the Bay of Islands, two slaves were killed by one of the neighboring chiefs for some alleged crime, and that one of them, after having lain a day

buried, was taken up and devoured. Some of the officers happening to pass through the village, while the natives were engaged at this feast, observed them to throw their mats over some object around which they were sitting, when they saw the strangers approach. Although the gentlemen walked on without appearing to notice what they had seen, a common sailor who afterwards came up, was not only an eye-witness of their eating the body, but was invited to partake of the repast. Mr. Marsden, in like manner, assures us, in the journal of his first visit to the country, that the natives did not appear to have any idea that cannibalism was an unnatural crime; and when he expressed to them his abhorrence of the practice, they merely remarked that it had always been the custom with them to eat their enemies. To the same effect is the testimony of John Rutherford, an Englishman, who after ten years detention among the inhabitants of New Zealand, returned to England in the early part of 1828. In the course of his journey into the interior, he was taken to the house of a chief whose name was Aimy. Here, he observes, a pig was killed, from which we supped; and, afterwards seating ourselves around the fire, we amused ourselves by listening to several of the women singing. In the mean time, *a slave girl was killed*, and put into a hole in the earth to roast, in order to furnish the feast the following day, in honor of the chief's return home. We slept that night in the chief's house; but the next morning a number of the natives were set to work to build us one for ourselves, of the same form with that in which the chief lived, and nearly the same size. In the course of this day, many other chiefs arrived at the village, accompanied by their families and slaves, to welcome Aimy home, which they did in their usual manner. Some of them brought with them a quantity of watermelons, which they gave to me and my comrade. At last they all seated themselves upon the ground to have their feast;—several large pigs, together with some scores of baskets of potatoes, tava, and watermelons, having first been brought forward by Aimy's people. The pigs, after being drowned in the river and dressed, had been laid to roast beside the potatoes. When these were eaten, the fire that had been made the night before was opened and the body of the slave girl was taken out of it, which they next proceeded to feast upon in the eagerest manner. We were not asked to partake of it, for Aimy knew that we had refused to eat human flesh before. After the feast was over, the fragments were collected, and carried home by the slaves of the different chiefs, according to the custom, which is always observed on such occasions in New Zealand.

The habitations, or rather the huts of the common people, are described as very wretched, and little better than sheds. But Mr. Nicholas mentions, that those which he saw in the northern part of the country had uniformly well cultivated lit-

New-Zealand Priest. P. 448.

tle gardens attached to them, which are stocked with turnips, and sweet and common potatoes. Crozet tells us, that the only articles of furniture the French ever found in these huts, were fishing-hooks, nets, and lines, calabashes containing water, a few tools made of stone, and several cloaks and other garments suspended from the walls. Amongst the tools, one resembling our adze is in the most common use, and it is remarkable that the handles of these implements are often composed of human bones. In the museum of the Church Missionary Society in England, there are adzes, the handle of one of which is formed of the bone of a human arm, and another of that of the leg. The bread pounder, formed of a large fish-bone, is also in general use: in the plates to Cook's Voyage, is also given a representation of a carving knife or saw.

The common people generally sleep in the open air, in a sitting posture, and covered by their upper mats, all but the head; which has been described as giving them the appearance of so many hay cocks, or bee hives.

The house of the chief is generally the largest in the village; but every village has, in addition to the dwelling-houses of which it consists, a public storehouse, or repository of the common stock of sweet potatoes, which is still a larger structure than the habitation of the chief. One which Captain Cruisé describes, was erected upon several posts driven in the ground, which were floored over with deals at the height of about four feet, as a foundation. Both the sides and the roof were compactly formed of stakes intertwisted with grass; and a sliding doorway scarcely large enough to admit a man, formed the entrance. The roof projected over this, and was ornamented with pieces of plank painted red, and having a variety of grotesque figures carved on them. The whole building was about twenty feet long, eight feet wide, and five feet high. The residences of the chiefs are built upon the ground, and have generally the floor, and a small place in front, neatly paved; but they are so low, that a man can stand upright in very few of them. The huts, as well as the storehouses, are adorned with carving over the door. Rutherford says, each of them have an image stuck upon the ridge-pole to intimate that no slave may enter the house during the absence of the owner, the punishment for violating their regulation being instant death.

The custom of marking the skin called tattooing, exists in New Zealand, and is there a more sanguinary and distressing operation than in any other of the islands of the South Sea. Rutherford, upon whom the operation was performed, while a captive in New Zealand, thus describes the operation. "The whole of the natives having seated themselves on the ground in a ring, we were brought into the middle, and being stripped of our clothes, and laid on our backs, we were each of us held

down by five or six men, while two others commenced the operation of tattooing us. Having taken a piece of charcoal, and rubbed it upon a stone with a little water until they had produced a thickish liquid, they then dipped into it an instrument made of bone, having a sharp edge like a chisel, and shaped in the fashion of a garden hoe, and immediately applied to the skin, striking it twice or thrice with a small piece of wood. This made it cut into the flesh as a knife would have done, and caused a good deal of blood to flow, which they kept wiping off with the side of the hand to see if the impression was sufficiently clear. When it was not, they applied the bone the second time to the same place. They employed, however, various instruments in the course of the operation: one which they sometimes used being made of a shark's tooth, and another having teeth like a saw. They had them also of different sizes, to suit the different parts of the work. While I was undergoing this operation, although the pain was most acute, I never even moved or uttered a sound; but my comrades moaned dreadfully. Although the operators were very quick and dexterous, I was four hours under their hands; and during the operation Aimy's eldest daughter several times wiped the blood from my face with some dressed flax. After it was over, she led me to the river, that I might wash myself, (for it had made me completely blind,) and then conducted me to a great fire. They now returned us all our clothes, with the exception of our shirts, which the women kept for themselves, wearing them, as we observed, with the fronts behind. We were now not only tattooed, but what they called *tabooed*, the meaning of which is, made sacred, or forbidden to touch any provisions of any kind with our hands. This state of things lasted for three days, during which time we were fed by the daughters of the chiefs, with the same victuals, and out of the same basket, as the chiefs themselves, and the persons who had tattooed us. In three days, the swelling which had been produced by the operation had greatly subsided, and I began to recover my sight but it was six weeks before I was completely well. I had no medical assistance of any kind during my illness; but Aimy's two daughters were very attentive to me, and would frequently sit beside me, and talk to me in their language, of which as yet, however, I did not understand much."

Rutherford states that in the part of the country where he was, the men were commonly tattooed on their face, hips, and body, and some as low as the heel. None were allowed to be tattooed on the forehead, chin, and upper lip, except the very greatest among the chiefs. The priests have only a small square patch of tattooing over the right eye. Their stains, although their brilliancy may perhaps decay with time, being thus fixed in the flesh, are of course indelible just as much as the marks of a similar nature which sailors frequently make on their arms and breasts by introducing gunpowder under the skin.

The New Zealanders, like many other savages, are also in the habit of anointing themselves with a mixture of grease and red ochre. This sort of rouge is very much used by the women, and "being generally," says Cook, "fresh and rich upon their cheeks and foreheads, was easily transferred to the noses of those who thought fit to salute them; and that they were not wholly averse to such familiarity, the noses of several of our people strongly testified." The faces of men, he adds, were not so generally painted; yet we saw one, whose whole body, and even his garments, were rubbed over with dry ochre, of which he kept a piece constantly in his hand, and was every minute renewing the decoration in one part or another, where he supposed it was become deficient.

The New Zealanders have no morais or temples among them, yet they are not without some notions of religion; and in many particulars they are remarkably superstitious. For instance, they think that if they were to allow a fire to be lighted under a shed, where there are no provisions, their god would kill them. They have many superstitions, also, with regard to cutting their hair. Cook, in the account of his third voyage, speaks of a young man he had taken on board the ship, and who, having one day performed this ceremony, could not be prevailed upon to eat a morsel till night, insisting that the "*Atua* would most certainly kill him, if he did." Cook adds that the hair thus cut is collected, and frequently tied to the branches of the trees near the villages. According to one of the missionaries, it is sometimes buried in a secret place.

Mr. Marsden, on asking a New Zealander what he conceived Atua to be, was answered, "an immortal shadow." Although possessed of the attributes of immortality, omnipresence, invisibility, and supreme power, he is universally believed to be in disposition merely a vindictive demon. When one of the missionaries had one day been telling a number of them of the infinite goodness of God, they asked him if he was not joking with them. They believe, that whenever any person is sick, his illness is occasioned by the Atua, in the shape of a lizard, preying upon his entrails; and, accordingly, in such cases, they often address the most horrid imprecations and curses to the invisible cannibal, in the hope of thereby frightening him away. They imagine that at other times he amuses himself in entangling their nets, and oversetting their canoes.

The white man's God they believe to be altogether a different being from their own Atua. Mr. Marsden, in one of his letters, relates a conversation he had upon this subject with some of the chief's sons, who resided with him in New South Wales. When he told them that there was but one God, and that our God was also theirs, they asked him if our God had given them any sweet potatoes; and could with difficulty be

made to see how one God should give these to the New Zealander, and not equally to the white man; or, on the other hand, how he should have acted so partially as to give to the white man only, such possessions as cattle, sheep, and horses, which the New Zealander as much required. The argument, however, upon which they seem most to have rested, was—"But we are of a different color from you; and if one God made us both, he would not have committed such a mistake, as to make use of different colors." Even one of the chiefs, who had been a great deal with Mr. Marsden, and was disposed to acknowledge the absurdity both of the taboo, and of many of his other native superstitions, could not be brought to admit that the same God who made the white man had also made the New Zealanders.

Besides the Atua, or chief god, the New Zealanders have numerous other subordinate divinities, to whom they are in the habit of praying, in all their emergencies. They daily adore the sun, moon, and stars. When addressing the moon, they employ, Mr. Savage tells us, a mournful song, and seem as full of apprehension as of devotion: whereas, when paying their adoration to the rising sun, the arms are spread, and the head bowed, with the appearance of much joy in their countenances, accompanied with a degree of elegant and reverential solemnity, and the song used upon the occasion is cheerful.

The priests, or Tohungas, as they are called, are persons of great importance and authority in New Zealand, being esteemed almost the keepers and rulers of the gods themselves. Many of the greatest of the chiefs are also priests. It is the priest who attends at the bedside of the dying chief, and regulates every part of the treatment of the patient. When the body of a chief who has been killed in battle, is to be eaten, it is the priest who first gives the command for its being roasted. The first mouthfuls of the flesh, also, being regarded as the dues of the gods, are always eaten by the priest, whose aid is invoked to obtain relief from heaven.

The New Zealanders also consider all their priests as a species of sorcerers, and believe that they have the power to take the lives of whomsoever they choose, by incantation. The most noted priest of New Zealand some few years since, was Tamanhena, who was believed to have absolute command over the winds and waves. He often acted as a pilot, as well as a priest, and on one occasion he accompanied Mr. Marsden in a canoe to examine the entrance of a river. It was blowing quite fresh at the time, but Tamanhena assured him that he would soon make both the winds and waves fall. For this purpose, he began to speak in an angry and commanding tone to the gods, the winds, and the waves, but like Baal of old, they heeded not the voice of the vociferating priest. Captain Cruise, during his visit to New Zealand, himself saw Tamanhena, and

has given us some particulars of his conduct, which detract in no small degree from his character for sanctity. He had acted as a pilot of the ship. During his stay on board, says Capt. Cruisé, he was by far the wildest of his companions; and unfortunately, on the morning fixed for his departure, a soldier having missed his jacket, there was so great a suspicion of the pilot's honesty, that the sentinel at the gangway took the liberty of lifting up his mat, as he prepared to go down the side, and discovered the stolen property under it. The jacket was of course taken from him, and the only excuse he had to offer for his misconduct was, that he had lost a shirt that had been given to him, and that he considered himself authorized to get remuneration in any way he could; he was dismissed without those presents, which were given to the others. We were glad to see that his countrymen seemed to notice his conduct in the strongest terms of disapprobation; and the next day when they were about to leave us, they seemed so determined to put him to death, that they were requested not to do so, but to consider his having lost his presents, and his being forbidden ever to come near the ship, a sufficient punishment for his offence.

It is very remarkable, that whenever a child is born in New Zealand, it is the invariable practice to take it to the *tohunga*, or priest, who sprinkles it on the face with water, from a leaf, which he holds in his hand. It is believed that the neglect of this ceremony would be attended with the most baneful consequences to the child.

One of the chief sources of natural wealth, which New Zealand possesses, consists in the abundance and variety of the fish which frequent its coasts. Wherever he went, in his different visits to the two islands, Captain Cook was amply supplied with this description of food, of which he says, that six or eight men, with hooks and lines, would in some places catch daily enough to serve the whole ship's company. Among the different species which are described as being found, we may mention mackerel, lobsters, crayfish, a sort called by the sailors colefish, which Cook says was both larger and fairer than any he had seen before, and was, in the opinion of most on board, the highest luxury the sea afforded them; the herring, the flounder, and a fish resembling the salmon. To these may be added, besides many other species of shell-fish, muscles, cockles, and oysters. The seas in the neighborhood of New Zealand, also, we ought not to forget to add, are much frequented by whales, which, besides the value of their blubber, are greatly prized by the natives for the sake of their flesh, which they consider a first-rate delicacy. The New Zealanders are extremely expert in fishing. They are also admirable divers, and Rutherford states that they will bring up live fish from the deepest waters, with the greatest certainty. The

hooks, and other implements for fishing, which they make of bone, are of various forms.

Rutherford, whom we have had frequent occasion to quote, gives the following account of the *sickness, death, and funeral obsequies* of the mother of Aimy, the chief whose two daughters he afterwards married. "Aimy and his family having gone to a feast at another village, a few miles distant from ours, my comrade and myself were left at home, with nobody but a few slaves, and the chief's mother, an old woman, who was sick, and attended by a physician. A physician in this country remains with his patients constantly, both day and night, never leaving them till they recover or die, in which latter case, he is brought before a court of inquiry, composed of all the chiefs for many miles round. During the absence of the family at the feast, my comrade chanced to lend his knife to a slave, for him to cut some rushes with, in order to repair a house; and when this was done he received it back again. Soon after, he and I killed a pig, from which we cut a portion into small pieces, and put them into our iron pot, along with some potatoes, which we had also peeled with our knives. When the potatoes were cooked, the old woman who was sick desired us to give her some, which we did in the presence of the doctor, and she ate them. Next morning she died, when the chief and the rest of his family immediately returned home. The corpse was first removed to an unoccupied piece of ground in the centre of the village, and there placed with a mat under it, in a sitting position against a post, being covered with another mat up to the chin. The head and face were anointed with shark oil, and a piece of green flax was also tied round the head, in which were stuck several white feathers—the sort of feathers which are here preferred to any other. They then constructed, around the corpse, an enclosure of twigs, something like a bird's cage, for the purpose of keeping the dogs, pigs, and children from it; and these operations being over, muskets continued to be occasionally fired during the remainder of the day, to the memory of the old woman. Meanwhile, the chiefs and their families, from miles round, were making their appearance in our village, bringing with them their slaves, loaded with provisions. On the third day after the death, they all, to the number of some hundreds, knelt down around the corpse, and having thrown off their mats, proceeded to cry and cut themselves in the same manner as we had seen done on occasion of the different chiefs of the villages through which we passed being welcomed home. After some time spent in this ceremony, they all sat down together to a great feast, made of their own provision, which they had brought with them. The following morning, the men alone formed a circle round the dead body, armed with spears, muskets, tomahawks, and merys; and the doctor appeared, walking backwards and forwards in the ring.

By this time, my companion and I had learned a good deal of their language; and as we stood listening to what was said, we heard the doctor relate the particulars of the old woman's illness and death: after which, the chiefs began to inquire very closely into what she had eaten for the three days before she expired. At last, the doctor having retired from the ring, an old chief stepped forward, with three or four white feathers stuck in his hair; and, having walked several times up and down in the ring, addressed the meeting, and said that, in his opinion, the old woman's death had been occasioned by her having eaten potatoes that had been peeled with a white man's knife after it had been used for cutting rushes to repair a house; on which account, he thought that the white man to whom the knife belonged should be killed, which would be a great honor conferred upon the memory of the dead woman. To this proposal many of the other chiefs expressed their assent, and it seemed about to be adopted by the court. Meanwhile, my companion stood trembling, and unable to speak, from fear. I then went forward myself into the ring, and told them, that if the white man had done wrong in lending his knife to the slave, he had done so ignorantly, from not knowing the custom of the country. I ventured at the same time to address myself to Aimy, beseeching him to spare my shipmate's life; but he continued to keep his seat on the ground, mourning the loss of his mother, without answering me, or seeming to take any notice of what I said; and while I was yet speaking to him, the chief with the white feathers went and struck my comrade on the head with a mery, and killed him. Aimy, however, would not allow him to be eaten, though for what reason I could never learn. The slaves, therefore, having dug a grave for him, he was interred after my directions. As for the corpse of the old woman, it was now wrapped up in several mats, and carried away by Aimy and the doctor, no person being allowed to follow them. I learned, however, that they took her into a neighboring wood, and there buried her. After this the strangers all left our village, and returned to their respective homes. In about three months, the body of the woman was again taken up, and carried to the river-side, where the bones were scraped and washed, and then enclosed in a box, which had been prepared for that purpose. The box was afterwards fastened on the top of a post, in the place where the body first lay in state; and a space of about thirty feet in circumference being railed in around it, a wooden image was erected, to signify that the ground was tabooed, or sacred, and as a warning that no one should enter the enclosure. This is the regular manner of interment in New Zealand for any one belonging to a chief's family. When a slave dies, a hole is dug, and the body is thrown into it without any ceremony; nor is it ever disinterred again, or any further notice taken of it. They never eat any person who dies of disease. or in the course of nature."

Rutherford has given us the following account of a New Zealand battle. Early the next morning the enemy retreated to the distance of about two miles from the river; upon observing which, our party immediately threw off their mats, and got under arms. The two parties had altogether about two thousand muskets among them, chiefly purchased from the English and American South Sea ships which touch at the island. We now crossed the river; and, having arrived on the opposite side, I took my station on a rising ground, about a quarter of a mile distant from where our party halted, so that I had a full view of the engagement. I was not myself required to fight, but I loaded my double-barrelled gun, and, thus armed, remained at my post, my wife and the two slave girls having seated themselves at my feet. The commander-in-chief of each party now stepped forward a few yards, and, placing himself in front of his troops, commenced the war-song. When this was ended, both parties danced a war-dance, singing at the same time as loud as they could, and brandishing their weapons in the air. Having finished their dance, each party formed into a line two deep, the women and boys stationing themselves about ten yards to the rear. The two parties then advanced to within about a hundred yards of each other, when they fired off their muskets. Few of them put the musket to the shoulder while firing it, but merely held it at the charge. They only fired once, and then threw their muskets behind them, when they were picked up by the women and boys, drew their merys and tomahawks out of their belts, when, the war-song being screamed by the whole of them together, in a manner most dismal to be heard, the two parties rushed into close combat. They now took hold of the hair of each other's heads with their left hands, using the right to cut off the head. Meantime the women and boys followed close behind them, uttering the most shocking cries I ever heard. These last received the heads of the slain from those engaged in the battle, as soon as they were cut off, after which the men went in among the enemy for the dead bodies; but many of them received bodies that did not belong to the heads they had cut off. The engagement had not lasted many minutes, when the enemy began to retreat, and were pursued by our party through the woods. Some of them, in their flight, crossed the hill on which I stood; and one threw a short, jagged spear at me, as he passed, which stuck in the inside of my left thigh. It was afterwards cut out by two women, with an oyster-shell. The operation left a wound as large as a common-sized tea-cup; and after it had been performed, I was carried across the river on a woman's back, to my hut, where my wife applied some green herbs to the wound, which immediately stopped the bleeding, and also made the pain much less severe.

In a short time, our party returned victorious, bringing along with them many prisoners. Persons taken in battle, whether chiefs or not, become slaves to those who take them. One of

our chiefs had been shot, and the body was brought back and laid upon some mats before the huts. Twenty heads, also were placed upon long spears, which were stuck up around our huts; and nearly twice as many bodies were put to the fires, to be cooked in the accustomed way. Our party continued dancing and singing all night; and the next morning they had a grand feast on the dead bodies and fern roots, in honor of the victory they had gained. The name of the chief, whose body lay in front of our huts, was Ewanna. His body was now cut into several pieces, which being packed into baskets, covered with black mats, were put into one of the canoes, to be taken along with us down the river."

The canoes of the New Zealanders, according to Rutherford, are made of the largest sized pine trees, which generally run from forty to fifty feet long, and are hollowed out, and lengthened about eight feet at each end, and raised about two feet on each side. They are built with a figure-head; the stern post extending about ten feet above the stern of the canoe, which is handsomely carved, as well as the figure-head, and the whole body of the canoe. The sides are ornamented with pearl shell, which is let into the carved work, and above that is a row of feathers. On both sides, fore and aft, they have seats in the inside, so that two men can sit abreast. They pull about fifty paddles on each side, and many of them will carry two hundred people. When paddling, the chief stands up and cheers them with a song, to which they all join in chorus. These canoes roll heavy, and go at the rate of seven knots an hour. Their sails are made of straw mats in the shape of a lateen sail. They cook in their canoes, but always go on shore to eat. They are frequently known to go three or four hundred miles along the coast.

The principal native war instrument of the New Zealanders is a short thick club. This weapon they all constantly wear either fastened in their girdle, or held in the right hand, and attached by a string to the wrist. It is in shape somewhat like a battledoor, varying from ten to eighteen inches in length, (including a short handle,) and generally about four or five broad, thick in the middle, but worked down to a very sharp edge on both sides. It is most commonly formed of a species of green talc, which appears to be found only in the southern Island, and with regard to which the New Zealanders have many superstitious notions. Some of them are made of a dark colored stone, susceptible of a high polish; some of whalebone; and Mr. Nicholas mentions one, which he saw of iron, and also highly polished. It had been fabricated by the chief himself with tools of the most imperfect description; and yet was, in Mr. Nicholas' opinion, as well finished a piece of workmanship as could have been produced by any of our best mechanics. This instrument is employed in close combat,

the head being generally the part aimed at; and one well directed blow is quite enough to split the hardest skull. The name usually given to it in the earlier accounts of New Zealand, is *patovpatoo*. Mr. Anderson, in his general remarks on the people of Queen Charlotte's Sound, says it is also called *emeeta*. But its correct and distinctive name seems to be that by which Rutherford always designates it, the *mery*, or *mairy*.

Their only missile weapons (except stones, which they merely throw from the hand) are short spears, made of hard wood, or whalebone, and pointed at one extremity. These they are very dexterous in using, both in darting at a mark, and in receiving or turning aside with the blades of their battleaxes, which are the only shields they use, except the folds of their thick and flowing mats, which they raise on the left arm, and which are tough enough to impede the passage of a spear. They have other spears, however, varying from thirteen or fourteen to thirty feet in length, which they use as lances or bayonets. These, or rather the shorter sort, are also sometimes called by English writers patoos, or patoo-patoos. Lastly, they often carry an instrument somewhat like a sergeant's halberd, curiously carved, and adorned with bunches of parrot's feathers tied round the top of it. This they call a kennee. The musket has now, however, in a great measure superseded these primitive weapons, although the New Zealanders are as yet far from being expert in the use of it. The ships that touch at the country always find it the readiest way of obtaining the supplies they want from the natives, to purchase them with arms or ammunition; and the missionaries who have declined to traffic in these articles, have often scarcely been able to procure a single pig by the most tempting price they could offer in another shape.

Vocal music is one of the favorite amusements of the New Zealanders. Destitute as they are of the art of writing, they have nevertheless, their song poetry, part of which is traditionary, and part the produce of such passing events as strongly excite their feelings, and prompt their fancy to this only work of composition of which they have any knowledge. Certain individuals among them are distinguished for their success in these effusions; but the people inhabiting the vicinity of the east cape seem generally to enjoy the highest reputation for this species of talent. Their wind instruments are similar to our fifes or flutes. One which is frequently to be met with at the Bay Islands consists, according to Mr. Savage, of a tube six or seven inches long, open at both extremities, and having three holes on one side, and one on the other. Another is formed of two pieces of wood bound together so as to make a tube inflated at the middle, at which place there is a single hole. It is blown into at one extremity, while the

other is stopped and opened, to produce different modifications of the sound.

The New Zealanders have a variety of national dances; but none of them have been minutely described. Some of them are said to display much grace of movement; others are chiefly remarkable for the extreme violence with which they are performed.

AFRICA.

LIKE Asia, Africa is a continent, or rather a peninsula of vast extent—5,000 miles in length, and about 4,600 in its greatest breadth, with an area of nearly 13,430,000 square miles, and a population, according to Malte Brun, of 70,000,000.

For more than three hundred years, the ships of Europe have been circumnavigating the coasts of Africa; but until the last half century, its interior recesses have presented, and, indeed, at the present day, to a great extent, they present "a blank in Geography—a physical, and not less a moral problem—a dark and bewildering mystery." "The spirit of enterprise," a writer eloquently remarks, "has opened the way for civilization through the primeval forests of the American continent, has traversed the boundless steppes of the South, and planted cities in the heart of the Andes. But the rivers of Africa have hitherto afforded no inlet to its central regions; and the fiery deserts which extend from Egypt to the Atlantic, have proved a barrier against the march of conquest or of civilization, more impassable than the frozen wilds of Siberia, or the Himalaya itself!"*

The year 1788 constituted a new era in the annals of African discovery. Before this, motives of interest had alone guided such enterprises as had been undertaken, in making researches in Africa; but an association was now formed consisting of men of rank and wealth, the object of which was the advancement of geographical knowledge. Under this association, Ledyard, Lucas, Houghton, Park, Horneman, and Burckhardt, prosecuted their discoveries. At a still later date, besides others, Denham, Clapperton, Laing, MacGill, Tuckey, and last the Landers, Richard and John, have greatly added to our knowledge of the geography of Africa, and also of its population. To the Landers, it may be mentioned in this place, belongs the honor of resolving the problem respecting the Niger, or Quorra, which for years had occupied the attention of the whole civilized world. By means of this river, the communication with the interior of Africa may, at no distant day, be both easy and safe, and our knowledge of its "interior recesses," be even more perfect, than it now is of its maritime tribes.

* Modern Traveller.

Tattooing Instruments in New Zealand. P. 445.

Musicians of New Zealand. P. 454.

POPULATION.

The *population of Africa*, with which we are now chiefly concerned, naturally divides itself into two great portions, north and south of the mountains of Kong, and the *Jabel al Komr*, which give rise to the waters of the Senegal, the Niger, and the Nile. To the north of this line, Africa is ruled, and partially occupied, by foreign races, who have taken possession of all the fertile districts, and driven the aboriginal population into the mountains and deserts of the interior. Here, the Mohammedan creed maintains its ascendancy. South of this line, we find Africa entirely peopled with the negro race, who alone seem capable of sustaining the fiery climate, by means of a redundant physical energy scarcely compatible with the full development of the intellectual powers of man. This is Central Africa,—a region, as has been eloquently remarked, "distinguished from all others by its productions and climate; by the simplicity, and yet barbarian magnificence of its states; by the mildness, and yet the diabolical ferocity of its inhabitants; and peculiarly by the darker nature of its superstitions,—the magical rites, which have struck with awe strangers in all ages, and which present something inexplicable and even appalling to enlightened Europeans. The Evil Principle here seems to reign with less of limitation, and, in recesses inaccessible to white men, still to enchant and delude the nations. The common and characteristic mark of their superstition is, the system of *Fetiches*, by which an individual appropriates to himself some casual object as divine, and which, with respect to him, by this process becomes deified, and exerts a peculiar fatality over his fortune. The barbarism of Africa may be attributed, in part, to its great fertility, which enables its inhabitants to live without care, but chiefly to its imperviousness. Every petty state is so surrounded with natural barriers, that it is isolated from the rest; and though it may be overrun and wasted, and part of its inhabitants carried into captivity, it has never been made to form a constituent part of one large consolidated empire; and thus, smaller states become dependent without being incorporated. The whole region is still more inaccessible on a grand scale, than the petty states are in miniature; and while the rest of the earth has become trite from the frequency of visiters, it still retains part of the mystery which hung over the primitive and untrodden world."*

With these general remarks, we proceed to some brief notices of the principal countries of Africa.

* Douglas' Hints on Missions.

1. BARBARY STATES.

The countries included under the general description of Barbary, occupy the northern extremity of Africa, and form a narrow strip of territory along the south side of the Mediterranean. According to some authorities, the length from east to west is 2,600 miles; others estimate it at 2,000. The width varies from 140 to 550 miles. The principal States included in this territory are Tripoli, Tunis, Algiers, and Morocco.

The inhabitants are a very mixed race; and may be distributed into different classes; such as Turks, Moors, Arabs, Berebbers, Shelluhs, Negroes, and Jews.

Of these, the least numerous are the *Turks;* but they are nevertheless to be considered as the sovereigns of North and East Barbary. They are in general a very abandoned race, the refuse of Turkey, chiefly composed of pirates and other banditti, who have either enlisted in the service of Algiers, Tunis, Tripoli, or who have fled from their country to escape the punishment of their crimes.

The *Moors*, who may be considered as the descendants of those who were driven out of Spain, reside chiefly in the towns and villages. They have a sallow complexion, an aquiline nose, good teeth, black eyes, manly features, but frequently a very ferocious expression of countenance. Their limbs are clumsily shaped; their stature is commonly above the middle size; and their whole figure has rather a commanding appearance. They are naturally of a grave and pensive disposition, indolent to an extreme, and roused only by such violent passions as avarice and hatred. They have little curiosity or ambition after knowledge; and no spirit of enterprise, industry, or improvement.

The *Arabs* of Barbary are partly the descendants of those who at first overrun the country, under their Mohammedan leaders, and who have still kept themselves distinct from the other inhabitants; and partly emigrants from Sahara, who advance into the more northern districts, whenever the depopulations of the plague, or other calamities, afford admission to a new colony. They are divided into a large number of tribes, which never mingle by intermarriages, and which are often at war with each other. They live in tents; and generally form their encampments at a considerable distance from any town or village. Their occupation consists in taking care of their flocks and herds, and in raising a little wheat or barley. When the land round their residence has become less productive, and their cattle have consumed all the pasture, they strike their tents, and remove to a more fertile spot.

The *Brebes*, or Berebbers, inhabit the mountains of North Atlas; and are supposed to be the offspring of the original

inhabitants of Barbary, who retired thither upon the conquest of their country, and who have still in a great measure preserved their independence. They are of a fairer complexion than the Arabs, of an active and industrious disposition, of a robust and athletic frame of body. In the higher grounds, they dwell in caves; but, in the valleys, they occupy tents or huts of earth. They seldom change their place of residence; and employ themselves in cultivating the soil, tending cattle, rearing bees, and pursuing wild beasts. They are very intrepid hunters, dexterous marksmen, and capable of enduring the greatest fatigue.

The *Shelluhs* inhabit the mountains of South Atlas, and are often confounded with the Berebbers; but they are ascertained to be a distinct race, and to speak a different language. They live generally in towns and villages, are chiefly employed in husbandry, and are very simple and peaceful in their manners. They are a very meager people, and remarkably abstemious in their diet; subsisting almost entirely upon barley bread and honey.

Negroes are very numerous in Barbary, especially in the empire of Morocco, where about 30,000 of them were imbodied as troops, in the year 1780, by the emperor Muley Ishmael. They are to be found also in every part of the country, and almost in every family, in the state of slaves. Their condition, however, in this respect, is very different from that of their countrymen, who are transported to the West India Islands; and they experience a treatment much more humane than the general character of their Moorish masters would warrant us to expect.

The *Jews* of Barbary, whose ancestors were expelled from Portugal and Spain, are diffused over the whole country; and are found even in the mountains of Atlas, exercising mechanical trades among the Berebbers. They are subject to every conceivable species of oppression, and are frequently treated even more harshly than the beast of burden. They are not permitted to possess lands, to wear a sword, to ride a horse, or to leave the country without special permission. They are obliged to wear such a habit as may distinguish them at first sight; to address every Mussulman by the title of *seedy* or *signor;* and to pull off their sandals, whenever they approach any religious structure or consecrated spot.

The *few Christians* who reside in Barbary, are temporary visiters, for purposes of trade, the consuls of European states, the slaves of Moorish corsairs, the inhabitants of the Spanish settlements, and deserters from the Spanish garrisons. From a regard to their respective nations, they may sometimes experience the protection of the constituted authorities; but, by the Moors in general, they are held in as great contempt as the Jews; and are exposed to every species of insult that bigotry and brutality can devise.

In all the states of Barbary, the *government* is of the most

despotic description; and the inhabitants are subject to the most degrading oppressions. The supreme power is entirely without control; and the lives and property of the natives are wholly at the disposal of their rulers. Every kind of cruelty and injustice is systematically practised; and it is even said to be a maxim of government in this unhappy country, that, in order to rule the people effectually, there should always be a "stream of blood flowing from the throne."

The *religion* of Barbary is the Mohammedan, of which it is unnecessary to give a detailed account; but which, it may be observed, the Moors have greatly relaxed with respect to many of its precepts, and which, on the other hand, they have burdened with many additional superstitions. They secretly drink wine without scruple, and often to great excess; and easily satisfy their consciences by professing to take it as a medicine. In like manner, they render any prohibited food perfectly lawful, by merely ascribing to it some medicinal quality.

The *state of knowledge* in Barbary is low in the extreme; and the modern Moors have not the smallest portion of the literary spirit of their ancestors. They are not deficient in natural genius and abilities; but their minds are degraded by their oppressive government, and cramped by their limited education. In the state of childhood, they display an uncommon share of acuteness and vivacity; and are remarkable, while at school, for their memory and application, but after having been taught to repeat a few select passages from the koran, and perhaps also to read and write, their progress in learning is terminated, and they are allowed to grow up without any farther discipline or instruction.

The *mechanic arts*, likewise, are in a very rude state among the Moors, and seem to have undergone no improvement whatever for many ages past. Their tools are very few and simple: their implements of husbandry, &c., especially their ploughs, mills, looms, forges, are all in miniature, and at the same time most clumsily constructed. A goldsmith, for instance, will come to work for his employer in the corner of a court, where he soon fixes his stall. His anvil, hammer, bellows, files, and melting ladles, are all brought along with him in a bag. His bellows are made of a goat-skin, into which he inserts a reed; and holding this with one hand, he presses the bag with the other, and thus blows and kindles his fire. Other trades are carried on with the same rude simplicity; and yet, so ingenious are the workmen, that they can accomplish comparatively great things, by the most inadequate means.

The *Moorish houses* are very dark and gloomy, as the windows are extremely small, and all look into the court, except perhaps one lattice or balcony, above the gateway towards the street, which, however, is very seldom opened, unless on festival days. The stairs are either in the porch, or in the corners of the court. The roofs are flat, covered with plaster,

and surrounded with a parapet: there the female part of the family are accustomed to walk and amuse themselves in the cool of the evening. To the habitations of the more wealthy, an additional building is frequently attached, called the Alee, or Oleah; the apartments of which are used as wardrobes, as places of greater retirement, or as lodgings for strangers. The houses are generally whitened on the outside; and appear, at a distance, like vaulted tombs in a churchyard. The villages are always in the neighborhood of the towns, and are composed of huts of stone, earth, and reeds, surrounded with thick and high hedges.

The inhabitants of Barbary are remarkably *abstemious in their diet;* and can subsist upon a very small quantity of the simplest nourishment. The lower classes, especially among the Arabs, live chiefly upon the roots of vegetables, wild fruits, and a mixture of meal and water; a few balls of which, or a few dates, and a draught of camel's milk, will often support them on a journey for a whole day. The principal dish among all ranks, from the prince to the peasant, is *cuscasoe*, a kind of granulated paste, made of flour very coarsely ground, heaped up in a vessel full of small holes, placed above the pot in which the vegetables, or flesh meat is boiled, and in this manner stewed by the rising vapor; it is then mixed with soup, milk, butter, honey, spices, pot-herbs, or animal food. The more opulent persons have various preparations of almonds, dates, sweetmeats, milk, honey, and other delicacies; and all ranks in Barbary use a great proportion of bread, of which they often make a meal, with the addition of a little oil, vinegar, or milk. The Moors, agreeably to the Jewish custom, cut the throats of all the animals which they use for food, at the same time turning their heads towards Mecca in adoration of their prophet; and after suffering them to bleed freely, they carefully wash away the remaining blood, and divide the meat into small pieces about two pounds in weight. The natives of Barbary are very regular with respect to the hours of eating. They breakfast soon after daybreak; take a slight repast about noon; and make their principal meal at sunset. At these seasons, a large, flat earthen dish, full of the prepared food, is placed upon a low, round tray, or merely set upon the floor. Around this the family seat themselves cross-legged, upon mats; and, having previously washed their hands, they tear the meat with their fingers, and form it, along with the cuscasoe, into little balls, which they throw with a dexterous jerk into their mouths. They make no use of knives and forks, and very rarely even of spoons. The male part of the family eat in one company; the females in another; and the children, with the servants, in the third. But among the Arabs and Berebbers, the master of the tent generally eats alone; the dish then passes to the children, next to the wives, and lastly to the domestics. After eating, they again wash their hands, mouth, and beard; but sometimes content themselves

with wiping their fingers on their clothes, or on the woolly heads of their negro slaves. It must be observed, also, that, before beginning a repast, and even before entering upon any kind of work, they reverently utter the word *Bismillah*, that is, "in the name of God;" and upon concluding their meals, or completing any undertaking, they say, in like manner, *Alhandillah*, that is, "God be praised."

The *Moorish dress* consists of a shirt and drawers, the former worn over the latter, and reaching to the knee. Over this is a caftan, or coat, buttoned down the front, and confined to the body by a sash. The head is covered with a red cap and turban, and the feet with yellow slippers, or sandals. The legs and arms are bare. When they go out, they throw carelessly over the head a piece of white cotton, or silk, called a *hayk*, five or six yards in length, and nearly as many in breadth. In presence of a superior, the hayk is suffered to fall upon the shoulders; but the turban is never taken off nor moved. The female dress resembles that of the men, except in the adjustment of the hayk, the preference of the most gaudy colours, and the slippers being red. They also wear rings, bracelets, and other ornaments, in profusion.

The natives of Barbary *marry* at a very early age; and generally without having had much opportunity to establish an attachment of affection. In forming matrimonial connexions, the parents of the parties may be said to be the only agents; and it frequently happens that the bride and bridegroom do not see each other till the ceremony is performed. During several days before marriage, the bride remains at home to receive the congratulations of her friends, to be instructed by the *taeb*, or priest, in the duties of the married state, and to undergo the process of a fresh painting. During this period the bridegroom receives the visits of his friends in the mornings; and in the evenings is paraded through the streets on horseback, attended by a musical band of hautboys, drums, triangles, &c.; and surrounded by his male relations and acquaintances, who testify their joy on these occasions, by dancing, and jumping, and twirling their muskets in the air, by exhibiting their horsemanship, and by firing in the face and at the feet of the bridegroom. On the day of the marriage, the bride is placed in a square vehicle, about twelve feet in circumference, covered with white linen, or variegated silk, and fixed on the back of a mule. In this litter, she is carried through the town, in the midst of her relatives and companions, accompanied with the light of torches, the sound of musical instruments, and the frequent volleys of musketry. In this manner she is conducted to the house of her intended husband, who returns about the same time, from a similar exhibition: and great care is taken that she does not touch the threshold of the door as she enters. She then sits down with her hand over her eyes, and the company retires; the bridegroom is introduced to her alone. perhaps for the first times

takes off her veil, and receives her as his wife, without any farther ceremony.

The *usual mode of salutation* in Barbary, is to put the right hand on the breast, to make a gentle inclination of the head, and in this posture to give the *salem aliok*, or the wish of peace. If the parties are intimately acquainted, they shake hands with a very quick motion; or merely make the extremities of their fingers meet, and then each puts his own to his lips; or mutually embrace, kissing the forehead, shoulders, or beard. They then inquire after the health of the relatives in due order: and among the Arabs, on these occasions, the mare, flock, and even the tent, are not forgotten; but while putting these questions, they seldom wait for a reply, and are often far beyond each other's hearing, before they have finished their several interrogatories. When they accost a superior, they make the hayk, which is usually thrown loosely over the head, fall back upon the shoulders; generally pull off their slippers as they approach, and respectfully kiss his hand, or merely that part of his hayk which covers his arm, or sometimes even his feet. The superior in these cases presents the back of his hand for salutation; and it is accounted an indication of great favor when he offers the palm. The compliment due to a sovereign, and to any of his family, is to uncover the head, and then to prostrate, or rather bend, the body to the ground. It is common in Barbary to address a peculiar salutation to a person who is eating, drinking, smoking, sneezing, or belching; namely, *saha*, "may it do you good."

Among the *amusements* of the Moors may be mentioned the sports of the field, such as hawking, which is much practised in Tunis, where there is a great variety of falcons; and fowling, in which the sportsman makes no use of dogs, but conceals himself under an oblong frame of canvass, painted like a leopard, in which are two or three holes, that he may perceive what passes, and push out his musket, when he is sufficiently near to the birds. They often take partridges by tunnelling, or enclosing them in a net by means of a decoy bird, in a cage; and sometimes by springing the coveys repeatedly, till the birds become fatigued, when they take them with dogs, or knock them down with sticks. A whole district is often assembled to hunt the lion and leopard. The company encompass a space of three or four miles in circumference, gradually contracting their circle as they proceed; the footmen, with dogs and spears, advancing in the front, while the horsemen are a little behind, ready to charge upon the first sally of the wild beasts. Sometimes they form traps for the animals by digging holes in the ground, formed like an inverted cone, and slightly covered with earth. At other times, the Shelluhs and Berebbers take their stations, near the resort of these destructive animals, sometimes on the top of a tree, and sometimes in small round towers built for the purpose, with a hole or two in the wall for a musket; and will patiently re-

main in these places for whole days, living on barley meal and water. Their manner of hunting the hyena is also very singular, and deserves to be particularly mentioned. Ten or twelve persons repair to the cave which the animal is understood to frequent, and in which he always remains through the day. One of these strips himself naked, seizes a dagger in one hand, and taking the end of a rope with a noose in the other, he advances gradually into the cave, speaking gently, with an insinuating tone of voice, as if with a view to fascinate the hyena. When he has reached the animal, he strokes his back in order to soothe him, dexterously slips the noose round his neck, throws a piece of cloth over his face, pulls the rope at the same instant to indicate to his companions that it is fixed; and then retiring behind, urges the animal forward, while the dogs attack him in front, as he is dragged along. In the pursuit of the ostrich, the Arabs make use of the desert horse, and set out in a party of twenty, or more, riding gently against the wind, one after the other, at the distance of about half a mile asunder, till they discover the footmarks of the bird. When they come in sight of their game, they rush forward at full speed, always observing the same relative distance. The ostrich, finding her wings an impediment to her progress when thus moving against the wind, turns towards her pursuers, endeavoring to pass them; and though she may escape the first or second, she is generally brought down by the musket or bludgeon of those that follow.

When any one dies, a number of women are hired for the purpose of lamentation; and they perform their duty, by making the most frightful howlings, by beating their heads and breasts, and tearing their faces with the nails of their fingers. They are so expert in the expressions of grief, that they seldom fail, by their mournful sounds and afflicted gestures, to impress the funeral assembly with the deepest thoughtfulness and sorrow. The dead are interred a few hours after their decease; and the greatest importance is attached to the rites of burial. It is an opinion among the Moors, as it was among the ancient heathen, that the souls of those who have not received proper interment, are excluded from the abodes of the blessed; and hence, it is accounted the most dreadful of all punishments to be cut to pieces and thrown to the dogs. As soon as the dying person has breathed his last, the body is carefully washed, and sewed up in a winding-sheet of white cloth: for this purpose, cloth that has been brought from Mecca, and blessed by the Imam of that city, is most highly valued. The corpse is next placed on a bier, and carried on horseback, or men's shoulders, to the burying-ground, which is always on the outside of the town, and of which every family has a portion walled in for their own use. All devout persons account it a highly meritorious duty to assist in those rites; and to accompany, at least, a part of the way, every dead bo-

dy which they may happen to meet. The attendants walk two abreast, go very quick, and sing hymns adapted to the occasion. The grave is made wide at the bottom, and narrow at the top; and the body is deposited on its side, with the face towards the east, and the right hand under the head, pointing towards Mecca, while one of the priests generally puts into the hand a letter of recommendation to Mohammed. An arch is, in most cases, formed over the body with branches of trees, to keep off the earth; different kinds of vessels and utensils are frequently interred along with the corpse; large stones are placed upon the grave, to resist the attempts of wild beasts; and a flag is finally erected over the spot. It is customary for the female relatives to weep at the tombs of their deceased friends for several days after the funeral; and all, who pass by a burying-ground, offer up prayers for the dead. When a wife loses her husband by death, she mourns four months and eight days, during which period she wears no silver or gold; and if she happens to be pregnant, she must continue mourning till her delivery, while the relations of her late husband are bound, in the mean time, to provide for her subsistence. The men usually express their grief by abstaining from shaving their head, from trimming their beard, and from paring their nails.*

2. NUBIA.

South of Egypt is Nubia, the inhabitants of which derive their origin from the Bedouin Arabs, who invaded the country after the invasion of Mahometism. The men are somewhat below the Egyptians in stature, but generally well made, strong, and muscular, with fine features. The women, the most virtuous of the East, possess good figures, with pleasing though not handsome countenances, and engaging manners. They are, however, worn down by continual labor from their earliest years; the whole business of the household being left to them, while the men attend only to the culture of the soil.

North of Dehr, the metropolis of the country, the usual *dress* of the men is only a linen shirt, the usual color of which, among the wealthy, is blue. The cloak worn by the Egyptian peasant is also in use. The head-dress is a small linen cap, with sometimes a few rags twisted round it by way of a turban. Boys and girls go quite naked. The women wrap themselves in black linen gowns, and wear ear-rings and glass bracelets, such as cannot afford to purchase the latter, make bracelets of straw. Their hair hangs in ringlets, and is ornamented be-

* New Edinburgh Encyclopedia.

hind with pieces of glass, or stones, which are considered as amulets.

South of Dehr, a small apron, or a piece of cloth about the waist, is all that is worn.

The Nubians seldom go unarmed: as soon as a boy grows up, his first care is to purchase a short, crooked knife, which he ties over his left elbow, under his shirt, and is always ready to draw it upon the slightest quarrel. When he goes from one village to another, the Nubian carries a heavy stick, loaded with iron at one end; besides which he is armed with a lance and shield. Some have swords also; but fire-arms and ammunition are scarce.

The *habitations* of the people are constructed either with mud or loose stones. The latter sort generally stand on the declivity of the hills, and consist of two separate and circular buildings, one for the males, and the other for the females. The mud dwellings are commonly so low, that a person can scarcely stand upright in them. They are covered with the stalks of the dhourra, which are soon eaten up by the cattle, and then their place is supplied by palm-leaves. The houses of the richer inhabitants frequently surround an area, or enclosed space, with the men's apartments separated from those of the women. Their principal utensils consist of about half a dozen coarse earthen jars, in which the provisions are kept, a few earthen plates, a hand-mill, a hatchet, and some round sticks, over which the loom is laid. Nubia possesses but few groups of houses deserving the name of towns; and the villages are, for the most part, widely separated.

Among the chief articles of Nubian *diet*, are coarse cakes made of dhourra; which is ground by the women every morning, and kneaded and baked in a few minutes. Palm wine is to be had in most of the villages; and a liquor resembling beer, called *bouza*, is made from both dhourra and barley. The Nubians purchase their wives, and are extremely jealous of their honor. Upon the slightest suspicion, the husband drags his unfortunate wife by night to the banks of the river, and after cutting open her bosom with his knife, throws her into the water, "to be food for the crocodiles." Otherwise, they are kind in disposition, hospitable to strangers, fond of singing, and so extremely honest, that pilfering is scarcely known among them. Curiosity is one of their most prominent characteristics; and they ask their guest a thousand questions about the place he came from, and the business that brought him into their country.

3. ABYSSINIA.

South of Nubia lies Abyssinia, which is generally described as forming an extensive table-land, gently inclining to the northwest. The population of this country is uncertain. They consist of many tribes of various colors; some black; some fair, though not exactly white; and some of copper hue; the prevailing color is olive. They are tall, graceful, and well-featured. The principal part of their dress consists of a long piece of cotton cloth, wrapped like a mantle about the body, to which are added short drawers, and a girdle of cloth. The costume of women of rank is composed of the richest silks, frequently ornamented with jewels, trinkets, and images. Their chief food is the different species of grain produced in the country, particularly *teff*, with honey, and the flesh of sheep and oxen, which they generally eat raw. As no man of consequence in Abyssinia ever feeds himself, or touches his victuals, a female sits on each side of him, who cuts the raw flesh, still warm in the blood, into small pieces, which they roll up in pieces of the teff cake, and alternately thrust them into his mouth. When he is satisfied, they regale themselves with what remains; and the repast is concluded with copious draughts of bouza, or maize wine.

In Abyssinia, females are allowed to appear in public, and converse freely with the men. Those of the higher classes are unguarded in their conduct; but women of the lower orders are often exemplary, and engage in the most laborious offices of domestic life. One of their chief employments is to grind corn for the family by hand-mills.

Marriage in this country is generally a simple contract, over which the priest has no control. When a man is desirous of marriage, he applies to the parents or nearest relatives of the female of his choice, and their consent ends the business: the girl being rarely consulted on the occasion. The settling of the dower which she is to bring is of much more importance, and sometimes attended with serious difficulties. When, however, this is adjusted, the friends of both parties assemble, the marriage is declared, and after a day spent in festivity, the bride is carried to the house of her husband, either upon his own shoulders, or those of his friends. The wife does not change her name; and her dower is kept apart from her husband's property, to be returned, should his ill-treatment force her to abandon him.

The Abyssinians are extremely *superstitious*. Among other strange fancies, they believe that all workers in iron have the power of transforming themselves into hyænas, that they may glut themselves with human flesh; and all bodily injuries which they may chance to sustain during their disguise, are supposed to leave a corresponding wound in their proper frames!

When setting out on a journey, they pay particular attention to a singular species of falcon, of a deep brown color, with a white breast. If it sit still, with the breast towards them, while they pass, it is a good sign, and the business they are going upon is expected to prosper: if its back be turned towards them, it is thought unpropitious, though not sufficiently so as to create alarm; but should it fly away on their approach, they return home and wait for a more favorable opportunity.

When a person is seized with the fever, called *Tigre Ter*, a disease peculiar to the country, the relations expose to his sight all the fine clothes and ornaments of gold and silver they can collect, or borrow, making at the same time as much noise as possible with drums, trumpets, and vociferous outcries, in order to drive out of the patient the devil, by whom they believe him to be possessed. As soon, however, as the sick person approaches the moment of death, the drums and trumpets cease, and a mournful howl is set up. When the death is announced, the friends tear their hair, scratch the skin from their temples, and throw themselves on the ground, sobbing and screaming in all the agony of despair; and in this they are joined by all the neighbors and acquaintance of the deceased, with their several dependants.

Soon after death, the body, having been carefully washed and fumigated with incense, is sewed up in one of the cloths which the deceased wore in his lifetime, and carried to the grave by the relations; and while it is being deposited in the earth, the priests recite an appointed form of prayer. On the following day, or as soon afterwards as the friends of the party can be assembled, a feast is held in honor of the deceased, which commences with a procession to the grave, attended by hired female mourners, who rend the air with their outcries; and concludes with eating to excess, and drinking till the whole assembly is intoxicated. This strange kind of commemoration is repeated several times in the course of the year, every new relation striving to outdo the rest in the splendor of his entertainment. An attendance at these meetings is considered the highest honor that can be conferred upon the family.

Among the *customs peculiar* to Abyssinia we select the following. When a building has been left uninhabited, it is usual to kill a cow or a sheep, and distribute the carcass within the walls; an offering which it is presumed satisfies the ghost of the place, who immediately leaves it in peace. But when such houses are abandoned or neglected, the offended demon haunts the mouldering remains, and kills those whom it finds taking up even a temporary residence among them, without appeasing its wrath by the customary obligation.

Another custom is, in courts of law, whether held by the governor of the province or by a subordinate magistrate, for the plaintiff and the defendant to stand up with their dress tied

Caffre Man. *P.* 469.

round their middle, leaving the upper part of the body naked; a custom which is observed even in the severest weather. The *turverkas*, or lawyers, stand on either side of them pleading in a loud tone of voice their several causes; during which process wagers of mules, cows, sheep, and gold, are continually laid by these orators that they will prove such and such charges contained in the libel; and in all cases the forfeit becomes the perquisite of the presiding judge. They also bind themselves in a similar way not to speak until their antagonist shall have finished his address; but, as it often happens, the falsehoods related by the one incense the other to such a degree that, although he holds his mouth with his hands, he forgets himself and exclaims, "a lie!" He is instantly addressed by the governor's servant, whose office it is to watch for such slips, and is obliged either to give bond for the payment of his bet, or to submit to personal restraint.*

4. CAFFRARIA.

Caffraria, as exhibited in many of our old maps, constitutes one of the largest divisions of the vast continent of Africa, being bounded on the north by Nigritia and Abyssinia; on the west by part of Guinea and Congo; on the eastern side by the Indian Ocean; and southward by the Cape of Good Hope. But the part now occupied by the numerous natives generally designated Caffre is much more limited, lying altogether on the south side of the equator, and stretching along the coast in a northeast direction from the colony of the Cape.

Barrow pronounced the Caffres to be "*the finest race of men he ever beheld.*" Ray, in his "Researches," speaks less highly of their personal appearance, but admits that there are "many remarkably fine and well made men among them." Many of them, this latter writer adds, are tall, robust, and very muscular: their habits of life induce a firmness of carriage, and an open, manly demeanor, which is altogether free from that apparent consciousness of fear and suspicion which generally characterizes uncivilized nations. In stature, they vary from five to six feet ten inches; and a crippled or deformed person is seldom seen among them. Though black, or nearly so, they have not one line of the African negro in their shape or persons. The women, however, are not as well formed as the men. They are mostly of low stature; very strong limbed: and particularly muscular in the leg,—more especially when

* Nubia and Abyssinia, by Rev. M. Russel.

advanced in years. They have no traces whatever of the thick lip, which forms such a prominent trait in the features of the African negro; and as widely do they differ both in person and character from the Hottentot race, in whose borders they have so long been resident. They are remarkably good-humored, cheerful and animated, excepting when enfeebled by sickness or age. There is a national sprightliness, activity, and vivacity about them, which greatly distinguishes them from the women of most nations that are but little advanced in civilization, and who are generally reserved in their disposition towards strangers.

Their apparel, like that of the ancient Britons, in the days of Julius Cæsar, consists wholly of beasts' skins, curried and prepared in such a manner, as to render them perfectly soft and pliable. The inner side is then colored with a kind of dark ochre, or charcoal. These leathern garments, which are generally long enough to reach to the feet, are merely suspended from the shoulders, like a soldier's cloak, and hang entirely loose, excepting when the cold renders it necessary to wrap themselves up more closely. But, leaving out of the question a small and indecent covering that hides the part whence the foreskin was cut in circumcision, a state of nudity is that in which the men are most frequently seen; and in which they appear to pride themselves. Hence arises the filthy practice of rubbing their bodies, from head to foot, with the fat of animals, or some other unctuous matter, to prevent the skin from being parched by the sun's rays. The head is quite exposed in the hottest as well as the coldest weather, unless sickness oblige them to cover it. They frequently, indeed, deprive themselves of the slight covering with which nature has furnished them, by shaving the head altogether. But this is doubtless done, in most cases at least, for the purpose of ridding themselves of vermin, which is not a little increased by the mode adopted, and the materials used, in dressing their hair. They seldom put any thing on the feet, except when travelling, and about taking a considerable journey; and then they only wear soles, or a rude description of sandals, consisting of stiff pieces of hide roughly shaped to the foot, and fixed by means of two or three short thongs, that pass over the instep.

The dress of the *women* consists of the same rude materials as that of the men: it only differs in shape. Their *ingubo*, or upper garment, has a narrow loose flap appended to the collar behind: this extends to the bottom of the skirts, and sometimes lower, forming a sort of train. It is usually ornamented with three rows of buttons, placed in parallel lines from the top to the bottom of the mantle, each being set as thickly as possible. Without these, (which all are not wealthy enough to procure,) the cloak is considered incomplete. Short leathern petticoats, also, are worn; and, when engaged in any kind of labor, such as gardening, &c., constitute their only habili-

ments: the *ingubo* is then laid aside, being too cumbersome. By many, however, among the higher classes especially, nothing more than a small apron, decorated with various colored beads, is used under the cloak. This is but three or four inches broad, and might seem to be used more as an ornament than as a matter of decorum. Excepting cases of age, childhood, and mothers who nurse, it is accounted exceedingly unbecoming for a female to go about with her breasts uncovered. Over these, therefore, she wears the *imleka*, which is also ornamented with beads. Great taste is frequently displayed in their caps, or head-dresses, which are generally the most expensive part of their costume. They are made from the skin of a peculiar species of antelope, indigenous to the forests, and called by the natives *iputi*. This being cut to the shape required, a large quantity of variegated beads are stitched on with great regularity; and as white and light blue generally form the principal shades in this Caffre turban, their contrast with the sable countenance of the wearer, is far from being disagreeable. When complete, the weight is of course considerable; and the shape altogether too masculine to accord with European ideas of female delicacy. It is rare, indeed, to see a woman with any thing on her feet, even when travelling: she almost invariably goes barefoot, under all circumstances, and in all kinds of weather.

The chief women, even to the queen herself, are not at all distinguished by dress from the most common orders; like all the rest, they are wholly destitute of change either for days or seasons, each carries her entire wardrobe about her person daily, and has no other bedclothes at night. Their leathern mantles are usually renewed once a year; and choice cattle are then slaughtered for this purpose expressly. Black cows or oxen are generally selected, a decided preference being given to that color. The only visible difference between the most exalted and poorest females of the land, consists in the quantity of ornaments they possess. Of these, bracelets, necklaces, and ear-drops, form the principal. Some have as many as fifty, and others more than three times that number of bead-strings around the neck; on the arms are rings of copper or iron; and when beads were less plentiful in the country, festoons of small *cypræa* shell were appended to their caps, and sometimes worn as necklaces. Suspended from the neck, or from some part of the cloak, many carry the shell of a small land-tortoise, containing a quantity of red pulverized ochre, together with a thin piece of leather, which, with this Caffre rouge, is occasionally rubbed upon the cheeks. A button, shell, or small string of beads, usually serves as a succedaneum for ear-rings.

The men's ornaments are much the same as those of the women. Their arms, above the elbows, are often adorned with broad ivory rings, cut out of the solid part of an elephant's tusk, well polished. From the wrist upwards there are fre-

quently as many as thirty bracelets, made of iron or brass; and metal rings are also worn on the legs, just above the ankles. In addition to great quantities of beads, various other things are suspended from the neck, such as small pieces of cedar wood, the bones and teeth of certain animals, &c. These, however, are regarded as a kind of charm rather than ornaments. Round the heads of the chiefs are sometimes seen narrow straps, thickly studded with different colored beads singularly and tastefully arranged; and on going to war, the complete wings of the blue crane, fastened on each side of the head, constitute their national plumes. Many decorate their legs with the hairy extremity of a favorite cow's tail, or with that of some wild beast that has fallen under their spear in the chase. This is attached to the knee, and hangs down the shin. The ears of all, with comparatively few exceptions, are bored; and among some of the tribes this practice is carried to an extravagant extent, distending the lobes to the very uttermost, and leaving holes of enormous size.

Their manner of life is truly patriarchal, and general diet extremely simple. This ordinarily consists of milk, which, like the Arabs, and Foulah nation of Western Africa, they invariably use in a sour curdled state. It is called *amaaz*, and rendered thus thick and acidulous by being kept in leathern sacks or bottles, the appearance of which is filthy in the extreme, and, to the eye of a stranger, exceedingly disgusting. These vessels are replenished with fresh milk from the cow, morning and evening; this is generally found in an hour or two before they draw off that designed for family use. It is sometimes kept in calabashes (gourd shells;) but in these it often contracts a peculiar and disagreeable taste. New milk is seldom used, excepting by children; nor does it ever undergo any other preparation than that already mentioned. This forms the Caffre's standing dish: and next to this, a bowl of boiled corn. The grain most commonly cultivated by the tribes of Southern Africa is a species of millet or guinea corn, called *amazimba* by the Caffre, and *mabali* by the Boochuana. It is used in different ways; but most commonly in a boiled state. When thus prepared, it is served up in small baskets, out of which each helps himself, making his hands serve as a succedaneum for spoons. Seasoning of any kind is seldom used: excepting when mixed with a little milk, the bare grain constitutes the sole ingredient of the mess. It is sometimes pounded between two stones with the hand, (corn-mills being altogether unknown in Caffraria,) and made into a kind of pottage; and at other times formed into thick cakes, which are always on the hearth, amid hot embers, after the manner of the ancients. Indian corn also is cultivated, but not so extensively; pumpkins, likewise, together with a few other esculent plants. But of the latter they seldom lay up any store; consequently they are only useful while the season lasts; and this

is in a great measure the case with maize also; for while it continues in season both young and old are seen parching and eating it at all hours of the day. A species of sugar cane called *infe*, is grown in great abundance; of this the natives are remarkably fond, on account of its sweet and succulent quality. A decoction of it, as likewise of the Indian cornstalk, is sometimes made for the purpose of sweetening their mess of millet. Add to the above an occasional feast of animal food, and we have the diet complete of a strong and able-bodied people. They seldom sit down to more than one good meal a day; and that is in the evening, about an hour before bedtime: an occasional draught of milk is generally all they take besides. Few indeed are the wants of nature, while the appetite remains uninthralled by the vitiating influence of luxury. The spontaneous productions of the vegetable kingdom constitute their chief dependence as it regards subsistence, in all cases of emergency.

The Caffre inhlu, house, or hut, is of the most simple description, and far inferior in every respect to that of the Boochuana. The slight and fragile materials of which it is composed render the building but a temporary one at best. A circular frame is first set up, consisting of long straight branches, the upper extremities of which are bent and bound together with *umxeba*, or wooden fibres. The thatch which is on the houses of the South Sea islands, extending from the ground to the top, is then bound on with the same sort of cordage, or otherwise with *intsontelo*, a small rope made of rushes, after which the inside is lined with *utyabeka*, a strong plaster of clay and cowdung. When complete, the form is exactly that of a beehive; and the doorway is shaped in the same manner as the *entra* of those little insect dwellings. There being neither window nor chimney, this aperture necessarily serves for the ingress of light, as well as for the egress of smoke. The diameter of the room varies from six to twelve, or fifteen feet; its floor is slightly elevated, and an *umseli*, gutter or drain, is generally made around the foundation to carry off the water in rainy weather. Excepting a few thorn branches, which are sometimes thrown carelessly around the hut, to prevent the cattle tearing off its grassy roof, it seldom has the benefit of fence of any description whatever. Between the houses of the nobles and those of the most indigent, there is no material difference, excepting that the former class are perhaps a little neater at first, but not at all more substantial, nor yet more convenient. The chiefs have indeed more huts at their command than the common people, owing to their having a greater number of wives, each of whom is required to make her own. From this work the king's wife herself is not exempt; she may have, indeed she generally has, more assistance than the wife of a plebeian, having more servants at her beck; but she alone stands responsible for the completion

of the work. As fragile habitations require but comparatively little labor and less cost, their destruction, or the necessity of leaving them, is seldom the cause of much uneasiness to the occupants, to whose pastoral and migratory habits this unsubstantial mode of building, in all probability, owes its origin. Being utter strangers to the comforts and conveniences of civilized life, they of course see no necessity for a larger and more commodious kind of dwelling. The climate is so fine and warm in general that the day is usually spent in the open air; it is only the night-shade, bad weather, or sickness that will induce them to remain much within doors; and when the latter of these causes operates as the occasion of their confinement, the scene is melancholy indeed!

A Caffre *umze*, village, commonly called "kraal," consists simply of six, ten, or a dozen of these huts, and a cattle-fold or two. The latter usually constitute by far the most prominent objects in the view; whatever may be the state of the houses, the folds have at all times paramount claims upon the attention of the owners, and are almost always kept in much better repair. The question, whether or not a proposed spot is suitable for the *rebuhlanti*, often determines the site of a village; which, on this account, is invariably built so as to ensure the sun's genial influence at an early hour in the morning. These enclosures are generally erected in the midst of the houses, under the owner's eye, and within reach of instant protection, in all cases of emergency. Gardens of corn-lands are scarcely ever attached to their hamlets with the view of enriching the prospect, profit alone being the incentive by which the native horticulturist is actuated. No flower-beds, therefore, are to be found in a Caffre garden; the rose and the violet, &c., never yet occupied a place there; nor do they ever seem to have thought of planting trees of any description whatever. So entirely devoid are they of that taste which induces an admiration of natural scenery, that they unhesitatingly cut down the finest trees for the most trifling purposes. The rural and the romantic are alike destitute of charms in the eye of a Caffre, when selecting his dwelling-place; hence the traveller need not be surprised to find even chiefs, who have the land before them, burying themselves in barren nooks, where they cannot see to the distance of half a mile in any direction.

In some things the Amaxos, a tribe of Caffres, are extremely particular; but in others their habits are disgusting beyond measure. When sitting down to meat, for instance, if the hands are considered unclean, a quantity of fresh cowdung is invariably used as the substitute for soap and water. When engaged in the act of slaughtering, the beast is no sooner opened than a scramble takes place for the gall, the bitter contents of which are eagerly drunk by the individual who first gets hold of it. Nor is this all that is calculated to sicken one on such occa-

sions. When cut up, pieces of the meat are purposely rolled on the floor of the cattle-fold, previously to being used; and certain parts even of the entrails are but just thrown on the fire before the savage butchers voraciously devour them while literally covered with filth. The small baskets in which their food is usually served up, are made from a species of *cyperus*, a strong, reedy grass that is frequently found growing about fountains. They are of a circular shape, neatly wrought; and the texture is so close as to render them capable of containing any kind of liquid. One traveller tells us that it is into these vessels that milk is thrown for the purpose of coagulation; while another, Vaillant, with still less accuracy, asserts that they wash them with urine, to make the milk coagulate more speedily. But although neither one nor the other of these gentlemen is correct, the state in which these bowls are kept is indescribably dirty. Whenever emptied of their contents, they are immediately placed on the ground for the dogs to lick; and this constitutes almost the only purification they ever obtain.*

5. SOUTHERN AFRICA.

Southern Africa comprehends Cape Colony, or the Dutch settlements near the Cape of Good Hope, and the regions north, occupied by various tribes of Hottentots.

The *Cape* was originally discovered by the Portuguese, and afterwards colonized by the Dutch. *Cape Town*, the capital, was founded in 1652, and is built with great regularity and a considerable degree of elegance. The streets, which are wide, intersect each other at right angles. The houses probably exceed 2000 in number, and for the most part are of stone, cemented with a glutinous kind of earth, and are generally whitewashed on the outside. Their height is seldom more than two floors, frequent storms rendering a greater elevation dangerous. The population of Cape Town is now probably more than 20,000. The population of thirteen divisions of the east and west provinces into which the colony is divided, was, in 1827, about 120,000. Although the colony has passed into the possession of Great Britain, a great proportion of the inhabitants are descendants of the first settlers.

Notwithstanding their European descent, these people, usually denominated *boors*, or farmers, are destitute of even the rudiments of a good education, and their notions of religion and morals are extremely relaxed. Smoking and sleep occupy a great part of their time; and indolence has become so habitual to them, as to prove too powerful even for their na-

* Kay's Caffraria.

tional characteristic of self-interest. They have oxen in abundance, but seldom use any for food. Their lands overflow with milk and butter, which they scarcely ever taste. Wine is produced by many, and easily produced by all; yet this they rarely drink. Mutton, bad bread, and vegetables stewed in sheep's fat, constitute their fare. Every thing about them manifests the utmost wretchedness, where comfort might be easily enjoyed, had they but industry to make themselves happy.

This indolence is occasioned by the facility with which Hottentot slaves are obtained; and a boor has generally twenty or thirty of these poor creatures running about him, though he has not employment for more than four or five, except in harvest time. The consequence is, that his sons and daughters have no occasion to put their hands to any work; and being destitute of intellectual attainments, they lounge about, or sleep, during the greater part of the day. Thus their years roll on in miserable listlessness.

The boors treat their Hottentots with great severity; and there is scarcely an act of cruelty in the history of West India slavery, that has not its parallel in their conduct. Cutting with the *chambos*, a kind of whip made from the hide of the rhinoceros, which is pliable, and almost as heavy as lead, is considered a slight chastisement; firing small shot into their legs has been used as a punishment for trifling offences; and life itself has not unfrequently been sacrificed by these brutal masters. Such is the general character of the Dutch boors; happily, it does not apply to every individual; some few are to be met with, in whom a spirit of industry and economy are combined with unbounded hospitality, a firm adherence to truth, and a great respect for religion.

The Hottentots consist of several tribes, as the *Colonial Hottentots*, or such as live within the colony of the Cape of Good Hope; the *Bosjesmans* or *Wild Hottentots*, who occupy part of the mountains on the north of the colony; the *Corrannas* or *Corrans*, who dwell north of the Bosjesmans; and the *Namaquas*, who dwell partly in the northwest district of the colony, and spread beyond it.

The *Colonial Hottentots*, or *Quaigua*, as they call themselves, are descendants of the aborigines of the country. In their persons, these Hottentots are tolerably well proportioned, and erect. Their heads, feet, and joints are small, and their bodies are delicately formed; but their general appearance is feminine. Their countenance, however, is any thing but handsome; the head very flat; cheek-bones prominent and high; chin pointed; eyes of a deep chestnut color, long, narrow, and distant from each other; eyelids rounded like those of the Chinese; and the complexion, where not concealed by a thick coat of grease and dirt, of a yellowish brown, resembling that of a European in one of the last stages of jaundice: such are

the characteristics of the genuine Hottentot. The hair, which is black, and frizzled like a Negro's, grows in small tufts, and is either cut short, so as to have the appearance of a brush, or hangs in twisted tassels, like a fringe. Of the women, suffice it to say, that they are, unexceptionally, the most ill-formed and ill-proportioned of the human race.

The *dress* of these people consists chiefly of a thick coat of fat, mixed with a little soot, and smeared all over the body; this is never wiped off, but continually augmented by dust and filth. A thong of skin about the waist, from which is suspended a piece of jackal's skin behind, reaching to about the middle of the thigh, constitutes the whole of the male attire. The females wear the same, and have, in addition, a small apron, a few inches in breadth, scarcely reaching to the knee in front, and behind, a piece of dried sheep's skin, hanging down to the middle of the leg. They are very fond of glass beads, and other showy ornaments, with which, and rings of leather, iron, copper, or brass, they load their necks, and arms, and legs; and they decorate their little aprons with beads, shell, and other articles, that make both show and noise. Brass buttons and plates, which they fix in their hair, with small pieces of looking-glass, are as highly esteemed among the Hottentots as diamonds by Europeans.

Indolence has been the bane of these people, while sensuality and filth, its usual concomitants, are evils that have been strengthened by the contempt and oppression of the Dutch settlers. They have not, indeed, the same inducement to labor as more civilized tribes. If a Hottentot can obtain barely enough to support nature, he is satisfied; and wrapped in his sheep's skin, can sleep contentedly under any bush. They would rather fast and sleep the whole day, than hunt, or perform any kind of labor, to procure food; although, when they do obtain it, they are extremely voracious. When they get possession of any animal, they take off a large slice of flesh, and after cutting it into a long spiral string, lay it on the fire; but their impatience seldom lets it be more than warm, when they seize it with both hands, and applying one end to the mouth, soon arrive at the other: thus they proceed till the whole animal is consumed.

Notwithstanding this savage mode of living, the Hottentots are kind and affectionate towards each other; and ready to share their last morsel with their companions. They are harmless, honest, faithful; but extremely phlegmatic; hence they never give themselves up to that lively joy and unrestrained pleasure, which are observable among all other black or tawny nations. They have little of the art and cunning that savages generally possess: if accused of crimes, of which they know themselves guilty, they generally divulge the truth; and they rarely quarrel among themselves, or use provoking language. Though naturally of a quiet and timid disposition, they will run into the face of danger if led on by their supe-

riors; and endure pain with great fortitude. Whoever travels among them, may be sure of finding food and lodging, such as they have to bestow; and though they will receive presents, they ask for nothing. Of their willingness to receive instruction, and their aptitude to learn, ample testimony is given by the Christian missionaries, who, since the commencement of the present century, have been settled among them by British benevolence; and whose labors have met with most promising results.

The *Bosjesmans*, or *Bushmen*, are among the lowest ranks of human beings; their rugged haunts, and their valor, have preserved their independence, and the most confirmed hatred has long subsisted between them and the colonists, upon whom they often make inroads, carry off their sheep and cattle, and kill the boors, who go out for the express purpose, as the English gentry go out to shoot wild fowls or hares.

The name of these people has been derived from two sources; first, their practice of attacking their enemies and their prey from behind a bush; secondly, from their habit of nestling in bushes. The stature of the Bosjesmans is considerably below that of the other Hottentots, few attaining four feet and six inches. Their physiognomy has the same characteristic features with the colonial tribe · but their eyes are vastly more wild and animated, and their whole countenance is more expressive, exhibiting strong symptoms of suspicion and apprehension. They are in general so miserably lean, that their skin hangs in folds; and their women are, if possible, more ugly than those of the colony. Sloth seems to be inherent in these people; but if once this propensity be so far subdued that they commence an undertaking, they pursue it with boldness, with cunning, and with pertinacity, till it is accomplished. They are great cowards, and never stop to meet an adversary in the open field; a single musket shot will put a hundred of them to flight; and whoever rushes upon them with a good stick in his hand, has no reason to fear any resistance from ever so large a number. To aim their poisoned arrows at an unarmed person from some secure hiding place is the only mode of making war. Among themselves, strength alone is the arbiter of their differences; and even the family compact is not binding. The stronger sometimes takes both the wife and the weapons of the weaker, who is then left without redress. The sight of the Bosjesmans is very quick, from constant exercise in discovering the objects of food at a distance; but their taste, smell, and feeling, are highly defective; no disgust is evinced by them at the most nauseous kinds of food; and they appear to be little sensible of the changes of temperature. With their envenomed arrows, they can strike, with great precision, those wild beasts whose strength and swiftness would otherwise be an overmatch for them. The effect of the poison is so rapid, that they are sure

to find the animal dead, or dying, within a quarter of an hour after it has been touched. To cut out the poisoned part, and to begin to devour the prey, are acts which follow each other with the utmost rapidity; nor is the spot quitted until the last bone is picked.

The Bosjesman has *no settled habitation;* his whole life is spent in wandering from place to place, rarely passing two successive nights on the same spot. He is fond of taking up his abode in caverns among the mountains, or in clefts of the rocks; if in the plain, he gets into the middle of a bush, and bending the boughs around him, makes them serve as a defence against enemies or wild beasts, or he digs a hole in the around, a few inches deep, and of an oval shape, and, wrapped in a sheep's skin, buries himself within it. In the hot season of the year, he stretches himself in the bed of a river, under the shade of the mimosas, the branches of which he draws around him as a screen from the sun and wind.

As these people live by destruction, all their ingenuity is employed in preparing weapons by which it may be effected. Their bows and arrows, and the poison by which the latter are armed, display considerable art. Their whole stock of other utensils consists only of a few tortoise shells, ostrich eggs, and gourds. They usually eat their flesh raw; or, if they cook it, they only warm it, and apply their teeth to it the moment it is taken off the embers. Their beverage is water, which they always drink from the running stream. They are, however, not much accustomed to drink, and will remain whole days without any liquid passing their lips; as a substitute, they chew the few succulent plants with which their barren soil supplies them; and their food is eaten without salt. Although the Bosjesmans are so extremely voracious that half a dozen of them will devour a fat sheep in an hour, they can endure surprising fasts, of several days' continuance. Mere sloth is sometimes the motive of this abstinence, and they would rather resist the cravings of the stomach, and endeavor to sleep them away, than make any bodily exertions to satisfy them.

Several attempts to civilize these people have been made by the missionaries, but hitherto without success.

The *Corannas*, or *Corans*, who dwell north of the Bosjesmans, and are perpetually at war with them, are represented as a mild and well-disposed race, descended from the oldest inhabitants of this part of Africa. They live in small villages, called *kraals*, composed of huts of hemispherical form. They much resemble the Colonial Hottentots, but their cheek-bones are less prominent, and their faces more oval. They are also more voluptuous, deficient in bodily strength, given to idleness, little interested for others, and not renowned for martial courage. Their clothing consists of a mantle of prepared skin, either bullock's or antelope's, and it often has

figures of various kinds scraped upon the hairy side. They decorate their ears, necks, and arms, with ornaments, which they purchase from the neighboring tribe of Beetjuans. They are much celebrated for training oxen, both for riding and draught; aud the Beetjuans purchase the former of them. These animals trot or gallop excellently well, and clear a space of ground, without urging, in a short time. On dismounting, the rider always has the animal led about for a few minutes, that he may cool gradually. The bridle is fastened to a piece of wood, passed through the cartilage of the nose, and a sheep's or goat's skin serves for a saddle. The Coranas apply themselves but little to agriculture. Some skins and mats, on which they sleep, leathern knapsacks, and vessels resembling cans, cut out of a solid piece of wood, with calabashes and bamboo canes, compose the whole of their furniture. Most of them carry a Beetjuan knife in a case slung round their necks, with a small leathern bag, or the shell of a tortoise, for a pipe, tobacco, and flint. Of tobacco and ardent spirits they are extremely fond, and may be won to any purpose by them. They also find great pleasure in dancing. They often shift their residence, always carrying with them the sticks and mats of which their cabins are built. These, with their few household goods, being expeditiously packed in a small compass on the backs of their oxen, a whole village is struck and in march in a few minutes. The richest man in the kraal is leader of the party, and spokesman on all occasions, but he possesses no judicial right over the rest. The efforts of the missionaries have been equally unavailing here, as among the Bosjesmans.

The *Namaquas* inhabit both banks of the Orange River, near its junction with the sea, and are pertinacious adherents to the customs of their forefathers. They differ little from other Hottentots, except that they are generally taller and more active, as well as more advanced in the arts of life, such as the construction of huts, the rearing of cattle, and other simple labors. Some of the females, while young, have elegant figures, but an old Namaqua woman is altogether disgusting. Cattle are their chief wealth; and in the wars and dissensions, which are frequent among them, the great object is to seize each other's herds. Hunting is pursued in the usual African method: the whole kraal turns out, and having surrounded the game, they contract the circle, till they bring all within a small space, and can kill them with their spears. The houses of the Namaquas are hemispheres, about ten or twelve feet in diameter, composed of a frame-work of sticks, and covered with sedge matting. The latter is manufactured by the women, who also build the houses, milk the cows, and dig up wild roots for food. Their principal drink is milk, and the only fermented liquor they have, is made from honey. When a man wishes to marry, he purchases his bride of her parents,

Caffre Woman. *P.* 471.

for cattle, and some are also slaughtered for a feast. When a youth has grown up to manhood, his neck and head are enveloped with the fat of an animal slaughtered for the occasion, which he must wear till it gradually drops off. Several incisions are also made on his breast with a sharp instrument; and a feast of milk concludes this first day's ceremony. The young man continues eight days under the shed in which this initiation has been performed, taking nothing but milk for his sustenance; a dance then takes place, and the entrails of the animal slain at the commencement of the ceremony, having been dried and reduced to powder, are mixed with water, and he is rubbed all over with them, and declared to be a man, in the presence of the whole kraal. All who do not submit to this rite are despised, and allowed to eat only with women. When a man first kills an elephant, a sea-cow, or a rhinoceros, he receives peculiar honors; and rings, made of the animal's entrails, are put upon his arms, and constantly worn afterwards. A strong affection appears to exist here between parents and their children. Old age is common among them. When a father dies, his eldest son inherits the whole property; if the other sons get any thing, it is only by fighting for it; and in all cases the widow is left destitute of any share. Something like witchcraft is in use among these people; they practice many superstitions over their sick, and bury their dead in round holes.

Within the last twelve or fourteen years, some missionary stations have been established among these people, with more success than could have been expected. At most of these places, the population has become stationary, the ground is cultivated, substantial houses, as well as places of worship, have been built; the latter are attended with decorum, and the Christian Sabbath is respected.*

6. CENTRAL AFRICA.

Central Africa, sometimes called Nigritia, or Negroland, occupies a wide extent of country, and embraces numerous states or kingdoms, the principal of which are, Bornou, Begharmi, Mandara, Loggun, the Fellatah kingdom, Timbuctoo, Borgoo, Youriba, Bambarra, &c.

Of these, Bornou appears to be the most important sovereignty, and the best known. It lies west of the lake Tchad and east of Houssa, between 10° and 15° N. lat. It forms an extensive plain, stretching 200 miles along the western shore of the immense lake already mentioned, and nearly the same distance inland.

* Aspin's Cosmorama.

The *population* of Bornou, estimated by Major Denham at 5,000,000 souls, is composed of a great diversity of races and tribes; and no fewer than ten different dialects are spoken in the empire. The Bornouese, or Kanowry, as they call themselves, are characterized by a large unmeaning face, with the negro nose, wide mouth, good teeth and high forehead. "They are peaceable, quiet, and civil; they salute each other with courteousness and warmth; and there is a remarkably good-natured heaviness about them. They are no warriors, but revengeful; and the best of them are given to petty larcenies on every opportunity that offers. They are extremely timid.

"The women are particularly cleanly, but not good looking: they have large mouths, very thick lips, and high foreheads. The manner of dressing their hair is also very unbecoming. It is brought over the top of the head in three thick rolls, joining in front in a point, and thickly plastered with indigo and bees-wax. Behind the point, it is wiry, very finely platted, and turned up like a drake's tail. The *tattoos*, common to all negro nations in these latitudes, and by which their country is instantly known, are here particularly unbecoming. The Bornouese have twenty cuts or lines on each side of the face, drawn from the corners of the mouth towards the angles of the lower jaw and cheek-bone. They have also one cut in the centre of the forehead, six on each arm, six on each leg and thigh, four on each breast, and nine on each side, just above the hips." "It is quite distressing," says Major Denham, "to witness the torture the poor little children undergo, who are thus marked; enduring not only heat, but the attacks of millions of flies." They are the most humble of females, never approaching their husbands except on their knees, or speaking to any of the male sex, otherwise than with the head and face covered, and kneeling.

In their *manner of living*, the Bornouese are simple in the extreme. Flour made into a paste, sweetened with honey, and with fat poured over it, is a dish for a sultan. The use of bread is not known; little wheat, therefore, is grown. Indeed, it is found only in the houses of the great. Barley is also scarce; a little is sown between the wheat, and is used, when bruised, to take off the brackish taste of the water. The grain most in use among the people of all classes, and upon which also animals are fed, is *gussob*, a species of millet. The poor people will eat it raw or parched in the sun, and be satisfied without any other nourishment for several days together. Bruised and steeped in water, it forms the travelling stock of all pilgrims and soldiers.

The rice of Bornou is of an inferior quality; what is used is brought from Soudan. Indian corn, cotton, and indigo, are the most valuable productions of the soil; the latter grow wild, close to the Tchad, and in the inundated grounds. The senna-plant is also found wild, and in abundance. There is probably

no spot of land between the tropics, not absolutely desert, so destitute of either fruit or vegetables, as the kingdom of Bornou. The people have nothing beyond the bare necessaries of life, and are rich only in slaves, herds, and horses. Their dogs, sheep, goats, cows, and oxen, are beyond calculation. The Shouaas on the shores of the Tchad, have probably 20,000 near their different villages; while the banks of the river Shary could furnish double that number. The domestic fowl is common, and is the cheapest animal food that can be procured; but they are small and ill-flavored. Game of all kinds is abundant. Besides gazelles, antelopes, and hares, there is an animal called *koorigum* about the size of a red deer, with annulated horns; there are very large partidges, small grouse, guinea-fowl, and water-fowl of all kinds. The flesh of the ostrich also is much esteemed. That of the buffalo, which has a high game flavor, is a delicacy. The elephant is hunted and killed for the sake of his flesh as well as his tusks; and the giraffe is met with and killed by the buffalo hunters, in the woods and marshy grounds near the Tchad. The crocodile and the hippopotamus are also found in Bornou, and the flesh of both is eaten. That of the crocodile is pronounced by Major Denham extremely fine; "it has a green fat resembling the turtle, and the callipee has the color, firmness, and flavor of the finest veal.—The bees are so numerous as in some places to obstruct the passage of travellers. The locust is a frequent visiter, and the natives eat them with avidity, either roasted or boiled, or formed into balls as a paste."

The towns are in general large and well built, surrounded with walls from 35 to 40 feet in height, and 20 feet thick. The principal ones, besides Kouka, are Birnie, (a word answering to the Arabic *Medina*, city,) the residence of the Sultan; Old Birnie, the ancient capital; and Angornon, the largest and most populous town in Bornou, where the sheikh resided previously to his building Kouka.

New Birnie is a walled town of huts, of the same description as those in Kouka, and is supposed to contain 10,000 inhabitants. The sultan resides in a mud edifice. When Major Denham was presented to him, he received the party in an open space before the palace, seated within a sort of cage of cane or wood, on an elevated cushion which appeared to be covered with satin. His courtiers, to the number of nearly three hundred, after prostrating themselves before his sable majesty, took their seats on the ground in front, but with their backs to the throne, and, facing the visiters, who were kept at a considerable distance, while the sultan looked through the lattice-work of his pavilion, on the assembly before him. Nothing could be more grotesque than the figures who composed the group.

Old Birnie is nearly 100 miles from Kouka. It formerly covered a space of five or six miles square, and is said to have had a population of 200,000 souls. "The ruins of this

city," says Major Denham, "certainly tended more strongly to convince us of the power of its former sultans than any of the tales we have heard of their magnificence."

Begharmi is a large and fertile region north of Bornou. Of its inhabitants little is known, excepting that they are inferior, both in number and civilization, to their southern neighbors. With the latter they carry on a continual warfare, the chief object of which is to procure slaves, which they send into Egypt and Fezzan. Major Denham says that the Begharmi cavalry are individually strong and fierce, and that both riders and horses are still more thoroughly cased in mail than those of Bornou; but their courage, when brought to the proof, is rarely on a level.

Mandara lies south of Bornou. Its capital is Mora, 180 miles from Kouka. The people differ in appearance from the Bornouese, and the difference is all in their favor. The men are intelligent and lively, with high, though flat foreheads, large sparkling eyes, nose inclined to aquiline, and features altogether less flattened than in the Bornouese, with wiry, curled hair. The women are proverbial for their "good looks," their Hottentot protuberance of form, and delightfully small hands and feet; and as these are all esteemed a recommendation in the eye of a Turk, Mandara slaves obtain an advanced price.—Of the iron found in all the Mandara hills, the natives make hinges, small bars, and a sort of hoe used to weed the corn, which they send for sale to the towns of Bornou.

Loggun lies east of Mandara, upon the Shary, a river which flows into the river Tchad. It is a rich country, abounding in grain and cattle, and diversified with forests of lofty acacias, and with many beautiful shrubs. Its capital is Kermuck, which, according to Major Denham, contains at least 15,000 inhabitants. They speak a language "nearly Begharmi." They are a much handsomer race than the Bornouese, and far more intelligent; the women particularly so. In their carriage and manner, they struck Major Denham as superior to any negro nation he had seen. Modesty, however, is not among their virtues; they are most expert thieves; and they are pronounced altogether the cleverest, and the most immoral race that the above traveller had met with in the black country. Both sexes are industrious, and labor at the loom more regularly than in any part of the sheikh's dominions. Almost every house has its rude machinery for weaving, and the finer and closer linen is here produced: the width, however, is invariably the same as the Bornouese *gubka*, not exceeding six or seven inches. The free people usually perform this labor, while the female slaves prepare the cotton, and give it the deep blue dye so much esteemed, by their incomparable indi-

go. They have a metal currency here of a singular description: it consists of thin plates of iron, "something in the shape of the tip with which they shoe race-horses; these are made into parcels of ten or twelve, according to the weight, and thirty of these parcels are equal to ten *rottola*, or a dollar."

The FELLATAH kingdom or territory lies west of Bornou, and comprises Houssa, Zegzeg, Kano, Cashna, &c.

Houssa is itself an extensive region, comprehending several minor states. The inhabitants are negroes, but not quite black, very intelligent, and distinguished by their skill and industry. They manufacture large quantities of cotton, and can dye all colors but scarlet. The government is despotic, and the police well maintained. The revenue of the state arises from an impost on land and merchandise; from which last, foreign merchants are exempt, as an encouragement for them to resort thither: an evident proof that these people are aware of what constitutes the true riches and strength of a nation. The Houssans are distinguished from other negroes by more interesting countenances. Their nose is small, but not flat. Their character is mild, and their manners are courteous. They are extremely fond of dancing, singing, and all kinds of amusements, in which the females excel. They accompany their singing with a small instrument, made of a gourd, with a skin stretched over it like a drum. The army contains from seventy thousand to eighty thousand cavalry, and one hundred thousand infantry, armed with matchlocks and bows. A few miles east of Houssa, the capital of the country, gold is obtained, and sought for in the night. For this purpose, they cover the legs of their camels, to protect them from snakes; and, taking a bag of sand, mark with it the places on the surface of the ground which glitter; they afterwards collect the soil, and carry it to the refiner, who separates the precious metal, and sometimes extracts an ounce of gold from a hundred weight of earth.

Kano is a highly cultivated, populous district or province. The capital of the same name is situated in lat. 12° N. and is now, as it was six hundred years ago, the chief commercial city of Houssa, and of all Central Africa. During his first journey, Capt. Clapperton visited this city, the population of which he estimated to be between 30,000 and 40,000. Its market he represents as the greatest scene of commercial transactions in Africa. But the busiest scene is the slave market, composed of two long ranges of sheds, one for males and another for females. These poor creatures are seated in rows, decked out for exhibition; the buyer scrutinizes them as nicely as a purchaser with us does a horse, inspecting the tongue, teeth, eyes, and limbs, making them cough and perform various movements, to ascertain if there be any thing unsound; and in case of a blemish appearing, or even with-

out assigning a reason, he may return them within three days. As soon as the slaves are sold, the exposer gets back their finery, to be employed in ornamenting others. Most of the captives purchased at Kano are conveyed across the desert, during which their masters endeavor to keep up their spirits by an assurance that, on passing its boundary, they will be set free, and be dressed in red, which they account the gayest of colors. Supplies, however, often fail in this dreary journey,—a want felt first by the slaves, many of whom perish with hunger and fatigue. Mr. Clapperton heard the doleful tale of a mother who had seen her child dashed to the ground, while she herself was compelled by the lash to drag on an exhausted frame. Yet, when at all tolerably treated, they are very gay,—an observation generally made in regard to slaves; but this gayety, arising only from the absence of thought, probably conceals much secret wretchedness.

Boxing in Houssa, like wrestling in Bornou, forms a favorite exercise, and the grand national spectacle. Mr. Clapperton, having heard much of the *fancy* of Kano, intimated his willingness to pay for a performance, which was forthwith arranged. The whole body of butchers attended, and acted as masters of the ceremonies; while, as soon as the tidings spread, girls left their pitchers at the wells, the market people threw down their baskets, and an immense crowd was assembled. The ring being formed, and drums beat, the performers first came forward singing, plying their muscles like a musician tuning his instrument, and each calling out to the bystanders, "I am a hyena; I am a lion; I can kill all that oppose me." After about twenty had shown off in this manner, they came forward in pairs, wearing only a leathern girdle, and with their hands muffled up in numerous folds of country cloth. It was first ascertained that they were not mutual friends; after which, they closed with the utmost fury, aiming their blows at the most mortal parts, as the pit of the stomach, beneath the ribs, or under the ear; they even endeavored to scoop out the eyes; so that, in spite of every precaution, the match often terminates in the death of one of the combatants. Whenever Mr. Clapperton saw the affair verging to such an issue, he gave orders to stop; and, after seeing six pairs exhibit, paid the hire and broke up the meeting.

The most populous city seen by Clapperton in the interior of Africa is *Soccatoo*, the capital of the Fellatah dominions, which stands on a river dividing Cashna from Kano. The houses in this city stand more closely together than in most other towns of Houssa, and are regular well built streets. It is surrounded by a wall twenty or thirty feet high, with twelve gates, which are punctually shut at sunset. The dwellings of the principal inhabitants are clusters of cottages and flat-roofed houses, in the Moorish style, enclosed by high walls. There are two mosques, one of which, then in progress

of building, was 800 feet long, adorned with numerous pillars of wood plastered with clay, and highly ornamented.

It was in this city, during his second journey, that the enterprising and intelligent Clapperton paid the debt of nature. Richard Lander, who with his brother afterwards solved the great problem respecting the termination of the Niger, was at this time the attendant of Clapperton, and to him we are indebted for an account of the closing moment of this adventurous traveller. Overcome with heat and fatigue during a hunting excursion, Clapperton injudiciously laid down on a damp spot in the open air, soon after which he was seized with dysentery, which soon brought him to his grave. When no longer able to rise, he called Lander to his bedside and said,—"Richard, I shall shortly be no more, I feel myself dying." Almost choked with grief, Lander replied, "God forbid, my dear master,—you will live many years yet." But the other replied, "Don't be so much affected, my dear boy, I entreat you; it is the will of the Almighty, it cannot be helped." He then gave particular directions as to the disposal of his papers, and of all that remained of his property; to which strict attention was promised. "He then," says Lander, "took my hand within his, and looking me full in the face, while a tear stood glistening in his eye, said in a low but deeply affected tone, 'My dear Richard, if you had not been with me, I should have died long ago; I can only thank you with my latest breath for your kindness and attachment to me; and if I could have lived to return with you, you should have been placed beyond the reach of want; but God will reward you.'" He still survived some days, and appeared even to rally a little; but, one morning, Lander was alarmed by a peculiar rattling sound in his throat, and, hastening to the bedside, found him sitting up, and staring wildly around; he laid his head gently on the dying man's shoulder; some indistinct words quivered on his lips; he strove, but ineffectually, to give them utterance, and expired without a struggle or a sigh.

We must terminate our account of Central Africa with a brief notice of *Timbuctoo*, a kingdom lying to the west of Houssa, on the Niger, and which has long been an object of curiosity to Europeans, on account of the commerce carried on by the inhabitants of its capital. This capital was first visited during the present century by *Adams*, an American sailor, who was shipwrecked on the coast of Africa in 1810—by *Laing*, an Englishman, who reached the city in his travels in 1826, but was murdered on his return; and, lastly, by *Caillie*, a Frenchman, who visited it in 1827, and on his return to France published a narrative of his travels. According to this traveller, the city is distant from the Niger about eight miles, forming a sort of triangle, in circumference about three miles. The houses are large but not high, and are built of round bricks baked in the sun. The streets he represents as clean, and sufficiently wide for three horsemen to pass abreast.

The population he estimates at only 10,000, or 12,000, which not being in proportion to a town three miles in circumference is probably underrated. It is a place of great commerce, especially in salt. The population consists in Moors and Negroes. They are represented as much attached to their native country, and possess great ease and suavity of manners. They are in general a stout, healthy race, and grease themselves to make their skins smooth and shiny. The females are represented as very handsome. Both sexes make incisions in their faces, and stain them blue. The usual dress is a blue nankeen frock, or shirt, reaching a little below the knees. The people are dirty, but very fond of ornaments, wearing brass rings on their fingers and in their ears; and dancing is their favorite amusement. They measure time by days, weeks, and lunar months; yet few of them can tell their own age. Every three months they hold a festival of two or three days' continuance; but observe no sabbath; neither have they temples, churches, mosques, or religious ceremonies, nor even obsequies for the dead.*

7. WESTERN AFRICA.

Western Africa includes a great extent of country, and under the general divisions of Senegambia, Guinea, Congo, Angola and Benguela, comprehends many subdivisions and independent states. To minutely survey even a moiety of these, after the wide range we have taken, would tax the time and patience of our fellow travellers beyond civility. Like ourselves, we are willing to fancy them, if not actually weary, at least willing to rest, and indulging an increasing desire to look once more upon our native land.

We will, therefore, relieve our friends, having briefly turned their attention to two or three kingdoms which have attracted the attention of travellers more than others, on account of greater improvements noticed among them, than in any other portion of Western Africa.

The first of these is the kingdom of *Dahomey*, lying north of the gulf of Guinea, and east of Ashantee. The capital is *Abomey*, about 180 miles in the interior. Mr. Norris, some years since, visited this country to observe the character and position of this remarkable people, and to make arrangements for the benefit of the English trade. He arrived at the capital at an appalling season, that of the annual *customs*, when the great men assembled from every quarter of the kingdom; and he was truly astonished to see those fierce and warlike chief-

* Discovery and Adventures in Africa.

tains, whose very name spreads terror throughout Africa, prostrating themselves before the monarch, flat on the ground, and piling dust on their heads in token of the most abject submission. This homage is yielded, not from fear, but from a blind and idolatrous veneration, which makes them regard their king in the light of a superior being. In his name they rush to battle, and encounter their foes with Spartan intrepidity. One of them said to Mr. Norris, "I *think* of my king, and then I dare engage five of the enemy myself." He added, "my head belongs to the king, and not to myself; if he please to send for it, I am ready to resign it; or if it be shot through in a battle, I am satisfied, since it is in his service." The main object contemplated in this national anniversary is, that the king may water the graves of his ancestors with the blood of human victims. These are numerous, consisting of prisoners taken in war, of condemned criminals, and of many seized by lawless violence. The captives are brought out in succession, with their arms pinioned; and a *fetisheer*, laying his hand upon the devoted head, utters a few magic words, while another from behind, with a large cimeter, severs it from the body, when shouts of applause ascend from the surrounding multitude. At any time when the king has a message to convey to his deceased relations, he delivers it to one of his subjects, then strikes off his head, that he may carry it to another world; and if any thing further occurs to him after he has performed this ceremony, he delivers it to another messenger, whom he despatches in the same manner.

Another grand object of this periodical festival is the market for wives. All the unmarried females throughout the kingdom are esteemed the property of the sovereign, and are brought to the annual customs, to be placed at his disposal. He selects for himself such as appear most beautiful and engaging, and retails the others at enormous prices to his chiefs and nobles. No choice on this occasion is allowed to the purchaser; in return for his twenty thousand cowries, a wife is handed out, and even if she be old and ugly, he must rest contented; nay, some, it is said, have in mockery been presented with their own mothers. The king usually keeps his wives up to the number of three thousand, who serve him in various capacities—being partly trained to act as body-guard, regularly regimented, and equipped with drums, flags, bows and arrows, while a few carry muskets. They all reside in the palace, which consists merely of an immense assemblage of cane and mud tents, enclosed by a high wall. The sculls and jaw-bones of enemies slain in battle form the favorite ornament of palace and temples. The king's apartment is paved, and the walls and roof stuck over with these horrid trophies; and if a further supply appears desirable, he announces to his general that "his house wants thatch," when a war for that purpose is immediately undertaken.

The most powerful kingdom, however, in all western Afri-

ca, is that of *Ashantee*. It is 800 miles in length, and 350 in breadth, lying west of Dahomey. Its population is estimated at 100,000 without reckoning the tributary nations, which are twenty-two in number. The capital is *Coomassie*. This was visited by Commissioners of the British Government in 1817, to adjust some dissensions which had arisen.

Great was the surprise of these commissioners at the unexpected splendor of the capital. The houses, though low, and constructed only of wood, were profusely covered with ornaments and sculpture. The array of the caboceers, great war-chiefs, was at once brilliant, dazzling, and wild. They were loaded with fine clothes, in which variously colored threads of the richest foreign silks were curiously interwoven; and both themselves and their horses were covered with decorations of gold beads, Moorish charms, or amulets, purchased at a high price, and the whole intermingled with strings of human teeth and bones. Leopards' skins, sea-shells, elephants' tails, eagle and ostrich feathers, and brass bells, were among the favorite ornaments. On being introduced to the king, the English found all these embellishments crowded and concentrated on his own person and that of his attendants, who were literally oppressed with large masses of solid gold. Even the most common utensils were composed of that metal. At the same time, the executioner with a hatchet on his breast, and the execution-stool clotted with blood, gave a thoroughly savage character to all this pomp. The manners of the king, however, were marked by a dignified courtesy; he received the strangers cordially, and desired them to come and speak their palaver in the market-place.

During their stay at Coomassie, the commissioners witnessed dreadful scenes, which seem to sink the Ashantee character even below the ordinary level of savage life. The *customs*, or human sacrifices, are practised on a scale still more tremendous than at Dahomey. The king had lately sacrificed on the grave of his mother 3000 victims, 2000 of whom were Fantee prisoners; and at the death of the late sovereign, the sacrifice was continued weekly for three months, consisting each time of two hundred slaves. The absurd belief here entertained, that the rank of the deceased in the future world is decided by the train which he carries along with him, makes filial piety interested in promoting, by this means, the exaltation of a departed parent. On these occasions, the caboceers and princes, in order to court royal favor, often rush out, seize the first person they meet, and drag him in for sacrifice.—While the customs last, therefore, it is with trembling steps that any one crosses his threshold; and when compelled to do so, he rushes along with the utmost speed, dreading every instant the murderous grasp which would consign him to death.

The *men* of Ashantee are very well made, though less muscular than their neighbors, the Fantees; and their countenances are frequently aquiline. The women are generally

handsome; and among those of the higher order, who are exempt from labor and hardship, the finest figures, with regular Grecian features and brilliant eyes, set rather obliquely in the head, are to be found. Both men and women are peculiarly clean in their persons, the latter washing themselves, and the former being washed by them, daily, from head to foot, with warm water and Portuguese soap, after which the vegetable butter is used as a cosmetic. Their clothes are always scrupulously clean. Occasionally, small delicate patterns, in green and white paint, are traced on their cheeks and temples.

The *houses* of these people, who afford a specimen of the greatest civilization to be found on the Guinea coast, are constructed with double rows of stakes or wattles, for the walls, the intervals being filled up with gravelly clay mixed with water, with which the outside service of the frame, or stake-work, is also so thickly plastered, as to give it the appearance of an entire thick mud wall. The houses have all gable-ends; and the covering consists of a thatch of palm-leaves. The clay walls, while still wet, are ornamented with moulds made of split cane and grass. Many of the superior houses are supported by pillars in front, consisting of thick posts, covered with the same kind of clay. Arcades and piazzas are common. The doors are entire pieces of cotton-wood, cut with great labor out of the stem of the tree. The windows are open wood-work, carved in various fanciful patterns, and generally painted red. Some of the richest people have their window-frames cased with gold. Interiorly, the Ashantee houses are kept with great neatness.

When a person of consequence dies, one or two slaves are immediately sacrificed at the door of the house; and others are afterwards immolated at the funeral. The death is announced by the firing of musketry; and large quantities of powder are subsequently spent in the same way. It is also usual to "wet the grave" with the blood of a free man of respectability. Several are unexpectedly and hastily called upon to assist in placing the body in its final depository, and, while so engaged, one of them is struck on the back of the neck, and thrown in upon the body; and the grave is immediately filled up. On the death of the king, all the funeral rites that have taken place during his reign must be simultaneously repeated by the families of the deceased, not excepting the human sacrifices, to amplify that of the deceased monarch, which is also solemnized with all possible extravagance and barbarity. The brothers, sons, and nephews, of the deceased monarch, affecting temporary insanity, burst forth among the crowd and their muskets, promiscuously; if they meet even a man of rank, he becomes their victim. The scene of carnage is truly horrible.*

* Discovery and adventures in Africa.

To the south of Dahomey several hundred miles, and below the equator, lie the kingdoms of Loango, Congo, Angola, &c. Of these, Loango lies on the north. It was formerly a part of the great kingdom of Congo, but, like Angola, was dismembered from it, and established into a separate state.

Authorities differ considerably as to the inhabitants. By some, they are represented as industrious, acquainted with various arts, and engaged in commercial pursuits. By others, they are said to be indolent, and so remarkably averse to agricultural labor, that they raise scarcely sufficient for their subsistence. Hence it sometimes happens, that a bad season is followed by a famine, which carries off vast numbers of the inhabitants. In general, they are satisfied with bread and fish, and such fruits and vegetables as the earth spontaneously produces.

Their *dress* is generally of their own manufacture, consisting of cloth made from the leaves of the palm, banana, or some similar tree. Persons of the higher rank wear their clothes from the middle to the ankles, but those of the lower only to the knee. They also adorn themselves with beautiful feathers, and not unfrequently suspend a number of little bells, which make a strange tinkling at every movement of the body. Their garments are bound with a rich girdle about their middle. Their necks, wrists, and legs, are ornamented with beads of coral and ivory, with shells of beautiful colors; or with chains of various metals. Over their shoulders, they throw a kind of sack, knotted, about three-fourths of a yard long, which has a small hole just large enough to admit the hand, and this serves also to hold their calabash, pipes, tobacco, and other provisions. Their heads are covered with a knotted cap, which sits close upon it; and as they never go out without arms, they commonly hold a bow, sword, or cutlass, in their hand. The dress of the women is similar to that of the men, except that they wear no girdle, and that their petticoats hang no lower than the knee. Both sexes wear rings of the richer or coarser metals, according to their rank, which they regard as amulets, or preservatives from injury; and both paint their bodies with a red wood called *takeel*, which gives them a frightful appearance.

The *government* is truly despotical. The king is master of the lives of all his subjects. Such is their extreme ignorance, that though their kings only style themselves *mani*, or lords of Loango, their subjects not only give them the title of *Mokissos*, but believe that they are endowed with a supernatural power; that they can raise storms, or withhold rains; render the soil fruitful or barren; enrich or impoverish their subjects; or by a single word send myriads of them to their graves. Hence, it is a capital offence to see them either eat or drink; and treason and rebellion are punished with the cruellest

deaths. Their monarchs can bring vast armies into the field. Their warlike weapons consist of the short pike, bow and arrow, sword and dagger; but the Europeans, and particularly the Dutch, have furnished them with fire-arms, gunpowder and balls, besides a variety of kitchen utensils, and several sorts of coarse cloths. Their targets are formed of the hard and thick hides of the dante, and are big enough to cover almost the whole body, and strong enough to repel an arrow or a dart.

They entertain various extravagant opinions respecting the *nature of the soul*, and believe in its transmigration into the bodies of other men, heroes, demons, and guardian spirits. All have great faith in their *Fetiches;* that is, the spirit to whom they have been dedicated at their birth; and they are convinced that these spirits have power to inflict punishment, and even death, on those who break any of their vows and engagements. To these spirits they address their worship, and all their invocations. To them they ascribe the power of presiding over the elements, of directing the storms, of regulating the seasons, and of rendering the soil fruitful or unfruitful. Some are accounted of a benevolent, others of a malevolent disposition; some are regarded as friends and protectors, others are dreaded as enemies and destroyers; some they consult about future, and others about past events. They worship them under a variety of images, and pay homage to the good as well as to the bad.

The inhabitants of this, like those of the other countries of the torrid zone, are extremely indolent, being almost incapable of any exertion beyond what is absolutely necessary for the preservation of life. Their soil is so fertile, that, with a little industry, they might be independent of the seasons, and in no danger of being visited by those dreadful famines, by which their country is often depopulated. But, besides their aversion to cultivate more ground than what they think sufficient for their subsistence, (a work which is all performed by their wives,) they seem to be naturally formed for abstinence; and a European cannot but be astonished, when he sees them contented and happy, singing, smoking, and dancing, in the most alarming scarcity. Like other savages, they are friendly and generous to one another, but passionate and revengeful; very libidinous, and jealous of their wives; fond of the palm wine, and indifferent to that of the grape. Polygamy universally prevails. But women have little encouragement to enter into a state in which they must submit to the most painful mortifications from many rivals; while the violent jealousy of the husband reduces them to the most melancholy servitude. To them is assigned the whole labor of tilling and manuring the ground; of reaping and gathering in the harvest. They are also the only persons employed in grinding the millet, and other grain; in making the wines and other liquors; and managing all the household affairs. They must stand at a

due distance, when the husband eats, and be satisfied with what he chooses to leave them. They must approach him, when he enters his dwelling, with words and gestures expressive of joy and respect; and speak to him, and receive his commands, upon their bended knees. They are liable to be dismissed upon the least suspicion of infidelity; and if proved guilty are subjected to a severer punishment, though the gallant escapes upon paying a fine. But, though this be the slavish state of the women, the children are subjected, by a strict law, to the condition of the mother. They continue slaves, if the mother be a slave, although the father be free; and they remain free, if the mother be free-born, although the father be a slave. None of the children are allowed to inherit the father's substance, the whole descends to his elder brother or sister, who are obliged to take care of his family till they are able to provide for themselves.

Immediately south of Loango, lies the kingdom of *Congo*, which is said to be about 150 miles long, and 372 broad. It is divided into six large provinces. The inhabitants of Congo, their color excepted, which is commonly black, though not unfrequently also of an olive hue, have a great resemblance to the Portuguese. Their hair is black, and finely curled; some have it also of a dark sea color. They have neither flat noses nor thick lips, like the Nubians and the most part of negroes. Their stature is mostly of the middle size. The general indolence of their disposition is such as to prevent them in a great measure from reaping the advantages easily within their reach from a soil which, if duly cultivated, would yield not only two, but sometimes even three crops in the year. These people seem to consider it as unworthy of them to engage in any other exercises than those of dancing, leaping, shooting, and hunting; or on other occasions, in smoking, and more indolent recreations; whilst the laborious part of their household affairs, as also the operations of digging, sowing, reaping, and the like, are left to the conduct of their slaves or in other instances, to that of their wives.

The accounts given of the temper, affections, and disposition of mind and heart prevalent among the Congoese, are very little to their honor. They are said to be mistrustful, jealous, envious, treacherous, and much inclined to revenge. So devoid are they stated to be of natural affection, that a father will sell his son or daughter, or both, for a piece of cloth, a collar, or girdle of coral or beads, a bottle of wine or brandy, or other matters of not greater intrinsic value, or capable of yielding a more permanent satisfaction.

The *government* of Congo is monarchical, and as despotic as any in Asia or Africa. The property of all the lands within their dominions is vested in the king, who parcels them out to individuals on condition of a certain tribute, and of the per-

formance of particular services. The crown of this state is partly hereditary, and partly elective. The respect which the Congoese pay to their sovereign approaches even to idolatry. The palace in which he lodges is commodious, grand, and spacious; his court numerous and brilliant; and he has his seraglio, which is plentifully provided with concubines. The standing forces of the Congoese monarchy are far from numerous. They are at the same time neither well disciplined, nor well clothed, nor well armed. Their mode of fighting is tumultuous and ferocious, and they give no quarter. Those that are taken alive being hurried to the sea side, or to some inland market, are there sold for slaves to the Europeans. There are no written laws among the Congoese, but where favor or bribery do not interpose, custom and tradition serve them instead both of code and commentaries. Every province has a chief-justice, for civil and criminal affairs, from whom an appeal lies to the king. Under him there are also inferior officers in every town and community. Treason, murder, and sorcery, are here deemed capital offences, of which the two first are punished by decollation, and the last by burning alive. The punishments of lesser offences are the bastinado, hanging, fines, and imprisonment.

The *religion* of Congo was, and still is, in many parts of the country, a compound of the most degrading idolatry and superstition, joined with a complication of absurd and detestable rites, which have been invented by their priests, for the purpose of keeping the people in a state of the most abject subjection to their spiritual tyranny. There is acknowledged, indeed, one supreme being, called *Nzambiamponga*, believed to be all-powerful, and to whom is ascribed the creation of the country; but it is understood that the care and government of all sublunary things has been committed by him to a great variety of subordinate deities, who severally preside over their particular apartments in nature. In conformity with such views, is the prodigious multiplication that is observed here of deities, idols, and altars, as also of priests, and of religious ceremonies.

Concerning dying persons, the idea that is entertained among the Congoese is, that they are just passing from a wretched life into a state of tranquillity and happiness. Hence it is conceived that the best service that can be done to persons in such circumstances, is to accelerate their deliverance; a notion which, among the vulgar, leads sometimes to the barbarous practice of stopping their breath, or beating upon their breasts with violence, that they may the sooner enter into a state of felicity. In the inferior ranks of life, those who mourn for persons deceased shave their whole heads, and anoint themselves with oil, upon which they rub a quantity of earth, dust, and dried leaves, which give them a shocking appearance. Those of better condition shave only the upper

part of their heads, which they bind with a list of cloth, linen, or leather, and confine themselves to the house for eight whole days. To shed tears on such an occasion is considered as a great crime, and is liable to punishment, even if the culprit should be the king. Upon the death of the monarch, persons kept in pay for the purpose, go to all the public places in the cities, to acquaint the people of the fact, by the mournful sound of their ivory cornets. Before the introduction of Christianity into the country, the funeral obsequies of such a personage were celebrated by various kinds of sacrifices, and superstitious ceremonies, accompanied with music, howling, dancing, and feasting. These were continued for a week, and were resumed yearly on the anniversary of the king's demise. It was customary also to bury alive a certain number, not exceeding twelve, of the favorite concubines of the prince, or of the young ladies belonging to his court. In some of these respects an advantageous change has taken place in consequence of that event, though the effect has not been so complete as to put an end to the drunken revels which had been customary on such occasions.

The *manner of interment* for the princes and nobles, is to deposite the dead body in wainscoted vaults, hung with black; two of the old domestics of the parties deceased being destined alternately to guard the entrance, and to give them the benefit of their prayers. Other prayers are in like manner to be offered up on the anniversary of the decease, and on All-souls'-day, at which times the graves are opened, and the hangings exchanged for new ones.

Amongst the Giagas, the most barbarous people of this kingdom, it is the custom to dance in a frantic manner about the graves of persons deceased, and to bring them food, drink, and other conveniences. The dances that are performed at the funerals of their great men last for eight days, without intermission, upon which occasion there is always sacrificed a number of human victims.

The *natives of Angola*, a country which lies south of Congo, and which formerly belonged to it, are tall and strong; but, like the rest of the Ethiopians, they are so very lazy and indolent, that, although their soil is admirably adapted for the rearing of cattle, and the production of grain, they allow both to be destroyed by the wild beasts with which their country abounds. The advantages which they enjoy from climate and soil are thus neglected, except in some provinces which are very fertile and populous, and which, being free from beasts of prey, afford great herds of excellent cattle. What adds to the misfortune is, that as the natives want spirit and industry for cultivating the soil, so the lords and petty princes will rather permit it to lie uncultivated, than allow their subjects a greater portion of it than what is barely sufficient for the maintenance of their families. Indeed, in many of the

provinces south of the Coanza, a large river which flows into the Atlantic, the inhabitants are still in a very savage state, involved in the utmost barbarity of manners, and sunk in the most deplorable idolatry. We are told that the people in some of these idolatrous provinces still feed on human flesh, and even prefer it to any other; so that a dead slave bears a higher price in market than a living one. These cannibals are in all probability descended from the barbarous race of the Giagas, by whom the greater part of the eastern and southern provinces were peopled. One most inhuman custom still prevails in this part of the kingdom, and that is, the sacrificing a number of human victims at the burial of their dead, in testimony of the respect in which their memory is held; the number of these unhappy victims is therefore always in proportion to the rank and wealth of the deceased, and their bodies are afterwards piled up in a heap upon their tombs.*

We shall here conclude our notices of Africa, and bring our travels to a close, with a few brief and general remarks upon the *social condition* of the inhabitants of this portion of the globe.

The native tribes of Africa exist generally in that stage of society which is denominated barbarian. They are elevated above the hunting or savage state, by the power of taming and subjecting the lower animals, and by a certain rude agriculture which the fertility of the soil renders productive. Yet few of them are nomadic and wandering like the Arabs or the Tartars; they generally have native seats, to which they cling with strong feelings of local attachment. Even the tenants of the desert, who roam widely in quest of commerce and plunder, have their little watered valleys, or circuit of hills, in which they make their permanent abode.

Agriculture, including pasturage, forms the most important branch of industry in every society, and more especially in one where all the finer arts are yet in a state of infancy. In Africa, however, both the extent of cultivation and the processes employed are still extremely imperfect. This is particularly manifest from the fact that no private property in land has been anywhere established. Every city or village is encircled by an unoccupied domain of forest or waste, belonging to the king or the state, and of which a portion is ready to be granted to any one who will undertake the labor and expense of cultivation; while the remainder forms an immense common, on which all the inhabitants have the liberty of pasturing their cattle. There are in Africa no country seats, no rural farms, such as embellish the aspect of a European landscape; and which, in fact, could not exist in safety, where each little state is begirt with hostile neighbors, and so many predatory bands are prowling in every direction. The population is collected in

* New Edinburgh Encyclopedia.

towns or large villages, round which a circle of cultivation is formed; while beyond are pasture-lands where numerous herds are fed, and watched by day as well as by night. The space within the walls forms a pretty wide district, where, even in the largest cities, the houses are interspersed with cultivated fields, and the low roofs are seen rising behind ears of corn. All the processes of preparing the ground, sowing, and reaping, are slight and simple. The plough has not passed the limits of Barbary; and perhaps, in tropical climates, the deep furrow which it lays open might expose the soil too much to the parching effects of a burning sun. Grain is raised only by means of the most profuse moisture, which of itself softens the earth. As soon as the periodical floods have deluged the ground, or the temporary river inundation has retired, the laborers walk forth; one slightly stirs the earth with a hoe, while another, close behind, deposites the grain. Frequently this toil is lightened, from being performed by the whole village in common, when it appears less a scene of labor than a gay festival, like our period of reaping. The village musician plays the most lively airs; the laborers keep time to his tune; and a spectator at a little distance would suppose them to be dancing instead of working.

The *prevailing grains* are of an inferior character. The dhourra is the most common, extending over all Eastern Africa: while millet in the west, and teff in Abyssinia, are productions nearly similar. In the latter country, and Houssa, both wheat and rice are raised, but only in favorable situations, and for the tables of the most opulent. Perhaps the greatest exertion of agricultural industry is that bestowed on the culture of the manioc, which forms the main article of food in Congo, and some of the insular territories. Considerable care is required in rearing it, and cleaning the ground round the plants; after the root, which is the valuable part, has been dug up, it must be ground in a species of mill, and dried in small furnaces, before it can be used as flour.

Manufactures have made but little progress; there are, however, certain fine fabrics peculiar to Central Africa, of which the most general is cotton cloth, produced in several districts, of a very beautiful texture, dyed blue with indigo, and receiving from the processes employed a very brilliant gloss. Leather in Houssa is dried and dyed in the same rich and soft style as in Morocco; and probably, in both cases, the manufacture is native. Mats, used both for sitting and sleeping on, are the staple manufacture in many parts of Western Africa. Gold and silver ornaments are made with some taste; and iron is generally fabricated, though with a varying and imperfect degree of skill.

The largest branch of the native trade of Africa, originates in the great demand for salt, and the longing desire which is

felt for it in all the provinces to the south of the Great Desert. This commodity is chiefly brought from the seacoast; from large pits in the Western Desert; and also from the lakes or ponds of Domboo, in the country of Tibboo. In like manner, from the west are sent up cowries or shells, the chief currency of the interior kingdoms, and goora or kolla nuts, a favorite luxury, which, on account of the agreeable taste they impart to the water drank from them, are called African coffee. The returns are made in gold, ivory, fine cloths, and too often in slaves.—The trade with North Africa, across the desert, consists in foreign commodities. The chief imports are gaudy and glittering ornaments; for the power of distinguishing between the genuine and the false, in finery, does not seem to exist beyond the Sahara. Captain Lyon enumerates nine kinds of beads, silks, and cloths of bright colors, especially red, copper kettles, long swords, powder, and ball. Antimony to blacken the eyes, with cast-off clothes, and old armor, find also a ready market. The returns are the same as those sent to the shores of the Atlantic. The monetary system of the negro countries is most imperfect; for the shell currency, of which it requires several thousand pieces to make up a pound sterling, must be intolerably tedious. The only metallic form appears in Loggun, where it consists of rude bars of iron. In Bornou, and several countries on the coast, cloths, mats, or some other article in general demand, is made the common measure of value.

Maritime enterprise is scarcely known. Almost all the commerce of Africa is carried on by land. Caravans, kafilas, or coffles, cover all the routes, and connect the most distant extremities of the continent. These are formed by a union of travellers, an arrangement strictly necessary for mutual aid amid the difficulties and perils by which almost every track is beset. The native traders do not employ camels, which have been introduced by a foreign race from Arabia into the northern deserts, for which they are perfectly adapted. The wagon, and indeed every species of draught, is nearly unknown, and would be ill-suited to the African roads, the best of which are narrow paths cut through thick and entangled forests. In the hilly and central districts, either the back of asses, or the head of slaves and women, serve as the ordinary vehicle.

All the *accommodations of life*, throughout this continent, are simple, and limited in the greatest degree. There does not, probably, without some foreign interposition, exist in Africa, a stone house, or one which rises two stories from the ground. The materials of the very best habitations are merely stakes of wood plastered with earth, built in a conical form like beehives, and resembling the first rude shelter which man framed against the elements. Many of these mansions afford little facility for standing upright, and, indeed, are resorted to

chiefly for sleep and shelter, while the court before the door, shaded by the family tree, is the scene of social intercourse, and of all meetings for the purposes of business and gayety. Greater efforts indeed are made to form a commodious state-room, or public hall, called the palaver-house; yet this, too, consists merely of a large apartment, raised on posts fixed in the ground, and roofed with sloping planks, which leave the interior open to the air on every side. The houses and yards of persons in any degree opulent, are enclosed by an outer wall or hedge, sometimes pretty high, serving the purposes both of privacy and defence. Even the palaces of the grandees, and of the greatest monarchs, consist of merely a cluster of these hovels or cottages, forming a little village, with large open spaces, and surrounded by a common wall. The state-hall of the sultan of the Fellatas, the greatest of the African princes, is an apartment to which, in Captain Clapperton's opinion, the term *shed*, would in Europe be properly applied. Slender, however, as is the accommodation afforded by these edifices, they are liberally adorned, especially in the larger cities, both with carving and painting.

If African *houses* be of mean construction, the internal accommodations are equally scanty. Except the state-chairs or thrones of the monarchs, ascended only on very solemn occasions, there is not throughout native Africa a seat to sit upon. The people sit on the ground in circles; and if the chief can place beneath him the skin of a lion or leopard, he is at the height of his pomp. For a table there is at best a wooden board, whereon is neither plate, knife, fork, nor spoon; the fingers being supposed fully adequate to the performance of every function. If it be necessary to separate into parts a large joint, or even a sheep roasted whole, the dagger or sword of the warrior is drawn forth, and very speedily accomplishes the object.

In *intellectual cultivation* the native tribes have made little progress. Among them there is not a tincture of letters, or of writing to be found—not a hieroglyphic or symbol corresponding to the painted stories of Mexico, or the knotted quipos of Peru.

Yet the Africans are not sunk in entire mental apathy. In their great public meetings and palavers, true eloquence is sometimes heard. The passion for poetry is universal. As soon as the evening breeze begins to blow, the song resounds throughout all Africa,—it cheers the despondency of the wanderer through the desert;—it enlivens the social meeting—it inspires the dance,—and even the lamentations of the mourner are poured forth in measured accents. Their poetry does not consist in studied and regular pieces, such as, after previous study, are recited in our schools and theatres; they are extemporary and spontaneous effusions, in which the speaker gives utterance to his hopes and fears, his joys and sorrows.

In their religion the negroes are left to the dim light of nature. They have objects of worship called *fetiches*, which seem to resemble the obi of the West Indies, and the *taboo* of the South Sea Islands. Charms and amulets are in great use as a defence from danger. Mahometanism has been introduced into some portions of the continent, and where it prevails has abolished the horrors of human sacrifice,—but in all other respects, the introduction of this corrupt system has only served to deepen the evils under which Africa has suffered for centuries. But in many parts of this continent, Moloch still exercises his cruel sway, and thousands are yearly sacrificed on his sanguinary altar. On a single occasion, Mr. Bowdich relates, as we have already observed, the king of Ashantee sacrificed over the grave of his mother, no less than 3000 victims. What must be the state of a people, where such spiritual ignorance reigns, and such horrid barbarities are practised as a part of religion?

But these are not the only evils which press upon Africa. Violence and wrong have here their widest field, and cause the most dreadful calamities to this part of the human race. Africa has been, and still is, the store-house of slavery for no small portion of the globe. Park has somewhere expressed the opinion, that one-third of the population of Africa are held in bondage by the other two-thirds, and yearly, thousands and tens of thousands of these ill-fated beings are torn from home and country, to toil for others, and to suffer all the privations of a life of bondage. Some have estimated the number of slaves who have thus been torn away, since the origin of the trade, at nearly 20,000,000. Certain it is, that most nations on the globe, and among them are those who are called Christian, and who affect to be governed by the principles of the Bible, have participated in this unprincipled traffic. No wonder that the Africans indulge such deep-rooted prejudices against civilized nations—no wonder that "Christianity with them, is identified with perfidy and cruelty."

When will justice be done to this miserable people? The past wrongs of Africa, can, indeed, never be redressed. The millions who have been torn from the land which they held dear—from the friends whom they loved, and who, through toil, and sweat, and stripes, have made their way to a welcome grave, can never be recalled, and restored to their rights and their comforts. That day, in respect to them, is past.

But in respect to the present inhabitants of Africa, justice may be done. But when—yes, *when* shall the day dawn that shall proclaim to her millions—"your warfare—your bondage is accomplished?"

"While on the distant Hindoo shore
Messiah's cross is reared,
While Pagan votaries bow no more
With idol blood besmeared—

"While Palestine again doth hear
The gospel's joyful sound,
While Islam's crescents disappear
From Calvary's holy ground—

"Say, shall not *Afric's* fated land
With news of grace be blest?
Say, shall not *Ethiopia's* land
Enjoy the promised rest?"

We are happy to believe that such a bright day—such a golden era, is reserved by Providence for this long oppressed people. If the promises of infinite mercy are to be fulfilled—if the heathen, which have been given to Jesus as his inheritance, and the uttermost parts of the earth as his possessions, are ultimately to come under his holy sway, then the day of light, and peace, and joy for Africa, will arrive. The voice of liberty and joy will be heard along its rivers and its lakes—disenthralled, and enlightened by the word of God, Africa, we believe, in its habitations of cruelty will furnish as beautiful dwelling-places of righteousness as are to be found upon the globe. The Bosjesman will one day comprehend the majesty of redeeming love, and the proud and warlike Ashantee become an humble disciple of Jesus. The waters of the Niger will yet bear upon its bosom vessels containing the heralds of the cross, coming to publish good tidings of great joy—liberty to the captive, and especially, release to those that have been bound in the chains of Satan.

Nor are these glorious things written respecting Africa alone—other portions of the globe, over which we have wandered, are as entirely under the despotic influence of Satan, as the sable sons of Ham. But the day of universal liberation will come. The prophecies and the promises of revelation cannot fail. That day will dawn, when the last column erected in the temple of apostacy will fall—the long series of sacrifices and idolatrous offerings will terminate, and the regenerated world will shine forth in all the moral beauty and glory, as when God, on the morning of the creation, pronounced it good, and all the sons of God shouted for joy.

When that day will arrive, has not transpired from the counsels of God. Much, anterior to it, remains to be done by the people of God in all lands where he has recorded his name. It was the remark of a distinguished divine at a late meeting of the Board of Commissioners for Foreign Missions, that from a recent examination of the prophecies, he felt justified in placing the commencement of the Millennium within 200 years. What a labor is then, indeed, before the friends of Immanuel! Let our readers recall those portions of our travels, which exhibit the laws, the customs, the superstitions, &c. which in different lands are utterly variant from the gospel—which must be abrogated and abolished ere the simple but essential truths of Christianity can exercise their full effect. What chains, now riveted, must be broken! What influences,

now in full operation, must be neutralized! What systems, which have in the lapse of years, of centuries, become interwoven into the very texture and framework of society—systems as hostile to Christianity as the artifice of Satan could render them—must be dissolved!

But all this will be accomplished. The expectation is abroad that the era of "remedial change"—"a season of moral restoration," is approaching. Not only is the church "looking out" with an intense eagerness for "that blessed hope, the glorious appearing of the Great God our Saviour"—but even heathen and anti-christian nations are anticipating it. A dim reflection of the Christian hope seems to be cherishing in all lands, and by the wavering votaries of every creed—

> Both heaven, and earth, and hell, or with glad zeal
> Or blind concurrence, work God's will.
> The day that shall the perfect scheme reveal,
> And all his word fulfil,
> Is drawing on: and earth is ripening fast
> As for the sickle. Soon shall sound that signal blast.

Let the people of God, then—friends to truth, liberty, and joy—betake themselves to the accomplishment of the glorious work assigned them. God has indeed pledged himself that it shall be accomplished. The triumphs of the cross will be spread abroad. The church will at length embrace all nations. Indeed, "the whole earth will chant the praises of the Redeemer, and the song of salvation will echo from shore to shore. But in order to this there must be more fervent prayers, more abundant labors, more enlarged charities. In the conquest of the world to Christ, the church must become a well disciplined army, and every member of it must know his place and duty. There must be a general, united, and mighty onset against sin and Satan. In this war, Christians must enlist for actual service, and for life."

In this great and noble enterprise—the rescue of a race from the chains of a grievous captivity—the restoration of a whole world to peace, liberty, and joy—Christians of every land and every name should cordially combine. Here, there should be no jealousy, but that which "provokes unto love and good works;"—no rivalry, but that which seeks to make proselytes to *Jesus*. Until such a spirit prevails among the children of God, until such harmonious action characterizes their movements, when shall the day of millennium blessedness dawn upon our world?

Upon the Christians of our *own land*, what a weight of responsibility is resting! The land of freedom, science, and religion!—shall America be wanting in efforts to diffuse abroad these blessings, which she so universally enjoys, and which she so highly prizes? May the day come, when her rulers, themselves consecrated to God, shall consecrate their efforts to the diffusion of the principles of rational freedom;

—when her wealth, accumulating in her treasury, shall be poured out for the promotion of "peace and good will" among all nations;—when every vessel from her coast shall carry the missionaries of the cross to publish the glad tidings of salvation on pagan shores;—and, finally, when Christians shall feel, and pray, and act, as if the advancement of the Redeemer's kingdom was their best and almost only work. May that day come; and when it shall have come, how different a story will the traveller tell, when he shall return, as we now return from our long wanderings to our own land. What is dark and dreary in our pages will in his be bright and beautiful. He will have the pleasure to record a truth, which we have not yet found:

THE END.

YC134040

UNIVERSITY OF CALIFORNIA LIBRARY
BERKELEY

Return to desk from which borrowed.
This book is DUE on the last date stamped below.

RARY USE

24 1953

JL 24 1953 LU

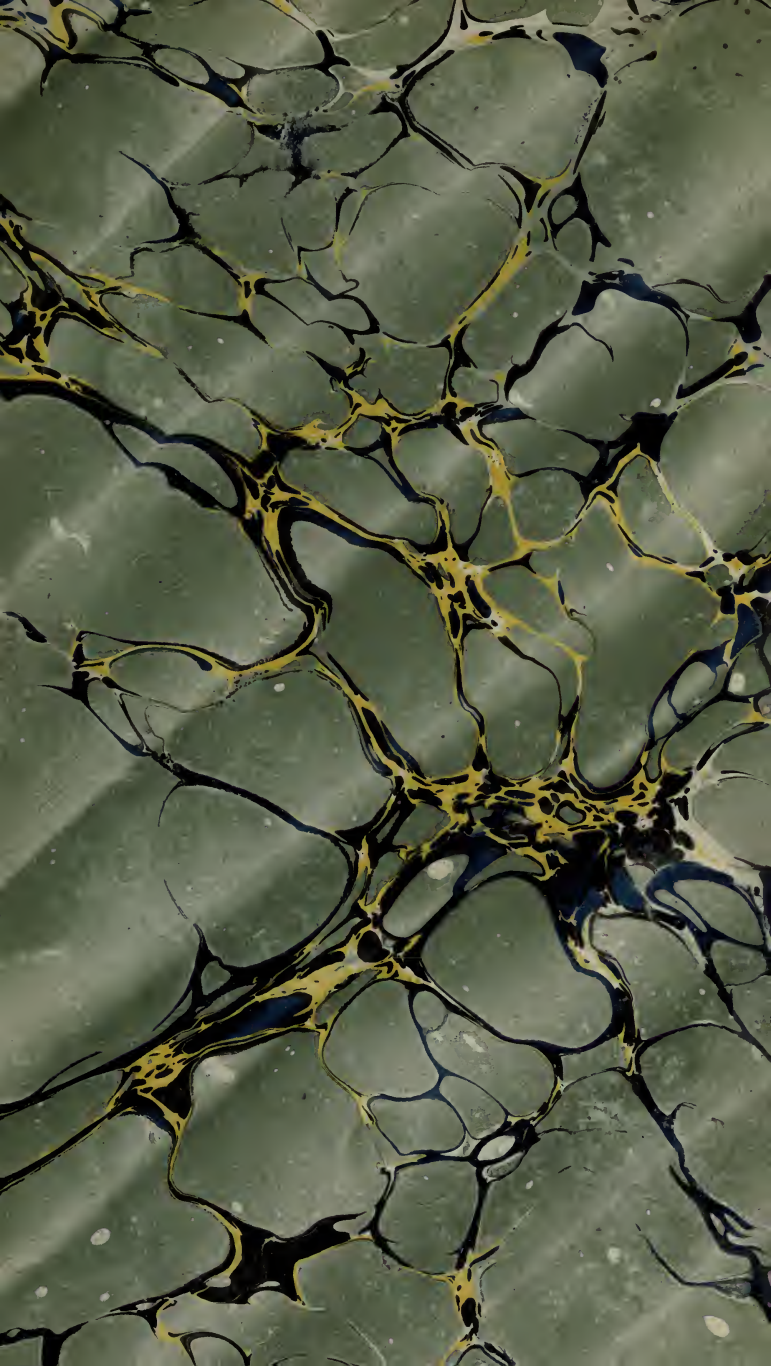
MAR 17 '67 -10 AM

DEC 13 1953 LU

8 Aug'57KL

C'D LD

UG 2 1957

FEB 13 1967 9

LD 21-100m-7,'52(A2528s16)476